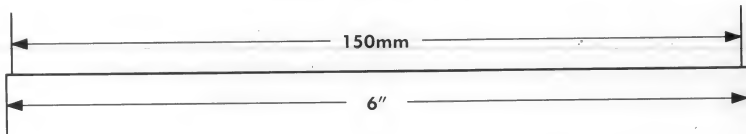
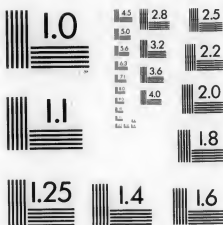
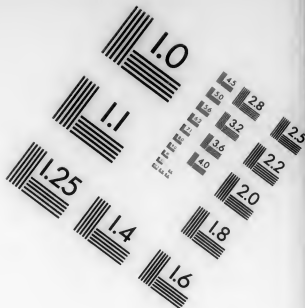
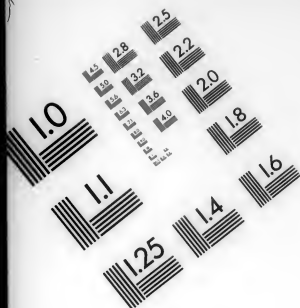


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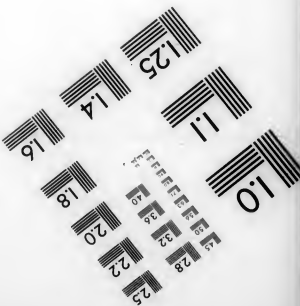
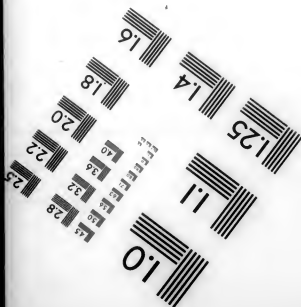
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Vol. 25

**Jan. 1 - Dec. 15,
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THE Herald of Truth.

A Religious Semi-Monthly Paper

DEVOTED TO THE

Exposition of Gospel Truth, and the Promotion of
Practical Piety.

JOHN F. FUNK, Editor. J. S. COFFMAN, Ass't Editor.

VOLUME XXV.

How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precept I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. Ps. 119:103-105.

Cast thy bread upon the waters; for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Eccl. 11:1, 6

ELKHART, INDIANA.

Mennonite Publishing Company, Publishers and Printers.

1888.

A Greeting of Love

TO ALL OUR DEAR READERS!

A HAPPY NEW YEAR! often spoken,
By friends and kindred far and near;
And with it send some kindly token
To show th'affection is sincere.

A HAPPY NEW YEAR! But what sorrow
Doth often come before its close!
Clouds all the day, no bright to-morrow,
To banish all our cares and woes.

A HAPPY NEW YEAR! hisps the darling,
Not yet inured to life's rough task,
Its grasping, grumbling, vicious snarling,
Nor to false friendship's hollow mask.

A HAPPY NEW YEAR! Youth's glad greeting,
Who has but seen the morn of life;
Whom sorrow has, like shadows fleeting,
Left ignorant of earth's hard strife.

A HAPPY NEW YEAR! says the father,
And smilingly the children dear,
As, crowding round him and their mother,
They haste to bring their welcome cheer.

A HAPPY NEW YEAR! Did you hear it?
The voice is quivering with old age;
Few greetings more, and death's cold finger
Will hush the voice on this world's stage.

He would that not a soul should perish,
That all to Him might come and live;
That all His precious name would cherish,
And to Him every moment give.

A. B. KOLB.

Soon, ah! so soon our life is over,
"Tis but a dream," we hear it said,
Earth doth her own so soon recover,
And we are numbered with the dead.

A HAPPY NEW YEAR! says the Christian,
And as he greets, a prayer ascends
To Him who brought to earth the gospel
Which sin and sorrow quickly ends.

For He it is who gives this gladness
To young and old, to rich and poor,
He banishes earth's gloom and sadness
His praises sound for evermore.

A HAPPY NEW YEAR! God in heaven
Did give us when he sent His Son
Who for our sakes His life has given,
Who through his death our victory won.

He wants all nations to be happy,
But happy in their Savior's love;
In Him to live and move and labor,
And finally sing praise above.

Such happiness we wish you, reader,
As this our greeting we extend;
Accept the Savior as your Leader—
He lives and loves you to the end.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 25.—No. 1.

ELKHART, IND., JANUARY 1, 1888.

Whole No. 362.

For the Herald of Truth. THE NEW YEAR.

Dear brethren, fellow-laborers in the vineyard of the Lord, and all beloved brethren and sisters that love the truth that is in Christ Jesus, who have accepted the good news—the glad tidings of a Redeemer for them—and have come to Christ for life. A friendly greeting to all. I hope you all enjoyed a pleasant and peaceful Christmas, as the commemoration day of the advent of Jesus Christ into the world to save us. May the joy of our hearts be that "God so loved the world" as to give his Son for our salvation. Do we appreciate his wonderful love? Do we realize the value of his precious gift? Do we, like the wise men, bring him our best gifts in return? or do we turn away from him and scorn his love and mercy? Did we observe Christmas as Christians in true thankfulness? not as the world does—only in merry makings—for many of them are in the highest degree sinful and the bountiful Giver of all good is forgotten in their mirth.

A "Happy New Year" is my sincere wish to all. But my wish of a happy new year has no reference to the enjoyment which sin brings. May the Lord bless and keep and give to every one christian grace and faithfulness as a happy year. May the editors of our paper be strong, valiant men in the Lord, that their labors may be blessed to the salvation of many souls. My heart is often made to rejoice when I read the many articles from brethren and sisters who, I believe, have the love of God shed abroad in their hearts; who seem willing to make use of their talents and work in the vineyard of the Lord. It is a custom with many Christian professors to waste much of their time in an idle and unprofitable, if not sinful way. It seems they are not aware of the purpose God had in view of placing us here upon earth, nor do they recollect that we are held accountable for the way we spend the time allotted to us for our personal improvement and the assistance we might give to those around us. Many think, so long as they do nothing they do no harm to any one. We are not told that the unprofitable servant in the parable was a murderer or a thief or even a waster of

the Lord's money. But he *did nothing*, and *that* was his ruin. Let us all help in the good work and labor for our Master. Let us be like-minded and hold fast that which is good. Let us be more separated from the world, having our hearts filled with the love of Christ. Then our love will flow for poor sinners, and we can tell them how to come to the living Fountain and partake of the bread of life freely. If we are filled with the Holy Spirit and keep close to the Fountain we have all God's promises on our side. We have no assurance that the year before us is ours. Long before it closes we may be numbered with those who started with us at the beginning of the year that is past, but are no more of earth. Their work on earth is finished, and they can never do what they have left undone. At the great Judgment day they shall be rewarded according to their deeds, be they good or evil. They have gone to reap what they have sown. How joyous will be the gathering at the harvest if they have sown to the Spirit. Let us not forget ourselves who are still here and have the way of grace in which to work, for soon our sun will go down and the night close over us also. Have we improved the days, that they may be followed by a blessing? If not, let us humbly confess our faults, ask forgiveness, and form a resolution to leave unfaithfulness with the old year and use the new to God's glory. We still have the promise that "*whatsoever*" we ask we shall receive. Many struggles with temptations we have had, and Christ has been endeared to us, since, through his love, his power and mercy, we have won many victories. What feelings stir the heart as we live over again in memory the days that have passed, thinking of hopes blighted and fears realized, of clouds that had gathered. Then looking by faith to Jesus we saw the dark clouds pass, and the sunshine was brighter than before.

SISTER C.

For the Herald of Truth. CONSECRATION.

Consecration is often confounded with entire sanctification. In the Old Testament both terms are used to indicate a *setting apart* to the Lord. But when we use sanctification to express the cleansing away of all moral defilement we can readily see the distinction. Consecration is our own act. Sanctification is God's act. Consecration is necessary to sanctification, but not identical with it. Sanctification implies previous consecration, but it also implies more. Consecration is the human side. Sanctification is the Divine side. Consecration is the laying of all on the altar. Sanctification is the descending of the sin-consuming and heart purifying fire. The term consecration, as we here employ it, means simply the total surrender of ourselves to God with a fixed purpose, by his grace to abandon every known sin, and to be wholly His.

The grace that gives us power to make such a total surrender is from God, but the surrender itself is a voluntary act of our own. God recognizes our feeble human agency, notwithstanding the fact that this agency, without His divine aid, will be entirely unavailing. Every consecration made solely in our own strength, relying upon our good resolutions and our firmness of purpose alone, will be sure to result in failure.

But, notwithstanding this, it is necessary to bring into exercise all the strength of will we possess, in making the act of surrender, and then to rely upon God for constant ability to keep the covenant we have made with Him. That is to say, we must do all we can, and every justified Christian certainly has the power to do something in this direction. He has received spiritual life at his conversion and now is called upon to yield himself to God as one "who is alive from the dead.—Selected by A. R. R.

REMARKS.—Much is said at the present day on sanctification, and while we believe that sanctification is necessary for every one to constitute a true child of God, yet, as people whose intensity of religious fervor, actual or assumed, sometimes carries them into extremes, we are sorry that such has also been the case in

The less we look out into the world, or covet its honors, favors, friendship, and greatness, the more shall we experience a growth in every root, and in all the branches of the divine life.

the matter of sanctification. Under the Christian dispensation sanctification means a work of God upon the heart, a cleansing from impurity, an ablation from defilement. Because it is God's work it is a perfect work and has no comparative degree, and can not be compared with itself in different degrees. But many people are entirely forgetful of this and try to lead one's mind to an assumed fact, that there is something more to be gained than mere sanctification in a positive degree. They add to it what, to my knowledge, is not found in the New Testament and call it "entire" sanctification. This is really sacrilegious—just as if what God performs upon the heart by the Holy Spirit—actual and unmodified sanctification—were to be superceded by a term fabricated by misguided religious fanaticism, calling it "entire." What God does is well done and what God says is well said and we cannot make it any better, but on the contrary may, by letting our mere feelings run away with us, succeed in bringing about a misrepresentation of the real meaning of the simple language of the word of God.

We are sanctified in Christ Jesus, that is, we are cleansed from our sins; freed from the burden of the consciousness of guilt. Now if Christ makes us free, we are free indeed; we are sanctified and become a vessel sanctified for the Master's use. But what brings the trouble and misunderstanding about sanctification is that a great part of our professed christianity is only so from an assumed standpoint. Their sanctification is self-accomplished and is only a cleansing or abstinence from gross sins. They claim to be free—sanctified—but their life is inconsistent when viewed in a Gospel mirror. To many, therefore, the meaning of sanctification has lost its real significance and force, and they erroneously give it a modification which is not found in the Scriptures. If by sanctification we are made perfect, is it possible for us to conceive of an "entire" sanctification which will make us still more perfect in this world? We may speak of entire consecration, because that belongs to man and we are, although perfect as men, yet far from perfect as God is perfect. Let us then be careful how we apply God's word that we may not, by adding thereto, merely destroy for others the force of the simple truth as set down by Christ and his apostles. A. B. KOLB.

For the Herald of Truth.

"ASK, AND IT SHALL BE GIVEN."

Matthew 7:7.

In Matt. 6: 7: 1—6 we find a beautiful lesson on how to live and how to conduct our lives so as to get ready and be fit subjects for beginning the work of our Lord, and unless we leave back the world and live up to what he has told us here to do we

are entirely unfit to do anything for Him; but now we have made up our minds with a full determination to do all that he has told us to do, and by doing all this his Spirit will guide our minds, and our Lord and Master, seeing that we are ready to go one step farther, is again ready to teach us and now tells us to "ask, and it shall be given." Can we believe this? Yes, it is a positive fact. What does he mean by this? He means just what He says, and nothing else. When will He give this? The moment you ask in faith believing. But I have asked so often and I can't say positive that my prayer was answered. Then you probably have been entangled with some of the foregoing things, and have never asked in faith believing.

But now we will step forward, in faith, believing that the Lord will do just as he agreed to do. Then I will ask Him for a pure heart—a heart without spot or blemish—and to deliver me from all evil for His is the power to do this. How simple and easy it is to serve the Lord if we only believe in Him! But where have I come to now? Have I attained all that is to be attained when once I have a pure heart, without spot or blemish, and am delivered from all evil? What am I now? Well, I have taken quite a step, but am now only a fit subject to start upon the second promise in the 7th verse where he says, "Seek, and ye shall find." I am now just where I can begin to understand—to learn from Him every day, and there is no end to this learning of the Lord's ways. But now I have my family to support; I must labor as well as the rest of you, and a man must have his mind on his work more or less or he will not get much done. But evening has now come and I have returned from my work. What does He now say? "Knock, and it shall be opened unto you"—almost like opening the doors of heaven—and telling you, You have labored to-day and I have watched over you; now walk in my kingdom and praise me for it. Easy and simple is His plan of salvation if we only take the Lord at his word and accept the same. The Lord is always ready to bestow his blessings, if we are only ready to accept them.

But where are we now? Have we not entered in by the Door, into the sheep fold? (John 10:1). We are now in a state wherein we let God use us as he sees fit. We now trust in God and God is our all in all; we live for Him and for Him alone. "But he that entereth in by the door is the shepherd of the sheep," John 10:2. Our very actions speak louder than words do, and if we are truly born of God we strive to bring into his kingdom all we can. We are not loth to give to God's cause, for, "Freely ye have received, freely give." We are now watching ourselves, are all "of one mind." We all believe the same thing, because we are all led by the same Spirit. We bear with our

weaker brethren and try to encourage them. We resign ourselves to the will of God and do not war against the workings of God as we had done before. We see wisdom and goodness in everything that God has created, for we know that the earth is the Lord's and the fullness thereof. We have fallen into the hands of one whose work it is to teach us all things, yea, the deep things of God; to comfort us, to strengthen us, to give us courage, to give us power to perform the Lord's will. This "porter" is the Holy Ghost, the Comforter, and he will lead us into all truth.

We have entered in by the door, and is it not a blessed thought that we are so well cared for? When we go out we have a watch over us and can go in and out and find pasture. What then have we gained? Have we not gained eternal life? This is something that will never die, and therefore it must be the God's part, of which men have made choice which is love; for God is love. Charity (or love) never faileth. Love has caused me to do all that ever I have done for my Master. Then will it not be safe to say, that all the works which pure love has caused me to do will stand the test of the judgment?

Now comes the day of my departure, with my heart full of that love I am now to breathe my last breath. Will that love vanish away? No. What will become of it? It will become more perfect and go to God from whence it came. Will the joys that love has caused me to have vanish away? No. They will become more perfect when they come to the grave and will enable me to say, Grave where is thy victory? The answer will be, *Christ has taken it away.* Death where is thy sting? *Christ has turned it into joy.* Then I have not died; I have only made a change for the better.

We will now leave this for the reader to think over and will go back to where we have stepped into the sheep fold. We have been talking about the door to the sheep fold. In no place in the Bible can I find where we can enter in at the door without a contrite and pure heart without a full determination to obey everything that our Lord has laid down for us in his word and then ask in faith for his blessing, believing that he will and has the power to do just as he agrees to do. If we ask in a wavering way we need only to turn to James 1:7 and see what our prayers amount to. But I know how hard it is sometimes to grasp that little grain of faith, only the size of a grain of mustard, yet it will do the whole work. Then I say, lay hold of the Lord, take him by his word and the work will be short. If we do this our ministering brethren will not need to be continually speaking against the ever advancing pride, for we will then be willing to leave all and follow the Lord.

J. R. KAUFFMAN.

Manelona, Mich.

GREETING TO ALL FOR 1888.

"And Jesus said, Are ye also yet without understanding?" Matt. 15:16. I noticed a request to the correspondents of the HERALD to write articles for Christmas and New Year and after meditation, this lesson of Christ to his disciples and the Pharisees settled on my mind. At first sight it looks strange that his disciples did not understand the parable, that "not that which goeth into the mouth defileth a man; but that which cometh out of it defileth a man." The Pharisees here took offense at Christ's doctrine. But the disciples said unto him, "Declare unto us this parable." Let us here take to thought the difference of motive between the Pharisee and the disciple. Let us like the disciples not take offense at the word of the Lord when we do not understand it, but ask Him to declare it to us, when He tells us that out of our hearts proceed evil thoughts, murders, adulteries, fornication, theft, false witness, etc., which defile a man. Let us not imagine those things are not in us, or that we are too good to have them charged against our heart. Who think you, dear reader, defileth himself? he must; the one who goes under cover of a dark night and steals a little from his neighbor or the one who goes in the light of day with deceit and covetousness in his heart to get a bargain of some kind out of his neighbor or fellowman by which his fellowman is hurt much more if he succeeds than by the little theft of the other? Yet if the former is found out the world and the church will demand satisfaction while the latter goes free, and if Christ reproves him with his word he reasons it away by saying the laws of our country and the church don't find fault with him for it. He who wrote on tables of stone, "Thou shalt not kill," also wrote, "Thou shalt not covet anything that is thy neighbors." James, in speaking of the tongue says, "Behold, how great a matter a little fire kindleth!" "And the tongue is a fire, a world of iniquity." "So is the tongue among our members, that it defileth the whole body, and setteth on fire the whole course of nature." What then, brother pilgrim, can be of more importance and more edifying than to start out afresh in this year of 1888 to learn of Christ what does defile man—learn of him that in our conversation ye should be ye, and nay, nay. Learn of him that to deceive, defraud and covet is defiling us as much as theft, robbery or murder. Nothing but a cloak of Phariseism covers the former which cannot stand the test of God's word: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4. How necessary it is that we not only pray but watch also that we do observe the commandments and not defile ourselves by disobeying them.

Barville.

JOHN BUCKWALTER.

For the Herald of Truth.

PURE RELIGION.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

We may learn a good deal from this little piece of Scripture if we take it to heart. We see many Christian professors that appear to be in darkness—that want to go with the world and be Christians at the same time—which is as impossible to do as for man to live without breathing. Paul, the Apostle saith, "Be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." Now, while we know that this is the will of God, how can we excuse ourselves from doing good and run a great risk of losing our lives? Let us strive now to enter at the straight and narrow gate.

Let us also not stay at home on the Sabbath day, but let us go to the house of God and feed our hungry souls with the word of God and when we have heard it, let us pray for our preachers and help them all we possibly can. The brethren and sisters can be a great help to their teachers if they are true workers of God. We should not be finding fault in the Church and with every church-member—this brother and that sister are doing so and so; and that brother and that sister are not doing right, etc. So long as we are in a very doubtful condition, according to God's word, and if we do thus, I am afraid we are in darkness yet. We read in Isaiah 1:16, 17: "Wash ye, make you clean; put away the evil of your doings, learn to do well: plead for the widows." We must bear the infirmities of the weak, we must bear with our weak brothers and sisters; if we do not, Christ will not bear with us. I have asked myself, "Am I a true and faithful worker in the church of God?" But the church is not the only place in which we have to work. I think that such of us who are the head of a family have quite a work at home, namely: To bring our family before God and plead for them. If we do not try to bring up our children in a way that is acceptable before God, there is no true and pure religion in our hearts.

Now, beloved readers, let us be like Paul, the apostle. He taught his brethren, "Now, the God of patience and consolation grant us to be likeminded, one toward another, according to Christ Jesus that we may with one mind and mouth glorify God." Rom. 15. There is too much selfishness in the churches to-day. When we meet in the house of the Lord, we should meet affectionately, and in love and joy salute one another, and not as if we were strangers. It is sorrowful to

see brethren and sisters not coming to the church for weeks and months, and sometimes for years and not taking part in the active work of the church nor participating in its communion.

If we read the Scripture we can soon learn on which road we are traveling. If we do not keep the commandments that the Holy and Righteous Father sends us from heaven, we can not possibly be His followers, but opposers. What pure and true religion is we read also in Isaiah 58:7, namely: that it is to "deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house." The friendship of this world is enmity with God, therefore let us come before God in spirit and truth, and give ourselves entirely into His hand, for He is ready to meet us then. Let us pray for one another and help one another. Let our lights shine that the world can see that we are a people separate from the world. If we do this among us, we will have a great reward at the coming of our Lord Jesus and let us be more faithful than ever before. Paul says we are the temple of God. If we are the temple of God, we must use it to His honor and glory if we would have the reward which is promised us. Let us not defile the temple, that God will destroy us. G. W. NORTH.

For the Herald of Truth.

GO FORTH TO THE HARVEST.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 10:38.

This is a subject to which I have often heard reference made and have many times felt more or less concerned in it, but in my recent visiting tour I have been led to see plainly that I have never felt that degree of interest which the subject really demands. The harvest is greater—much greater than I had realized before—and laborers are few, as in the Savior's time, and in some localities their are none at all of our own faith, but where souls are ripe to be harvested and waiting to be gathered in. There are those who can not feel at home in other organizations and rather than join them they make no profession at all, and thus while they stand aloof, waiting for some of our laborers to gather them in, the cause is suffering and it is not so well even with them as individuals.

Having seen more of the great harvest field and the amount of work to be done that is really left undone I feel specially impressed with the words, "Pray the Lord of the harvest." I wonder if my brethren are as unawakened as I have been to this Christian obligation. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." This is something that every brother and sister may do. We can enter into our closets and pray the Divine Mas-

ter to send laborers into His harvest, and we have the blessed assurance that he will incline His ear and hear the prayer of faith and sincerity.

We are taught that "men ought always to pray and not to faint, and that whatever we ask in faith believing we shall receive. Some of us may excuse ourselves from giving money to send the laborers; but who can justly excuse themselves from humbly engaging in fervent prayer to have more laborers sent forth into the great harvest?"

As a church the Lord has also blessed us with means to bear the expenses necessarily incurred by the laborer that is sent. The world is even borrowing some of her means to speculate upon. If our brethren who can do so will also with their earnest prayers give of their means to the Evangelizing fund at Elkhart, Ind. to send out laborers into the harvest field, I believe they will be lending money to the Lord and do much good. It is the Lord's harvest. He orders them sent and He will repay. Other churches are active in planting their faith where it is not yet known. Why then should not we as well, and also lead and feed the scattered flocks who have no shepherd amongst them to seek their shelter from the stormy blasts of Infidelity and Skepticism.

The Macedonian cry was, "Come and help us!" This same cry of "Come and help us!" we may still hear to-day. We hear it from Blanchard, Putnam Co., Ohio; from Cullom, Livingston Co., Ill.; from South English, Iowa; Cherry Box, Versailles, Garden City and Oronogo, Missouri; and in Kansas we hear the same cry from Olathe, Columbus and Harper. Some of these places are without a minister, and at one of these places there are about thirty members (in Cass Co., Mo), and in some places, owing to this lack the members, as may be expected, are growing weary—getting weary of well-doing for want of the necessary encouragement—while their children are drifting far away into the destructive current of popularity.

Last but not least my mind rests upon the inhabitants among the mountains of Virginia. As I stood in the month of April with the brethren, J. N. Driver, G. D. Heatwole and David Weaver upon the summit of the great Shenandoah Mountain, I looked westward and scanned the tops of other mountains for fifty miles around until they reminded me of an immense potato garden, and letting my eyes rest down upon so many sweet potato hills. Between all these mountains are little narrow valleys of a few families who are also echoing the same Macedonian cry from mountain to mountain and from valley to valley: "Come over and help us?" Who will respond to the cry? Souls are perishing and eternity is hastening.

I believe that our dear people who do not get away from home to see more of

the great field of labor cannot so fully realize the need of the Evangelizing fund to send laborers to fulfill the great commission of preaching the gospel to every creature. If we object to the Evangelizing fund it may after all be the best to use until a better way be brought to light, if there be one for sending out faithful workers to disseminate the truth of the gospel. In conclusion we might say, If we as individuals cannot cross the ocean and preach in heathen lands, we may with our prayers and with our bounties do what Heaven demands. R. J. HEATWOLE, Newton, Kansas.

THIS MAN RECEIVETH SINNERS.

How many of us spend the best part of our lives in trying to do what has already been done for us! What would you think of a prisoner sentenced to death, who, when a pardon had been obtained for him, refused to believe it, refused to accept it, because he was not sorry enough for his past misdeeds? No, he would wait awhile, and after he was better, after he had done something to deserve the pardon, then, and not until then, would he accept the gift of pardon.

Now, this same thing is being done over and over again every day. We are all guilty, and are only deserving of death; but while we were yet sinners, Jesus died for us and purchased for us a full, free, complete forgiveness; and we refuse to accept it because we are not worthy. We say to ourselves, we will wait until we are better. Have we found out the amount of sorrow we think we ought to feel before we can safely venture to accept of this great salvation?

But thanks be unto God for His unspeakable gift. The Savior asks for no preparation of any kind. He only asks us to come, for this Man receiveth sinners. If we cannot come to Him as we would like to come, let us come to Him as we can, as we are. And His word is pledged that *whosoever* cometh unto Him, He will in nowise cast out. He will meet us as we are; we need bring nothing unto Him but our sins, and He will take us as He finds us.

Let us then come empty-handed to Jesus, not adding our doings and strivings to the finished work of Jesus; for everything has been done for us, and an abundant pardon and unsearchable riches are awaiting us. Let us draw near to our Father, in full assurance that we are welcome with the same welcome given to Christ, and loved with the same love.

"So near, so very near to God,
I cannot nearer be;
For in the person of His Son
I am as near as He.

"So dear, so very dear to God,
More dear I cannot be;
The love wherewith He loves the Son,
Such is His love to me."

THE SAVIOR.

O, was it not a joyful time
When Christ on earth did live?
He taught the people day by day,
And did their sins forgive.

He healed the sick and raised the dead,
Gave sight unto the blind;
Yet wicked men would crucify
The Savior of mankind.

The blood that flowed from Calvary's cross
Was to atone for all.
It flowed, the only sacrifice
That saved us from the fall.

HETTIE A. KENDIG.

Fertility, Pa.

THE ALCOHOL EVIL.

Under the heading, "Thrashing the wrong man," the Editor of the HERALD OF TRUTH, Nov. 15th, page 342, gives his views on the situation with which I readily agree, where he says, "He who was brutal and debased enough to give liquor to this man surely is every whit as much to blame as the drunkard for acting the brute, etc." Let us consider this still further on a Christian stand-point.

How is it dear readers with moral men and even Christian professors who patronize saloons and thereby encourage saloon-keepers in their vile business? Saloon-keepers much prefer sober and respectable men to sots and drunkards for customers, although their trade brings men as low as man can possibly sink. As long as the better class of society continue to patronize saloons and by their votes help to elect men to important positions who volunteer to work for the interest of saloons, so long will this continue to be the case. How far need we go back to ascertain that names of religious men could be seen on petitions asking to locate and license these drinking places? The result is that drunkenness is alarmingly on the increase, so much so that nations are getting alarmed about it, and use their best efforts to hem that evil. The fact alone that over 60,000 persons annually fill drunkards' graves in the United States, should be enough to put every moral and religious man carefully to consider to avoid any encouragement whatever in the rum traffic. What can we say of the enormous sum of over 900 millions of dollars annually expended for alcoholic drinks? causing untold and heaven crying want and suffering among orphans, widows and friends! All reading minds will agree with me that this great evil is seen and felt the world over. Nations and states are considering the best methods to abolish the saloon, or at least to stay the great evil. The authorities of several of the states of this Union submitted to the people the permission to vote for or against Constitutional Amendments forbidding the manufacture and sale of alcoholic drinks within their borders. In most

instances overwhelming majorities were given in favor of such amendments. The legislature has further enacted laws, making saloons illegal institutions, and recently on the 5th of Dec. at Washington, D. C., the supreme court of the United States, in deciding the three prohibition cases from Kansas, settled the prohibition question in the affirmative.

The cry from the saloon element has been that "prohibition is unconstitutional!" but the highest court of the Union holds that a state has the right under its police force, to suppress the liquor traffic, and also to do so without paying damages or rendering compensation to liquor dealers. How inconsistent it would be for Christians to say aught against the decisions of a government for which they are daily praying to the allwise Ruler for wisdom and guidance in suppressing the evil from among its people!

I would ask, Can a thinking member of any Christian denomination under the above light enter such an illegal den of vice, for an occasional if not an accustomed drink, without tampering with conscience or without fear of setting a bad example for others? Often it is only a matter of time for a moderate drinker to become a confirmed drunkard and finally fill a drunkard's grave. Certainly the 60,000 annual victims to the alcohol demon are taken from the vast army of moderate drinkers, and O! the Scriptural assertion, "No drunkard shall inherit the kingdom of heaven" has not lost anything of its meaning or its force to these unfortunate and unhappy slaves of drink.

The Apostle Paul near the conclusion of his admonitions to the Philippians, (4:8) says, "Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things."

I leave it to the candid reader, can anything but the reverse of the above be seen, heard, or even expected from the saloon? If this be so then it certainly behooves morality and Christianity to be think themselves how they may estrange themselves from its poisoning influence.

Watchmen on the walls of Zion in the Amish Mennonite fraternity, what does the Christian word hear from you? Your silence does certainly not indicate in this matter that any of your members can hold on to the old custom of frequenting saloons or by their votes or conversation in any way encourage the rum traffic without being stumbling-blocks to members of other denominations whose daily prayers ascend to the throne of Grace for the suppression of this great evil? As a Christian denomination it becomes you to set the example, to warn your members, wherever they are found, to be a light to the world in this manner. In conclusion I can only say with

L. P. Smith, We hope no one of our readers will be offended in what is written, but I do hope the day will come when every man will arise in his strength and use all his influence to root out and banish from existence this great evil.

Iowa City, Iowa. J. J. MERNER.

THE MENNONITES.

In the Toledo Blade of November 24th, 1887, we have the following account of, as to who the Mennonites are:

"The Mennonites derive their name from Simon Menno, the founder of the sect, who lived early in the sixteenth century. He separated them from the other bodies of Protestants in Holland and Germany, and gave them a system of church order. The peculiar beliefs consisted in condemning all war as sinful, also oaths and lawsuits, and in looking for the personal reign of Christ in the millennium. All immoral practices were condemned by them, and their own conduct has been exemplary, prudent, and devout. Historians rank them as among the best Christians of the church, and the best citizens any State ever had. Toward the end of the sixteenth century William, Prince of Orange, granted the Mennonites a settlement in the United Provinces. Their confession of faith was made public in 1626, and in 1649 they adopted a system of church polity, which is still generally adhered to by them. Persecution in the seventeenth and eighteenth centuries drove many from other European countries to take refuge in Holland, where the church became very strong. They established a theological seminary at Amsterdam in 1735. They are now one of the strongest religious bodies in Holland. In the seventeenth century many Mennonites emigrated to Russia, but a century later persecution drove them largely from the country. In 1786, however, Catharine II. offered special privileges to the members of this religious body to induce them to settle in the kingdom. This induced a large immigration of them thither, where by their diligence they gained great prosperity. They were always protected and favored by the government until 1871, when the most valued privilege—exemption from military duty—was taken from them. This brought about the emigration of the larger part of the Russian Mennonites to America. The first members of that body to come to this country was a delegation that came in 1683, by invitation of William Penn. Others followed in subsequent years, settling in Pennsylvania and other states, but their numbers have been comparatively few here until the coming over of the colonies from Russia. These have generally settled in Kansas, Nebraska, and Dakota. There have been several secessions from the main body of the Mennonites. The Reformed Mennonites

succeeded in 1811. Another branch, the New Mennonites, organized in 1847, and an offshoot from this, the Evangelical Mennonites, was formed in 1856. The Amish Mennonites form still another withdrawal from the main body. These latter are often known as "Hookers," because they substitute hooks for buttons on their clothes."

In this account we find several errors. 1. Menno Simon was not the founder of the so-called sect, but rather through his labors different bodies or communities, the descendants of the Waldensian body, were united into one body, having drawn up a confession of faith, for all these churches to adopt. It is therefore erroneous to suppose that, because the Mennonites are named after Menno that he was their founder, for our confession of faith is merely a compilation of the articles of faith of the Waldensian Church, which was in existence long before Menno's time.

2. The Mennonites do not teach what is generally understood by the term millennium. They believe that the kingdom of peace and the reign of Christ is in the hearts of his people now. "The kingdom of God cometh not with outward observation, but is within you."

In the seventeenth century, that is, in 1683 the Mennonites commenced to emigrate to America, but we are not aware that there was any emigration to Russia in the seventeenth century, nor that persecution drove them away a century later. The first emigration of Mennonites, to Russia according to M. Klaassen was in 1786. Germans of other beliefs had settled in parts of Russia already in 1764—1770.

The number of Mennonites in this country in 1870, prior to the arrival of the Russian Colonists, was estimated at from 73,000 to 100,000. The number emigrating from Russia to this country during the ten years succeeding was less than 20,000. So that their numbers were not comparatively few until the arrival of the Russian Colonies. These settled in Kansas, Nebraska, Dakota, Minnesota and in Manitoba.

The Amish Mennonites have existed as a distinct body since the year 1700.

A CHINESE Evangelist, gave the following cogent reasons for refusing a salary:

1. "I have got money enough to keep my family in comfort if we are careful.

2. "When I go down to preach in the native town, I sometimes hear such remarks as these, 'How much does he get from the foreigner?' And I see they listen with respect when I tell them I preach this doctrine because I believe it, and the foreigner does not give me a penny."

3. "I see in my Book that Paul preached 'working with his hands,' and if the minister has no objections, I wish to do likewise."

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

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PRICE, ONE DOLLAR PER YEAR.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "Dec. 88," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

A HAPPY NEW YEAR.—We wish all our readers a happy new year. May we all be faithful in every duty, and in all our services, and may the Lord prosper and bless us all together in the glorious work of his kingdom.

THE HERALD IN NEW TYPE.—With the new year the HERALD OF TRUTH dons a new suit—appears in new type—and greets its readers near and far with a warm-hearted HAPPY NEW YEAR. The new type gives the paper quite an improved appearance and is more legible than the old. Besides the old friends that have stood by it in the past, the HERALD hopes to make many new ones during the year, and asks for the prayers of its readers that it may continue to work—and with increasing age, so also with increasing power to the salvation of souls—for the upbuilding of the church and the dissemination of gospel truth among all classes. Readers, show the HERALD to your friends and have them subscribe.

THE HERALD OF TRUTH.—We feel very thankful to our patrons for their kind support during the past years, and also for the renewed support they give us renewing their subscriptions for the coming year. There are a few, however, who have been getting the paper for several years and have not paid up. To these we also desire to say a word, and hope they will accept it without taking offense. We would kindly ask all such to pay now at the beginning of the new year if possible. If they cannot pay all, we hope they may be able to pay at least a part, and write us

and let us know that they are at least trying to do what they can.

All who have not yet renewed we kindly ask to do so as soon as convenient. We would like to have every name on our list marked 1888, during the next few months.

Also ask your neighbors and friends to subscribe for the paper. We offer a good list of premiums to those who will exert themselves in this way. See our list sent with each copy of the paper in December.

THE NAME "HERALD OF TRUTH."—The name, Herald of Truth is one which sounds pleasant to our ears and it has indeed a very important meaning. We have been often attacked on account of this beautiful title and have been jested at by people who declared that we did not defend the truth in all things. Several times also we had the epithet flung at the name of our paper: "Herald of a part of the Truth." More than once also our paper has been confounded with a so-called "Herald of Truth" which is printed by another denomination. There is another paper of the same name published, but which we can in no wise acknowledge as a Herald of Truth, since its doctrine, according to our views at least, does not at all conform to the teaching of the gospel. It is published by the Seventh Day Adventists who observe Saturday as the Christian's day of rest, and advocate the doctrine of the sleep of the soul with the body in the grave until the resurrection, and a great many similar unchristian doctrines of which we have no time to make reference. We would here merely mention that we do not wish to have the errors of the Adventists' paper charged upon us and that we have no part in their paper and do not desire to have any part therein. The Herald of the Mennonites and the Herald of the Adventists are like the Jews and the Samaritans and have no dealings with each other. Our dear readers and all others will please remember this.

CORRECTION.—In the 15th Nov. number of the HERALD, page 343, 8th line of the third paragraph of the article entitled "Thanksgiving," the quotation made is erroneously ascribed to Job, whereas it should have been ascribed to David (Ps. 118:71).

TO OUR READERS.—With this number we begin volume twenty-five of the HERALD OF TRUTH. Many days and hours of weary toil and devoted effort have been spent during this last year, but for this we have no regrets; we much more thank God that he has given us strength to labor in his cause and be an instrument in his hand to the dissemination of gospel truth. Our only regret is that we have not been able to do more; that our efforts have been so frail and weak, and that we have apparently accomplished so little.

God has still spared us, and we shall try in our weakness still to do what we can. We thank our patrons and friends for their kind aid and support during the past; we ask them still to labor for the extending of this work, for their help in writing articles, and for their financial support. May God again this year bless all our efforts, bless all our patrons and all our readers, and let us altogether labor diligently for the cause of Christ and the salvation of our souls. A happy new year to all.

TO OUR CORRESPONDENTS.—In writing for the HERALD or other papers, do not use legal fold paper. It is very inconvenient for both the editor, compositor and proof reader to handle, and the regular fold can be obtained just as easily and is just as cheap.

THE WORDS OF CHEER.—Our excellent little children's paper, will be published as heretofore during the coming year, and each subscriber who sends us 25 cents receives four beautiful picture cards, with Scripture texts printed in gilt.

THE PREMIUMS which we send to all subscribers for the "Words of Cheer" and "Jugendfreund" for this year seem to take well with our young friends. We have sent out a great many and all seem to be well pleased with them. There are some who had sent fifteen cents with their subscriptions for the HERALD, before they knew about the picture premium. If these wish to have the pictures and will send ten cents additional, we will forward the pictures to them also.

THE ANNUAL MEETING of the Evangelizing Committee will hold its annual meeting this year at Yellow Creek Meeting-house, on the third Wednesday (18th) of January. All are cordially invited to be present.

MINISTER ORDAINED.—On the 19th of November, Bro. Adam Kornhaus was ordained to the ministry in the church near Orrville, Wayne Co., Ohio. Three brethren—Adam Martin, Daniel Buckwalter, and Adam Kornhaus were named, of which number the latter was chosen by lot.

CHURCH NEWS.

FROM FAYETTE CO., PA.—The Church in Fayette Co. seems to be blessed. Seven persons have expressed their desire to unite with the Church and lead a life consecrated to God. Baptismal services will be held on Christmas day. The members throughout seem to be encouraged. May the Lord bless this Church still more.

FROM BUCKS CO., PA.—At Doylestown Church in Bucks Co., Pa., there are three applicants for baptism. We trust many more may be made to take up the cross and follow Jesus to their eternal salvation.

On Sunday, Dec. 18th, there was in this vicinity 18 inches of snow, and in the large meeting-house at Deep Run, where there is usually such a large congregation there were only six present for worship. A brother writes, that in forty-eight years he had not seen so small a congregation in that place.

FROM TRENTON, IOWA.—A brother from the above place writes under date of Dec. 17th: "We are having a blessed season in our Church at present. Bro. J. S. Coffman, of Elkhart, and J. S. Good, of Page Co., Iowa, are here, and are admonishing us very earnestly to labor in the vineyard of the Lord and not stand all the day idle in the market places. And I would also say, Who can excuse himself at the present time? for all are invited to come into the vineyard and labor. The brethren will remain with us several days and then proceed on their journey."

FROM SOMERSET CO., PA.—Brother Jonas Blaich, of Cambria Co., Pa., was with the Church in Somerset Co., Pa., and Garrett Co., Md., recently. He preached to a full house at every meeting. On Thanksgiving he preached a special sermon for the occasion to a large audience. On the Sunday following being his last sermon at the Folk Church, the house was crowded to its utmost capacity. Bro. Blaich preached in both the German and English languages.

The week following Bro. Blaich's departure Bro. C. C. Beery, from Kent Co., Mich., visited the Church at this place and held a number of meetings. Bro. Beery remained with us nearly a week and then left for Masontown, Pa. The labors of these brethren here have done much to arouse the members and revive the Church. We trust that God will be

gracious to the dear brethren that they may continue in the work of winning souls for Christ, and finally crown them with eternal glory.
D. H. B.

BRO. JOHN P. SPEICHER, who is at present visiting among the Churches in Waterloo county, Ont., writes us under date of Dec. 13th: "This morning I am with Bro. David Huber's. The aged sister is blind, but is still willing to trust her Savior and work out her soul's salvation. May God give her grace and wisdom to hold out faithful unto the end. A son lives with them and the oldest daughter is a member of the Church. That is what all the young people ought to do. All should repent of their sins and trust in the Lord, that he may give them a 'clean heart' and renew a right spirit within them."

We have meetings nearly every day, and I know that some are almost persuaded to come to Christ and be saved. Last evening we had meeting here in Bro. Huber's house. To-day we have meeting in the Town Hall.

To-morrow Bro. Jacob Gingrich and I will go to York State, to spend a few days there, after which we will return to Canada. I intend to visit about all the Churches in Canada. May God give us grace to hold out faithful to the end.

JOHN P. SPEICHER.

A VISIT.

We have for some years had a desire to visit the churches in the West, and at last we thought we could see our way through, so that on the 27th of September in company with my wife we took the train at Harrisonburg, Va., for Allen Co., Ohio, and arrived at Elida, at noon the 29th, where we were met by Bro. Henry H. Good, who conveyed us to his home. We then spent about two weeks visiting relations and friends in this neighborhood, many of them we had not seen for a long time.

On the 30th we had the pleasure once more to meet our beloved brother J. M. Brennenman, who, as many of the readers of the HERALD OF TRUTH know, has been rather feeble for a number of years, although at this time his health is good for one of his age. He is able to walk to his children who live half a mile away. He is also still able to attend church when the weather is fair, but does not preach; the younger ministers however still look to him for counsel. The church at this place appears to be in a prosperous condition, all working together harmoniously for the cause of the Redeemer, and trying to win souls to Christ. We had the pleasure to be present at four meetings here, and were made to rejoice to hear that seven more young souls were willing to unite with the people of God. Would to God that many more might see the

danger of living in sin, and the necessity of coming to the Savior.

On the 12th of October we left Ohio, in company with Pre. Henry H. Good and wife, and Bro. Perry Brunk, for Elkhart Co., Ind., where we were met by Bro. Ressler at New Paris. We reached his home at midnight. On the 13th I accompanied the brethren to the Conference, at Holdeman's Church, where a goodly number were assembled together, and many subjects of importance were presented, and discussed, a report of which has already been given in the HERALD. I was very much surprised to find so many German people, the Conference being almost entirely conducted in that language.

On Saturday there were public services at the same place, where seven dear souls were added to the church by baptism, and on Sunday the communion was held, and also at Yellow Creek church, we being present at the latter place, where on Saturday previous five more had been received into the church by baptism. On Sunday evening I had the pleasure of being present at the young people's meeting in Elkhart. This meeting is held every two weeks expressly for the instructions of the young, by singing, reading from the holy Scriptures, exhortation and prayer. On Monday evening there was preaching in Elkhart, by the brethren Nice and Lehman, from Illinois. Brother Nice spoke in German. The attendance was rather small on account of inclement weather. After spending several hours in the Mennonite Pub. Co's. Office, conversing in reference to their publishing business, we learned that they are sending the HERALD OF TRUTH to many who are not able to pay for it. Yet they love to read the HERALD, as well as those who have abundant means, and perhaps more so, as they have not the church privileges that others have, and by this means, they can, in a measure, learn what is going on in the churches round about them.

The words of the apostle Paul came to my mind, where he said, "That the members should have the same care one for another, and whether one member suffer all the members suffer with it." 1 Cor. 12: 25, 26. The thought suggests itself to me that if each congregation would supply their needy members with the HERALD or some other good religious paper, the amount would be too small to make it a burden to any one, and yet if the whole was summed up, it would relieve the Company of a considerable burden, and the HERALD could be sent to many poor ones, who do not get it; and by so doing might be the means in God's hands to bring some poor, starving souls to the fold of Christ. I give these few thoughts for consideration.

After spending several days in and about Elkhart, we took our leave from the dear brethren, sisters and friends there,

and returned to Allen Co., Ohio, to finish our visit in that place, some of the brethren and sisters not having been at the home, when we were there the first time, among whom was Pre. John Shank and Christian Brenneman and wife, who were on duty in other localities. After spending one week here, we bade farewell to our dear friends here, and on the 27th proceeded on our journey to Mahoning Co., Ohio. We reached Columbiana about 6 o'clock in the evening. We went to our cousin Rudolph Metzler's for the night. We visited among the brethren and sisters and friends for ten days. On the 29th we were at the house of Sister Susanna Metzler, who has not been able to walk for about three years, on account of diseased limbs, and is confined to her bed most of the time. Her general health is good, and she appears to be satisfied and content with her condition. On the 30th we made a brief stop with Sister Frances Shank, who is in her 90th year. She enjoys good health, and is quite active for one of her age. She showed us a quilt, of her own make, just finished. She said: "This is my ninetieth year quilt." She also showed us a blanket in good condition of her own make, in her youthful days, about sixty-eight or seventy years ago.

On the 6th of November we had the pleasure of meeting a goodly number of brethren, sisters and friends at Metzler's church, where we were all well admonished in the English and German languages, and after singing part of a farewell hymn, we felt that it was good for us to be there, and all appeared to go on their way rejoicing. The brethren and sisters here rather complain of the brotherhood, and especially our ministers in Va., they do not visit them, but are inclined to pass them by. I think that a great deal of good could be done if our ministering brethren could visit a little more among the different churches and especially among those that are not strong in numbers.

On the morning of the 7th we were on our way to Franklin Co., Pa. We arrived at Harrisburg at about 11 o'clock at night, and had to lay over till 6 o'clock next morning, when we were off for Chambersburg which place we reached by 8 o'clock. We were met by Pre. Philip H. Parret, whom we for a long time had a desire to visit, and with whom I spent many pleasant hours in my youthful days. We remained in this vicinity only a few days, and on the 11th we left friends here and made our way to Washington Co., Md., where we were met by brother Tobias Shank at Smithsburg and taken to his home. On the following day in company with him and his sister, we went to visit an old afflicted sister Elizabeth Hoover, now in her eighty-fourth year. She has been afflicted for several years; at this time she appears to be near her

end in this world. She appears to be satisfied and content with her condition, and expressed a willingness to wait the Lord's appointed time, and that all her trust is in the Lord. The same day we also made a call at Christian Stauffer's and wife, both about 80 years old, the latter having just recovered from a spell of sickness. After a brief stay with friends and relatives here, we proceeded on our way homeward, stopping off several days at Winchester Va., with my uncle C. Brunk and others. On the 18th after a visit of over seven weeks, we arrived safely home, and found our family well. We feel very thankful to God for his protection, and care over us while on our journey. Many thanks to all the dear brethren and sisters for their kindness to us during our stay with them.

SAMUEL BRUNK.

VISITS IN SOMERSET CO., PA.

The brethren Henry H. Blough, of Elk Lick, Somerset Co., Pa., John N. Durr, of Uniontown, Fayette Co., Pa., and William Grabill, of McAllisterville, Juniata Co., Pa., came into our midst on the 28th of Oct., and in the evening Bro. Blough and Bro. Grabill preached in the Stahl Church. Bro. Durr stayed in Grubtown with Peter H. Blough. Next day the 28th preparation services were held in the old Blough Church by H. H. Blough and Grabill. In the evening there was preaching again at the same place. Next day the 30th communion was held at the same place. The services were conducted by the brethren Durr and Grabill. In the evening Bro. Grabill preached at the same place again. Durr and Blough preached in the Stahl Church.

On Monday the 31st Bro. Durr went home. Bro. Blough visited some of his old acquaintances, among whom was Sister Anna Ream, the grandmother of the writer. She is about eighty-five years old. In the evening he went to see his uncle and aunt, John and Christina Blough. They are past eighty years old. Bro. Grabill had a meeting in the Thomas Church. Next day, the 1st, Bro. Blough and Bro. Grabill preached again at the same place. In the evening they preached in the Stahl Church from Matt. 6:13.

Nov. 2d, Bro. Blough went home. Bro. Grabill visited Bishop Jonas Blough and widow Susanna Blough. In the evening he preached in the Weaver Church, Cambria Co., and then went home. On the 3d we again had meeting in the Stahl Church by Bro. Wenger.

On the 4th, Bro. C. C. Beery, of Caledonia, Kent Co., Mich., was met by the writer in Johnstown. Next day the 16th we visited John Blough, in Cambria Co. His father and mother John and Christina

Blough live with him. They are very feeble. The mother is blind and is confined to her bed and will no doubt stay there until God sees fit to remove her to a better world where her eyes will be opened. The father is able to be around a little.

In the evening Bro. Beery held a meeting in the Weaver Church and the next evening again at the same place. Friday, the 18th, Bro. Jonas Weaver's wife was buried. Bro. Beery and Bro. Jonas Blough officiating. In the evening of the same day there was an appointment for Bro. Beery in the Terre Hill Church. Our Amish brother Isaac Miller from Ohio was also present.

On Saturday, the 19th, Bishop Jonas Blough went to Elk Lick, Somerset Co., to spend about ten days with the brethren there, while Bro. Beery held a meeting at the old Blough Church. He held a good many meetings here and we all were very glad for his admonitions. On Friday, the 25th, our aged sister Christina Blough was buried at the Weaver Church. May this be a loud call for her old companion that he may in his old age yet turn to the Lord and meet his wife in heaven. Her age was 82 years, 8 months and 14 days. Friday evening, Saturday evening and Sunday Bro. Beery preached in the Thomas Church and on Monday, the 28th, he took the train for Elk Lick, where he expected to stay a few days in Rockwood. He met Bro. Jonas Blough on his way home and having some time they had a pleasant visit yet. From Rockwood he went to Uniontown a few days and thence home through Ohio, expecting to stop a little there.

Bro. Isaac Miller is still with us. On Saturday evening, Dec. 3d, he preached in the Stahl Church and on Sunday in the Kaufman Church.

This was indeed a season of refreshing, and may God bless the dear brethren who spake words of comfort to us. Let us as lay members try to labor with them in the vineyard of the Lord for we have a work to do as well as they. It seems to me that we could do a great deal more if we would be more faithful to our God and make our calling and election sure. May God add his blessing to all that they said: for if we examine the Word of God we find that they spoke the truth. I will yet here invite them and all others to visit us time and again, for it seems to me such visits are like a shower of rain in a dry season. Dear brethren, remember us in your prayers.

Bro. John Lehman, of Indiana, was also with us and while here he married sister Barbara Speicher. May God bless them in all goodness and may the riches of his mercy abide with them in this life and more so in the life to come is my prayer. Amen. LEVI BLOUGH.

OUR TRIP TO PENNSYLVANIA.

(Continued.)

On the 22d (Thursday), we filled an appointment in the Herford Meeting-house. This is not a large church, but it was for this very reason that we wanted to visit the brethren here. We often follow only the larger churches when visiting abroad, which is really, in one sense, a mistake. It is the weak and the small churches that need the help and the encouragement which we can give, much more than the large and the strong. We would however, not be understood to say, that this is a weak church, if it is not large. I believe there is spiritual strength in this church as much as elsewhere, and we felt encouraged. The subject presented was Matt. 7:24, 27, and we trust the effort to sow the spiritual seed was not in vain.

After meeting we went to the house of Bro. John Esht (minister), where we also met Bro. Eschbach and others, and spent a very pleasant and profitable time together. Brother Esht, accompanied us to the Swamp church, some twelve or thirteen miles distant. We staid the night with Bro. John Beidler, minister in the Swamp church. We also met here Bro. J. B. Bechtel and Bro. John L. Gehman. We had meeting in the Swamp church on Friday forenoon, and had a very attentive audience. Bro. Shaum spoke from John 3:16 and the Lord blessed him greatly in the effort. May his earnest exhortation rebound to the glory of God, and the strengthening of the church. Pre. A. B. Shelley, formerly editor of the "Mennonitische Friedensbote" was present, and also John G. Stauffer, editor of the "Heavenly Manna," and the "Gemeinde unter dem Kreuz." We also met Bro. Enos Beidler, who was ordained to the ministry recently, and who had been called to pass through a very severe affliction, three of his children having been called away by death, during the preceding three months. May the Lord be with the dear Brother and sanctify this severe affliction to the welfare of his soul. These afflictions seem severe, it is true, but they are oft in mercy sent, as the poet says, and we often can not see why these things should be so, but if we are faithful and devoted, and hold out to the end, we have the promise of the crown of life.

We made a short visit with Bro. Isaac Longacre, and then Bro. Beidler, accompanied us to Bro. Deacon Jacob Kulp, in Springfield township. Bro. Kulp is now 82 years old, but still strong in mind and still able to go about.

On Saturday, Sept. 24th, we filled an appointment in the Springfield Meeting-house. This church consists of about thirty members, and has no minister. It is supplied from the surrounding churches,

each taking his turn and having meeting every two weeks. The attendance was small, yet we had a pleasant meeting, and endeavored to speak to the glory of God from 1 Cor. 2:11. Pre. Jacob S. Moyer was also present. The last three churches that we visited, are churches that I had never before been in. These churches, on account of the schism that occurred in 1847-8, have suffered very severely, and in numbers have greatly decreased. We noticed that in the meeting-house in Springfield, which is used for worship by both branches. The new school branch has placed an organ, and we noticed other evidences of that progress in the forms of the Christian religion which brings the church continually nearer to a level with the world and does not tend to the glory of God. Oh! that all might guard against the encroachments of all worldliness in their worship. Let us worship God in spirit and in truth.

After a short visit with Bro. Isaac Shelley at Pleasant Valley, we accompanied Bro. Beidler to Bro. Kulp's, and from here Bro. Beidler returned home and the old Bro. Kulp (82 years old) and his son, and his son's wife and two of the children accompanied us to Deep Run. On our way we passed through a good portion of road that was not unfamiliar to me in former days, and it was pleasant to review again the scenes of long ago. We arrived at Bro. Samuel Godshalk's before nightfall, and it was indeed cheering to my heart to meet the dear old brother once again amid the trials and conflicts of this transitory world.

The evening passed pleasantly and many subjects were talked over, and we trust not unprofitably, remembering with all that we owe everything to the goodness and mercy of a kind Heavenly Father, who is the giver of every good and perfect gift.

In the morning there was a heavy frost over the earth reminding us that the winter was approaching, and as seasons come and go, they tell us continually the oft repeated story of youth, manhood and old age, and then, like autumn fruits, coming to their maturity, when the cold winds and frosts of winter set in, "we pass away into the winter of death, and our labors follow us." Rev. 14:13.

Bro. Godshalk lives very near the meeting-house. The large graveyard, with its many graves, lies just between his residence and the house of worship, and in going to it we passed directly through the graveyard. This is one of the oldest churches in this part of the country and here many of the early settlers lie buried. Some of the older graves have no stones at all, while others have only a low, brown or grey stone, time-worn and partly covered with moss, and many of them are without name or date, or anything to show whose dust is in keeping there.

My own grandfather lies, here, and is also among the number of these who were left to sleep without epitaph to point out to posterity the spot where his dust was laid to rest.

Here it seemed like home; here were passed kind greetings from friends and kindred, and many familiar faces and many warm greetings from pilgrims to the heavenly Canaan met us here, the details of which need not be written here.

Here we met also Bro. Christian Henning, from Elkhart county, Ind., who had preceded us on his visit about two weeks. We had hoped to meet him before this, but feeble health prevented him from visiting as much as he had intended.

(To be continued.)

OUR VISIT IN YORK COUNTY, PA.

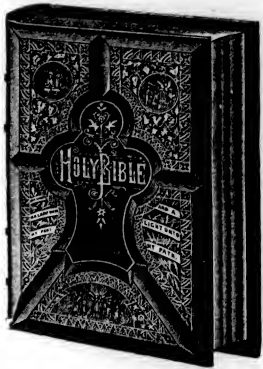
On Saturday Nov. 26th, the writer and Bish. I. Eby left our home for York Co., where three appointments had been made for Bro. Eby. I met Bro. Eby at Kinzers, and we proceeded on our journey. At Columbia, we crossed the great bridge that spans the Susquehanna, to York Co. This bridge is one and one-fourth miles long. We soon arrived at Hiestand Station, where we were met by Pre. Samuel Roth and Bro. J. F. Hershey, who accompanied us to sister Hiestand's residence close by. We found sister Hiestand very unwell, she having contracted a very severe cold, which seemed to set very hard on her, as she is well advanced in years.

The first appointment was in the afternoon of the same day, at Stony Ridge Meeting-house; where four precious souls were received into the church, services by Bro. Roth and Bro. Eby. This church is nicely located, standing on elevated ground over-looking the beautiful Chutz Creek Valley. After services Bro. Samuel Roth and Bro. J. F. Hershey conveyed us to H. C. Houser's, who warmly welcomed us. While passing the evening in sweet communion with the family, one of the number suggested visiting their neighbor, Rachel Rahin, who has been an invalid for thirty-eight years. The evening was very pleasant, as we started, ten in number, for the house of our afflicted friend. We were directed to her room, where we were kindly welcomed by the sick one. To our surprise we found her in a cheerful condition and bearing her affliction patiently without a murmur, which are the characteristics of a true Christian. We were here reminded of the impotent who lay at the pool of Bethesda waiting for the moving of the water who also had an infirmity for thirty-eight years and was healed. So also this beloved wife of the healed in God's, appointed time. The most striking feature of her form is, that she is the picture of health. She is a

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The good Lord has borne us over the threshold of another year. With the new year come many new resolves, many new aspirations, many desires to do better in the present year than in the past—to live more closely to God than ever before—and to leave sinful things to the old year. Many a drunkard resolves that after New Years no more intoxicating liquor shall pollute his lips and his life; many a swearer resolves that no oath shall fall from his lips after the dawn of the new year; many a liar makes up his mind that with the new year he will cling to truth alone, and many a weather-beaten sailor on life's stormy sea of sin is determined

to seek rest in the harbor of Peace with the advent of the new year.

But how many of these thousands of resolutions are kept and how many more are broken! I say *more* in the second phrase, because alas, so many are broken. But why should so many pledges be broken? It is because we rely too much on our own strength and do not trust enough in the acting strength of God's power. We feel too proud of our own abilities. We try to stand against sin in our own strength. If we would have strength to carry out our resolutions, we must receive it from above, otherwise our strength is weakness itself and we cannot do anything that is good.

But there is one evil which we do not so often think of nor resolve to suppress and overcome. It is the proud and vain-glorious spirit—a desire for the great and the beautiful, and the grand things of this world—and indeed as year after year rolls on, this evil seems not to decrease, but rather to increase. Do we despise Christ's condition in life? If we are proud we do, for He came in humility and lived in great humility. His coming down from heaven was an act of humiliation, such as no man ever saw or experienced. Every day of his life on earth was as a page written in characters of fire against this rank evil—pride: Every look of scorn cast upon him, every act of ill-treatment (and which he patiently bore) was a chapter against the vanity and self-conceit of this world. The proud spirit of Lucifer caused his expulsion from heaven, and knowing what caused his fall he now seeks to keep men's souls from God by puffing them up with a proud and vain-glorious spirit. What destruction has Satan wrought upon the souls of men by this means alone! The proud, fashionable, honor-loving, but otherwise good and noble queen Elizabeth of England, when on her death-bed would have given thousands of pounds to any one who might prolong her life enough that she might humble herself before the King of kings and Lord of lords, but alas, it was too late. Look at these vain-glorious and boastful upholders and advocates of infidelity. In life they proudly trod the earth, denying his existence; in death humbly crouching in mortal terror beneath the uplifted hand of God. Call it what you will—call it harmless, call it immaterial to the interest of Christianity; call it fashionable, necessary or give it any other modification or misrepresentation, it is nevertheless *pride*, and God will ever treat it as such, irrespective of the soul in which it may be found. Pride corrupts the heart, makes people the slaves of fashion and sows more tares into the spiritual wheatfield than any other evil.

Parents, think of your dear children. Are you doing anything or indulging your children in anything that may create pride in them or envy in others? Take

care, O brethren and sisters, that you do not plant thorns like these in the hearts of your loving children which may afterwards choke out the good seed that you would willingly sow therein. Mothers, your little children on your laps do not ask for these stylish and richly trimmed garments in which we see them arranged. They are satisfied when they are protected from the cold, but you train their tastes just opposite to what you would wish to have them in after years. You build up a strong desire in their very nature which you wish in after years to replace by one diametrically opposite and wonder and grieve when you find in your child a natural (?) tendency to be proud. Consecrate your infants to God, exercise all the tact and prudence that God gives you and pray for more, that you may lead your children in the right way. Christ took the little children unto Him and blessed them and if we implant evil into their hearts the curse rests upon us.

The tempter tries us on every side and if he does not tempt us to pride in dress, he may see a greater opportunity in another way as in the house or in our home. By this I do not mean to find fault with those who keep their homes and everything about them neat and clean and in order, but I do speak against that extravagant display of useless finery in all the things in and about the house and home. It creates a feeling of superiority over those who cannot afford such things and is of no use to you or any one else except for Satan to stir up envy in weak and susceptible hearts. To love anything more than we love God, makes that love sinful and is to us sin. All things belong to Him and in loving them we love Him; but when we lose sight of the Maker in the adoration of the thing made we are going too far.

Dear friends and fellow travelers to eternity, let us walk humbly before God, for we know not how soon the brittle thread of life may snap asunder and we be hurried into the spirit world. Let us be on our guard that ours may not be the lot of the five foolish virgins, who, when once too late, were forever shut out from the marriage feast of the bridegroom, while the five who were wise and had their lamps trimmed and burning—their hearts cleansed and their souls filled with the oil of grace and love, partook of the joys of the feast within. It is a dangerous thing to trifle with the teachings of the all-wise God for His truths are terrible when they fall upon the lost sinner and His judgments irreversible, when once delivered. Let us then be as those who walk in the day, and when Christ teaches us any truth, let us accept it and not treat it lightly. Christ's teachings are full of deep things, and to know them we must dig deep down; we must become very lowly and humble. When we dip water out of a spring we must reach

down deep if we would have real fresh water, and so with the teachings of Christ. The vain things of this world are like straw or feathers which float on water or are blown about in the breeze; but the gems of truth, the inner life, the grace of God, the true spiritual happiness is found only in humility. The rich man found his pleasures in this life but they were temporal and ended with his life, while Lazarus suffered in humility of life and was made happy after his death. Think of these things, dear readers, and let not your hearts and minds be carried away by gaudy bubbles floating about you, but be fixed on the Rock of ages and find pleasure in the true service of the Lord. Let us all strive this year to live humbly before God and do His will as far as he gives us light and strength.

The grace of God be with us all. Amen.

E. H. HUBER.

New Providence, Pa.

For the Herald of Truth

THE SUNDAY SCHOOL.

The Sunday-school bears to the church the same relation as do the nurseries to the fruitful orchards and productive vineyards. It is here the young, tender plants for spiritual growth are propagated and nourished, preparatory to being transplanted, at a ripe age, into the visible church of God. Were it not that these nurseries have been instituted in our church, the grave duty of instructing the young in the religious duties of life would mainly devolve upon the individual families, whereas, now we have the privilege of meeting together and, in concerted action, feed the young lambs with spiritual food.

Many of us are aware that the old and thread-bare argument of the few opponents to the Sabbath-school is, that the young can receive spiritual instructions under the parental roof; but this manner of reasoning is hardly more plausible than it would be to say the same of our every day schools. The one is about as likely to be neglected as the other; both would be well enough if carried out practically instead of their retically.

I suppose we all generally take our children along to the church services; but few children can appreciate a sermon, or will even listen to it as attentively as they would to exercises more brief and simple. Since they do not understand a sermon so well, the church services become more tedious, and they do not take the interest they would in the Sunday-school, which is held for their especial benefit, and should be adapted to their wants and understanding. It is not needful however, to speak of the manner in which the Sunday-school should be conducted, as that is so varied that anything definite could

hardly be said on the subject. Its necessity too, is so apparent that the time seems to have gone by, and not without reason, that it finds opponents to any great extent.

The greatest drawback to the progress of the Sabbath-school, in some communities, apparently is the great lack of interest the older ones or church members show in the work. It matters not how much enthusiasm we manifest in favor of the Sunday-school, when we do so by talking in its favor only, for so long as we do not lay hold of the work, and more than that, not even favor it with our attendance, it will do but little good. We might as well say to the poor and needy, "Be ye fed and comfortably clothed," without feeling our actions to our words. To what will a Sabbath school amount if a number of children assemble themselves at the appointed time and there are not enough of the church members present to even conduct the school? It shows a very poor example, to say the least; and the children might have reason to suspect that if the work is of so little importance that the church manifests no interest in it, it is immaterial whether they (the children) attend.

Not only should the lay-members take an active interest in the work, but also the ministers, especially where their number, and their outside work will admit. It is true the ministers have their appointed work to do, but if they can possibly find time to attend the Sunday school, I believe it would often be a benefit, not only to the school, to have their presence and assistance, but also to themselves, for they might the better gain the love and confidence of the children, and also become the better acquainted with the word of God. As a rule, the more we labor the more efficient we become in our work.

Some people seem to think if they attend divine services about every alternate Sabbath, their share of the work for Christ's kingdom is performed; that the ministers must do the rest. They also plead for time on the Sabbath to do their visiting among friends and neighbors; and indeed, some people apparently believe the Sabbath was created solely for that purpose. To keep the Sabbath holy implies more, perhaps than many are willing to concede. When we look out on a dying world a world polluted with sin and abomination, and that is drawing away with its fascinating allurements, our own children, should we not become thoroughly alarmed and labor more zealously to rescue our own dear friends and children from the charms this wicked world presents to them in their tender youthful years? We should not dare to sit idly, with folded arms, when we see such a wide and open field for labor before us; when we see the enemy rushing in to snatch them from the fold as it were. We should not dare to neglect these opportunities and grave duties when we con-

sider the value of a single soul. We should not entertain the thought of sending our children to the Sabbath school alone, while we spend the Sabbath at a neighbor's house gossiping, or talking over our business transactions and worldly affairs much less should we do this in the presence of the young who, when they see and hear it, may imitate our bad example. This is a weakness—an evil—to which I fear we are all, without exception, too much addicted, though its evil effects must be apparent to all. An effusion of the Holy Spirit should earnestly be sought for to strengthen the spiritual man to be able to overcome this sin.

The world presents attractions that the Christian sometimes finds hard to resist. Here then he will have a standpoint from which he is able to judge and comprehend the watching, the care, the labor, the training and the continued vigilance that is required to keep the children, with pliable minds, out of the enemy's camp. It is not enough for us to say we will not hinder them from learning to know and love the Lord, either at home or in the Sabbath-school, for if we do not take hold of the work and labor with our own hands we can never expect to accomplish our work; and this is a work that concerns us all. We cannot say to our brother, "You take charge of this work while I sit back under my neighbor's shade tree to rest." No; it concerns all God-loving souls. Our sympathy for the laborers does not materially lighten their burdens. It is our aid, our active participation, our real, earnest work that helps the cause, for in united efforts we find there is strength.

A. METZLER.

IS GOD IN EVERYTHING?

One of the greatest obstacles to living unwaveringly the interior life, is the difficulty of seeing God in everything. People say, "I can easily submit to things which come from God; but I cannot submit to man, and most of my trials and crosses come through human instrumentality." Or they say, "It is all well enough to talk of trusting; but when I commit a matter to God, man is sure to come in and disarrange it all, and while I have no difficulty in trusting God, I do see serious difficulties in the way of trusting men."

This is no imaginary trouble, but it is of vital importance, and if it cannot be met, does really make the life of faith an impossible and visionary theory. For nearly everything in life comes to us through human instrumentalities, and most of our trials are the result of somebody's failure, or ignorance, or carelessness, or sin. We know God cannot be the author of these things, and yet unless He is the agent in the matter how can we say to Him about it, "Thy will be done?"

Besides, what good is there in trusting our affairs to God, if, after all, man is to be allowed to come in and disarrange them; and how is it possible to live by faith, if human agencies, in whom it would be wrong and foolish to trust, are to have a predominant influence in moulding our lives?

Moreover, things in which we can see God's hand always have a sweetness in them which consoles while it wounds. But the trials inflicted by man are full of bitterness.

What is needed, then, is to see God in everything, and to receive everything directly from His hands, with no intervention of second causes. And it is just to this that we must be brought, before we can know an abiding experience of entire abandonment and perfect trust. Our abandonment must be to God, not to man; and our trust must be in Him, not in any arm of flesh, or we shall fail at the first trial.

The question here confronts us at once—"But is God in everything, and have we any warrant from the Scripture for receiving everything from His hands, without regarding the second causes which may have been instrumental in bringing it about? I answer to this, unhesitatingly, Yes! To the children of God everything comes directly from their Father's hand, no matter who or what may have been the apparent agents. There are no "second causes" for them.

The whole teaching of the Scripture asserts and implies this. "Not a sparrow falls to the ground without our Father. The very hairs of our head are all numbered." We are not to be careful about anything, because our Father cares for us. We are not to avenge ourselves, because our Father has charged Himself with our defense. We are not to fear, for the Lord is on our side. No one can be against us, because He is for us. We shall not want, for He is our Shepherd. When we pass through the rivers they shall not overflow us, and when we walk through the fire we shall not be burned, because He will be with us. He shuts the mouths of lions, that they cannot hurt us. "He delivereth and rescueth." "He changeth the times and the seasons; He removeth kings and setteth up kings." A man's heart is in His hand, and "as the rivers of water, He turneth it whithersoever He will." He ruleth over all the kingdoms of the heathen; and in His hand there is power and might, "so that none is able to withstand" Him. "He ruleth the raging of the sea; when the waves thereof arise He stilleth them." He "bringeth the counsel of the heathen to nought; He maketh the devices of the people of none effect." "Whatsoever the Lord pleaseth, that does He in heaven, and in earth, in the seas, and all the deep places."

"If thou seest the oppression of the poor, and violent perverting of judgment

and justice in a province, marvel not at the matter; for He that is higher than the highest regardeth: and there be higher than they."

"Lo, these are a part of His ways; but how little a portion is heard of Him? But the thunder of His power who can understand?" "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary? There is no searching of His understanding."

And this "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof soar and be troubled; though the mountains shake with the swelling thereof." "I will say of the Lord, He is my refuge and my fortress, my God, in Him I will trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust. His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." "Because thou hast made the Lord, which is my refuge even the Most High thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways."

To my own mind, those Scriptures and many others like them, settle forever the question as to the power of second causes in the life of the children of God. They are all under the control of our Father, and nothing can touch us except with His knowledge, and by His permission. It may be the sin of man that originates the action, and therefore the thing itself cannot be said to be the will of God; but by the time it reaches us, it has become God's will for us, and must be accepted as directly from His hands. No man or company of men, no power on earth or heaven, can touch that soul which is abiding in Christ, without first passing through Him, and receiving the seal of His permission. If God be for us, it matters not who may be against us; nothing can disturb or harm us, except He shall see that it is best for us, and shall stand aside to let it pass.

An earthly parent's care for his helpless child is a feeble illustration of this. If the child is in its father's arms, nothing can touch it without that father's consent, unless he is too weak to prevent it. And even if this should be the case, he suffers the harm first in his own person, before

he allows it to reach his child. And if an earthly parent would thus care for his little helpless one, how much more will our Heavenly Father, whose love is infinitely greater, and whose strength and wisdom can never be baffled? I am afraid there are some, even of God's own children, who scarcely think He is equal to themselves in tenderness, and love, and thoughtful care; and who, in their secret thoughts, charge Him with a neglect and indifference of which they would feel themselves incapable. The truth really is, that His care is infinitely superior to any possibilities of human care, and that He who counts the very hairs of our heads, and suffers not a sparrow to fall without Him, takes note of the minutest matters that can affect the lives of His children, and regulates them all according to His own sweet will, let their origin be what they may.

The instances of this are numberless. Take Joseph. What could have seemed more apparently on the face of it to be the result of sin, and utterly contrary to the will of God, than his being sold into slavery? And yet Joseph in speaking of it said, "As for you, ye thought evil against me; but God meant it unto good." "Now, therefore, be not grieved nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life." To the eye of sense it was surely Joseph's wicked brethren who had sent him into Egypt, and yet Joseph, looking at it with the eye of faith, could say, "God sent me." It had been undoubtedly a grievous sin in his brethren, but, by the time it had reached Joseph, it had become God's will for him, and was in truth, though at first it did not look so, the greatest blessing of his whole life. And thus we see how the Lord can make even the wrath of man to praise Him, and how all things, even the sins of others, shall work together for good to them that love Him.

If we look at the seen things, we shall not be able to understand the secret of this. But the children of God are called to look "not at the things which are seen: for the things which are seen are temporal; but the things which are not seen are eternal." Could we but see with our bodily eyes His unseen forces surrounding us on every side, we would walk through this world in an impregnable fortress, which nothing could ever overthrow or penetrate, for "the angel of the Lord encampeth round about them that fear Him, and delivereth them."

We have a striking illustration of this in the history of Elisha. The King of Syria was warring against Israel, but his evil designs were continually frustrated by the prophet, and at last he sent his army to the prophet's own city for the express purpose of taking him captive. We read, "He sent thither horses, and chariots, and a great host; and they came by night

and compassed the city about." This was the seen thing. And the servant of the prophet, whose eyes had not yet been opened to see the unseen things, was alarmed. And we read, "And when the servant of the man of God was risen early, and gone forth, behold an host encircled the city, both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?" But his master could see the unseen things, and he replied, "Fear not; for they that be with us are more than they that be with them." and then he prayed, saying, "Lord, I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man: and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha."

The Presence of God is the fortress of His people. Nothing can withstand it. At His presence the wicked perish; the earth trembles; the hills melt like wax; the cities are broken down; "the heavens also dropped, and Sinai itself was moved at the presence of God." And in the secret of this presence He has promised to hide His people from the pride of man, and from the strife of tongues. "My presence shall go with thee," He says, "and I will give thee rest."

I wish it were only possible to make every Christian see this truth as plainly as I see it. For I am convinced it is the only clue to a completely restful life. Nothing else will enable a soul to live only in the present moment as we are commanded to do, and to take no thought for the morrow. Nothing else will take all risks and "supposes" out of a Christian's life, enable him to say, "Surely goodness and mercy shall follow me all the days of my life." Abiding in God's presence we run no risks. And such a soul can triumphantly say—

"I know not what it is to doubt,
My heart is always gay;
I run no risks, for, come what will,
God always has his way!"

There is one text that will take all the "supposes" out of a believer's life, if only it is received and acted on in childlike faith: It is Heb. 13:5, 6—"Be content, therefore, with such things as ye have; for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." What if dangers of all sorts shall threaten you from every side, and the malice or foolishness, or ignorance of men shall combine to do you harm? You may face every possible contingency with these triumphant words, "The Lord is my helper, and I will not fear what man shall do unto me." If the Lord is your helper, how can you fear what man may do unto you? There is no man in this world, nor company of men, that can touch you, unless your God in whom you trust shall please to let them. "He will not suffer thy foot

to be moved: He that keepeth thee will not slumber. . . . The Lord shall preserve thee from all evil: He shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore."

Nothing else but this seeing God in everything will make us loving and patient with those who annoy and trouble us. They will be to us then only the instruments for accomplishing his tender and wise purposes towards us, and we shall even find ourselves at last inwardly thanking them for the blessings they bring us.

Nothing else will completely put an end to all murmuring or rebellious thoughts. Christians often feel a liberty to murmur against man, when they do not dare to murmur against God. But this way of receiving things would make it impossible even to murmur. If our Father permits a trial to come, it must be because that trial is the sweetest and best thing that could happen to us, and we must accept it with thanks from His dear hand. The trial itself may be hard to flesh and blood, and I do not mean that we can like or enjoy the suffering of it. But we can and must love the will of God in the trial, for His will is always sweet whether it be in joy or in sorrow.

In short, this way of seeing our Father in everything makes life one long thanksgiving, and gives a rest of heart, and, more than that, a gaiety of spirit that is unspeakable. Some one says, "God's will on earth is always joy, always tranquility." And since He must have His own way concerning His children, into what wonderful green pastures of inward rest and beside what blessedly still waters of inward refreshment is the soul led that learns this secret!

If the will of God is our will, and if He always has His way, then we always have our way also, and we reign in a perpetual kingdom. He who sides with the Lord cannot fail to win in every encounter! and whether the result shall be joy or sorrow, failure or success, death or life, we may, under all circumstances, join in the Apostle's shout of victory, "Thanks be unto God, which always causeth us to triumph in Christ."—H. W. S.

For the Herald of Truth.

PROSPERITY OF THE SUNDAY-SCHOOL.

It is probably necessary to produce arguments to prove that the Sunday-school, if rightly conducted, is a good cause. It is an established truth among unprejudiced Christians.

A true, zealous Christian, not only rejoices over the prosperity of a good cause, but he labors and prays for its prosperity. And God desires the prosperity of all good. He commanded the children of Israel, saying, "Keep, therefore, the

words of this covenant, and do them, that ye may prosper in all that ye do." This injunction still holds good. If we obey God, we have the promise that we will prosper. In Paul we have an example of Christian obedience, zeal and earnestness; he labored day and night, and his work for the Master prospered. He was not only earnest himself in good works, but he desired other Christians to be earnest, commanding them to be "zealous of good works," "rich in good works," "careful to maintain good works," to be "fruitful in good works," "perfect in every good work," "sanctified, and meet for the Master's use, and prepared unto every good work," to be "ready to every good work." Tit. 2:14; 1 Tim. 6:18; Tit. 3:8; Col. 1:10.

Especially should make the superintendent and teachers set a good example of regularity and earnestness, because they are servants of God. Then the pupils will see that their leaders really love Jesus; and their interest and attendance will be increased also. Older members and parents also should attend and give their children a way to go. This is an important point too much neglected or overlooked. And, where lay-members that are willing and able to teach, are scarce, especially, the preachers should help if not lead in conducting the school, if not too busily engaged in ministerial duties.

Let us all work together earnestly and faithfully for the Master. Soon we shall rest and wear the crown of life. The wise man says, "Whatsoever thy hand findeth to do, do with thy might." And the poet says agreeably to this:—

"To the work! to the work! we are servants of God,
Let us follow the path that our Master has trod;
With the balm of His counsel, our strength to renew,
Let us do with our might what our hands find to do.

J. METZLER.

Lewistown, O.

MOTHER.

A mother's care, 1 Sam. 2:19; 2 Kings 4:10, 20; Ex. 2:8.

A mother's influence, Ezek. 16:44; for good, 2 Tim. 1:5; for evil, 1 Kings 22:52; Jezebel; 2 Chron. 22:3; Athaliah; Matt. 14:8; Herodias.

Mother a comforter, Isa. 66:13.

A mother receives a son raised to life, 1 Kings 17:23; 2 Kings 4:36; Luke 7:15.

A mother giving a son to God, 1 Sam. 1:27, 28.

A mother's teaching, Prov. 31:1.

A mother's memory, Luke 2:51.

A mother obeyed, Prov. 1:8, 7:20; Luke 2:51.

A mother despised, Prov. 15:20; 22:22; 20:7.

A mother blessed, Prov. 31:28.

A mother's enduring love, John 19:25.

For the Herald of Truth

LOVE ONE ANOTHER.

"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him and will manifest myself to him."

Dear young friends.—It is through the love of God that we have the privilege of beginning our journey through another year. But who will be here at the end of this year? Many will have run to the end of their course in life, ere another New Year will have come. Rich and poor, old and young, busy and idle, believer and unbeliever, righteous and unrighteous will be represented in the world's list of departures from the shores of time, the righteous to be saved and the unrighteous to be forever lost. It is a solemn thought indeed to dwell upon when we know that annually so many pass from time to eternity showing no outward sign of reconciliation to God. Another very solemn thought is this, that so many professing Christians, instead of being earnestly about their Master's business, make it their business to quarrel and dispute with this one and that one, and speak about the fault of a third and thus spend their time in what is worse than idleness. God's blessings upon such, must indeed be very light in comparison to Him who steps over all this groveling and incipient nature and lets His light shine brightly about him, that others may find for themselves the pearl of great price and glorify Him who gives them this great treasure of salvation.

How happy a world would this be if there were more love in men's daily life and actions, more love in their thoughts and words, more love to the God who made them and more love to their fellow beings. The Scripture says; "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and thy neighbor as thyself," but how many of us do so? Jesus says, "If a man love me he will keep my word," and God the Father will love us and we can come unto Him and make our abode with Him. We must have the love of God shed abroad in our hearts if we would enter the kingdom of heaven.

We so often forget our duty of love toward one another in the daily routine of life. We become careless in the many little things that, when observed, go together in making life to those around us happy, and thereby easing many a shoulder of its burden of care and many a heart of its load of anguish and pain. We can do a little act of kindness here, speak a word of comfort there, have a pleasant smile for a third, and by such things through true affection, throw about us a halo of goodness which works for good upon all with whom we come in contact.

It is sad to see into what state this spirit of carnal independence is leading the world to-day. Even people who profess to have found peace with God often show to a remarkable degree this spirit of independence. A man told me that if we remain at home and attend to our own affairs and do not cheat or steal, we can be saved without being baptized. But are we not cheating even God in this very thing? We do not show to the world by the visible sign of baptism of the inward seal with God, and thus we rob God of His glory and do not do for Him what he desires us to do. We cannot act and work for God in our full capacity without coming entirely under the teachings which He has laid down for us to go by, and many a man is disappointed in his Christian life, merely because he does not commit himself entirely into the hands of the Lord and into His ways.

How pleasant it is to find a spirit of love in the family! "Love at home" is the nucleus for a life of love. It is here that the foundation for usefulness is laid, and the man who has had these advantages in early life, when out in the work of life will find that those little lessons of love in every-day life taught at home, will find that it sweetens the bitter, lightens the dark, and bears the burden in a great many of the vicissitudes of life. May the love of God be perfected in us, and may we be sweetly resigned to His will, is my prayer.

S. S. MARTIN.

For the Herald of Truth.

THE CITY ABOVE.

"For here have we no continuing city, but we seek one to come." Heb. 13:14.

What kind of a city may this be of which the Apostle was speaking, and are we truly seeking that city? We can read of this same city in Rev. 21:10-27. What a beautiful city is portrayed in this chapter! Have we not reasons to rejoice that we have the promise to enter this glorious city if we seek for it. But many are living as if they doubted the above words, that "We have no continuing city here." They seem to forget that man is not placed in this world forever.

Man is here for probation and trials. He is here to prepare for that city which is to come. He is here to be purified that he may enter this city which we are told, is of pure gold, like unto clear glass." Rev. 21:18. Let us just think of it—this city has no need of the sun, nor moon to shine in it, for the glory of God lightens it, and "the Lamp is the light thereof." Should we not do all that we can—all that is in our power—to prepare to enter this city? But now comes the most important part, the part that tells us what shall *not* enter. "And there shall in no wise enter into it anything that defileth, or worketh abomination, or maketh a lie."

Let us consider what may defile us. We are perhaps yet too much without understanding, like Peter and the rest of the disciples were. Jesus told them that those things which proceed out of the mouth—from the heart—defile the man; "For out of the heart proceed evil thoughts, murder, adulteries, fornication, thefts, false witness, blasphemies, these are the things which defile a man." Matt. 15:16, 20.

Here an examination of ourselves is necessary to find if we are guilty of any one of these defilements. If so, we must be purified or we shall not enter; for that which "worketh abomination" shall not enter. There are a great many things that work abomination. What is highly esteemed among men is abomination in the sight of God. I feel it my duty to state that many of the young people of our day are helping to work abomination and don't think of what they are doing. Think of it, dear young friends when you go to the pleasure party, or the dance, or whatever it may be. Think of it—whether it does not work abomination and may delay you from the glorious city. Think of it young man when you go to spend the evening in the saloon or gambling-room. Surely you will help to work abomination, if you uphold such places.

All that maketh a lie shall not enter. This fact is entirely too much neglected. Many a one will make a lie, even some that call themselves Christians, speak for sport or fun as they call it, things that they know are untruths. Dear reader, can you do this and feel justified in the sight of God? Think of the words of the Savior, that "the devil is a liar and the father of it." John 8:44. "But they shall enter that city which are written in the Lamb's Book of Life." Rev. 21:27. "Blessed are they that do His commandments, that they may have a right to the tree of life and may enter in through the gates of the city." Rev. 22:14.

D. R. WITMER.

New Springfield, Ohio.

For the Herald of Truth.

UNION WITH CHRIST.

"Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." John 15:4.

Oh, to have such a friend as Jesus abide with us! Do we treat him as our best friend and let Him have full possession of our hearts? Do we give Him an undivided heart and let Him reign therein with the power of His Holy Spirit to destroy the works of the devil and give us power to go forth in the work of our Lord constrained by love? "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

Let us not hinder his work in our hearts by giving the world a part or try to do of ourselves what Christ alone can do. We have learned a grand lesson when we know that we have no power at all to make ourselves fruitful for good works. If we let Christ work in us both to will and to do of His own good pleasure, then we cannot be otherwise than fruitful branches.

It is to be feared that too many professed Christians are not willing to leave the wilderness of sin, and give up all secret sin, and let Christ fully abide in their souls. He does not abide with us as long as sin reigns in our hearts. When we become willing that Christ should cleanse us from all unrighteousness, then we are in a condition to bring forth spiritual fruit. Oh to have the Son of God and the power of His Spirit dwelling in us? What manner of persons ought we to be in all holy conversation and godliness? Are we willing to give up all our own righteousness and submit to the righteousness of Christ? How sweet the thought that God sees us righteous through His dear Son. God never intended that we should look at ourselves for any righteousness, but wants us to fix our eyes upon Jesus. Let us lay hold on what Christ has done and is doing for us.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." What a wonderful Savior! He is ours all in all. He deserves our warmest affections, "He that loveth anything better than me and my word is not worthy of me."

"Oh fill me with thy fullness Lord,
Until my very heart o'erflow."

How few realize that Christ is made everything to us, or at least if they do, they do not accept Him as their all in all. There must be a more perfect surrender of heart and life. As a certain Christian has said. You have long believed in Him for salvation, and in a certain way power to live, but *He is not the all of your existence*. The heart is divided, and your life is constrained not by the love of Christ, but by the sense of duty. There must be full and complete consecration of self before our lives in every detail can be touched with the bright shining of His light, giving up self we more fully receive Christ into our souls. May He fan His grace in our hearts to a mighty flame of love to consume all self.

"And evermore beside thee on thy way
The unseen Christ shall move;
That thou mayest lean upon His arm and say,
Dost Thou dear Lord approve?
Oh holy trust, Oh endless sense of rest,
Like the beloved John,
To lay thy head upon the Savior's breast.
And thins to journey on."

ELLEN PLANK.

For the Herald of Truth.

BEGIN A NEW LIFE.

Dear readers of the HERALD, a beautiful Christmas we have once more been permitted to spend and it has been impressed upon my mind to try by God's help to write a short message, for I feel that we are all too careless in this matter. We have now lived through this another year, and Oh! dear friends, how has it been spent, and what have we done in the work of our dear Savior, who has suffered and died that we might live. Dear readers, let us search our hearts and see how we are standing between us and our God. We have now lived to the close of another year and let us all by the grace of God be more earnestly engaged in the work of the Lord in trying to lead more souls to Christ. There are yet so many near and dear ones who are yet living in sin against their God. Dear sinner, whoever you are, forsake your sins and try by God's help to live for the blessed Master who has died for all. I say, put it off no longer, for to-day if you hear the voice of the Son of man, harden not your hearts, for to-morrow is to you altogether uncertain. I often have to think of the poet's words:

"Sinner, come, why will you die?
God your Maker asks you, 'Why?'"

I have been much encouraged in the last few weeks since the dear brother J. S. Coffman spent a few days with us. It was joy to our souls to converse with him and hear the gospel made so plain to us that no one could but understand and feel much benefited thereby. We are often made to rejoice to meet with friends here on earth, but how much greater will be the joy when we can meet with fathers and mothers and many dear children who have already gone over on the other shore, awaiting in the rest beyond! Dear readers, let us all try to be ready to enter in at the straight gate when the Master calls for us. May God bless us and direct us in our pilgrimage here below, that, when the time of our departure comes, we may be so happy as to meet in bliss the dear ones that have gone before.

"Jesus, lover of my soul,
Let me to thy bosom fly;
While the nearer waters roll,
While the tempest still is high.
Hide me, Oh my Savior hide,
Till the storm of life is past;
Safe into the haven guide—
Oh receive my soul at last."

A. E. FERGUSON.
Shambaugh, Iowa.

For the Herald of Truth.

YOUR AVENUE OF ESCAPE.

Dear brethren and sisters and all the readers of the HERALD, I wish you the grace of God and the abiding spirit of Christ Jesus our Lord who gave His life

for us on the cross that we might live with Him in glory and sing the song of Moses and the Lamb. That will be a glorious meeting for all who will once be so unspeakably happy as to meet their Savior in peace and with Him the loved ones who have gone before. We all have some near and dear friends in eternity whom to meet in bliss would give us great joy and happiness. For my part I have dear brothers there whom I long to greet and with whom I often desire to be reunited.

We are but temporal beings in this earthly life, and the wheels of time are bearing us rapidly, Oh so rapidly, on toward the brink of the Jordan of death, where time is lost in eternity. What we have done and what we do will be done forever and as we live, so will we die and as we die, so will we be brought before God in the day of judgment.

I would yet also speak a few words to the sinner who stands without the ark of safety. To you I would say: Awake, thou that sleepest; arise, and call upon thy God, that he may hear you and help you to turn from your way of sin and folly which is leading you to everlasting ruin. Oh dear sinner, if you were placed in great danger of falling into a fire, how would you struggle and labor to preserve this mortal body from falling a victim to the flames. If you saw a single avenue of escape, would you not with all haste turn into it? If you would do this for your body, which must shortly return to dust, why not be equally so much and even far more concerned about your soul, which will have an existence in all the ages of eternity, in bliss or in torment. The only avenue of escape for the soul from everlasting torment is in Him who has said, "I am the way, the truth and the life. Him that cometh unto me I will in no wise cast out." Why not then turn to him who can give you safety from the terrors of the second death and give you eternal happiness besides? I assure you that He is the best friend that you or all the rest of the world ever had. He will stand by you through life and in death he will not forsake you. Verily, he "sticketh closer than a brother."

LEVI BLOUGH.

THE JEWISH MOVEMENT.

A deeply interesting account of Rabinowitch, a Jewish lawyer in South Russia, who was converted to Christ through reading the New Testament, and of the Jewish movement towards Christianity which has originated, is given in Word and Work for Nov. 1. "A crisis," says Dr. Adolph Saphir, "is evidently approaching, Talmudism, and the attempt to modernize Judaism, and to rationalistic deism, have both failed and proved themselves to be without vitality, and yet the

national consciousness has been roused and strengthened by the recent experiences of the Anti-Semitic movement." Schoenberger writes: "The Jews in Kirscheiff have now accepted the fact that there is in the midst of them a Jewish synagogue in which one of their brethren of unblemished character and eminent gifts, proclaims every Sabbath 'that Jesus is the Messiah promised to their fathers, and the Savior of the world.'" A Zenetianer, of Rohrbach, says of this Christian Synagogue: "The room was full; here sat, there stood, men closely crowded, a few of them old, most of middle age, very many youth, and a few soldiers in uniform. Among them passed quietly about a little dark man offering and distributing Hebrew Testaments. During the reading" by Rabinowitch, from the old and New Testaments, first in Hebrew and then in Russian, "the hearers stood each with book in hand silently following him. One of them would make signs of intelligence to another, and his looks would say plainly, 'It is so, do you hear?' or neighbors would touch with their elbows in order to draw attention to certain passages. I thought all 'these search the Scriptures diligently whether these things be so.'" E. H. Leitner, of Constantinople, says: "I counted one hundred and fifty present who were hanging spell-bound on the lips of Rabinowitch; no wonder, for the man and his work are born of the Spirit. Through all there rang the one note, 'Not I, but Christ in me.' " Hundreds of Jews now believe in the Messiah. Sunday they celebrate and keep holy for the Lord's sake. Saturday, the Jewish Sabbath, is to them a day for mission work, as on ordinary working days the Jews cannot so easily come to listen. Rabinowitch himself writes, September 28, 1887:

"Just now, during the Jewish solemn feasts, many are come from a number of different places to Kirscheiff to hear, instead of their liturgies and dead prayers, the words of spirit and life of our Lord, which I preach before all the congregation of Israel with great quietness; no one making me afraid. From the city of Warsaw there is come a wise and honorable man who is sent by twenty-five Jewish men who have come to the faith of Christ through Isaiah 53, who desire to join our community. Also from a town in the government Kiev, there is come a respectable man, desiring to take upon his shoulders the yoke of Messiah's Gospel, which is easy and light, and preach it afterwards to the multitude of his Jewish brethren."

In Siberia, and Hungary also, Jews are being brought to Christ by his Gospel. Delitzsch says, "The hand of God is in his movement, of which, strictly speaking, He is the true author."

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

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TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

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IF you wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

OUR FREE PAPER FUND.—Our "Free Paper Fund" has already proved a great blessing to many who desire to read the paper and have not the means to pay for it. We thank our kind friends who have contributed so generously to this fund, and would ask others also, who feel an interest in it, send in further contributions, and we will see that it is properly expended and used to the furtherance of the kingdom.

WORDS OF CHEER AND JUBILANT FREUND.—Our children's papers, both in English and German, are finding their way into many families where they have never before been read. We are glad to notice this. The four beautiful picture cards which we are sending to each subscriber who pays the full subscription price (25 cents) has no doubt a good deal to do with it and stirs up many to subscribe, who would perhaps otherwise not have thought of it. But we are glad to see them subscribe even from that motive. The cards are nice, and have a good Scripture text on them, which may awaken holy thoughts in the minds of the young, and we feel very confident will do good to all who read it. We would ask all our young friends who have received pictures to show them to their friends and neighbors and ask them also to subscribe.

THE MARTYRS MIRROR.—Our new illustrated edition of the Martyrs Mirror is a very excellent book, every one should read it and learn what the Martyrs believed, how they lived and what they practiced, and how they suffered for their faith and the name of Christ. It is a book of wonderful events in the history of God's people.

THE EVANGELIZING FUND.—Our ministers did considerable work abroad during the past year, and the Evangelizing Fund has quite perceptibly diminished.

Any brother or sister who feels a desire to contribute to this fund may do so with the assurance that it is needed and that it will be used to the benefit of the church and the glory of God.

RENEWING SUBSCRIPTIONS.—Many of our old subscribers have already renewed their subscriptions for the year 1888, and many are continually coming in. In consequence our office force is kept very busy, and it is possible that with all our care, some mistakes may be made. We ask our patrons, if they discover any errors, or omissions to let us know at once, that we may correct them. In the mean time those who have not yet done so, renew without delay, and let every one make an effort to induce others also to take the paper.

Our agents who have exerted themselves in this work, have met with reasonable success, and we hope others may also make an effort in this direction. Our offer this year is: Any book or books in our Catalogue the price of which does not exceed the specified amount. Let all renew and pay up old dues, and get as many new subscribers as you can.

HYMN AND TUNE BOOK.—The brethren in Virginia had another Conference in reference to the proposed new Hymn and Tune book, on the 6th of January. The brethren C. H. Brunk, Samuel Shank and Emanuel Suter were elected a corresponding and compiling committee. They are now ready for work. Persons interested in this work are invited to correspond with them. Those churches who have committees appointed can now begin to make selections of hymns and music preparatory to a meeting of the committees, which is to take place some time in the future. We shall have more to say about this by and by.

PLEASE REMEMBER.—We would again kindly inform our contributors that when an article that is to be continued in several issues of our paper is sent in for publication, we must have all the manuscript in our hands, together with the writer's name and address, before we begin to publish the article. We want the whole article because we must know the doctrine it wishes to teach and the truth it wishes to present.

PLEASE ANSWER.—From Carlisle, Pa., comes an envelope containing a postal note for one dollar—but no letter—not a word to tell who it is from, or who sent it. Will the sender kindly answer?

From M. G. Andreas we have a letter with a postal money order, for \$1.50, for the renewal of the HERALD, but the writer gives no address. Please tell us at what Post Office you get your paper and you will confer a great favor.

CHURCH NEWS.

FROM VIRGINIA.—During the first weeks of December Bro. William Graybill of Juniata Co., Pa., visited Frederic, Rockingham and Augusta counties, Virginia. Bro. Christian Brunk of Frederic county accompanied him to the other counties, and they held a number of meetings with the brethren, which we hope were edifying to all who heard them.

A VISIT TO CANADA.—I will inform the readers of the HERALD that we have visitors in this neighborhood (South Cayuga). Bro. John Speicher from Kent county Mich., and Bro. Gingerich from Waterloo, held several interesting meetings in Rainham, and also here. We feel thankful to them for their visit. May the Lord bless them on their journey.

FROM KNOX CO., TENN.—Bro. H. H. Good, of Allen Co., Ohio, arrived here on the 3d of Dec., and remained with us until the 22d. He seemed very favorably impressed with the country and climate. He held a number of meetings here, both in Beaver Valley and in the Mennonite Meeting-house in Grassy Valley. His visit was highly appreciated. An account of his visit appears in another column.

BROTHER GABRIEL D. HEATWOLE of Rockingham county, Va., was, at last accounts making a prolonged visit among the churches in Lancaster, Bucks, and Montgomery counties, Pa. May his labors and earnest appeals awaken many a careless soul and cause him to think on his way, and turn his feet to His testimony.

FROM CASS CO., MO.—On the 24th of December, Bro. D. D. Kauffman of Morgan county, Mo., visited the church in Cass Co., and held meetings on Saturday evening, Sunday and Sunday evening. On Sunday one person was baptized. On the same day the brethren organized a Sunday-school. Bro. J. B. King was chosen Superintendent and Bro. Norman Shepp assistant Supt.

FROM HOWARD CO., IND.—A brother writes from Kokomo, Ind., as follows: "Bro. Jonathan Hartzler of Hawpach, Ind., was here recently, visiting the brotherhood in Howard and Miami counties, Ind. He held seven meetings which were interesting and instructive to all. It was encouraging to hear him speak the word of God to us and we pray God to bless the brother's labors."

FROM SEWARD CO., NEBRASKA.—On the 30th of October the Amish Memorialists held the Communion of the Lord's Supper. A deacon was also ordained there. Of the five candidates, Nicholas Ulerich, Joseph Hauder, Jacob Stauffer, Christian Stauffer and Andrew Kremer, the lot fell on Bro. Jacob Stauffer. Bro. Stauffer feels himself very weak to fulfill his calling, but we trust the Lord will give him grace and strength so that he can fill the vacancy and be a true worker in the Lord's vineyard.

FROM FAYETTE CO., PA.—The brethren in Fayette Co., Pa., have recently enjoyed a season of spiritual refreshing and twelve precious souls have been led, by the grace of God, to give themselves up to the service of the Lord, and on Christmas day were received into the Church, eleven by baptism and one from other churches. The church in that place seems to be prospering. May the heavenly Father watch over them and keep them firm in the faith, and give them grace to persevere in humility and the self-denying principles of the Gospel, and thus fight the good fight and at last receive the crown of glory.

FROM MAHONING COUNTY, O.—Bro. David Burkholder, of Elkhart Co., Ind., visited his friends in this county between Christmas and New Year. On Christmas day he and Pre. Martin Leatherman of Medina Co., O., conducted the regular services at Oberholzer's, and on the 27th of Dec. they again held an appointment at the same place. The same evening Bro. Leatherman filled an appointment at Nold's. On New Year's day Bro. Burkholder spoke at Nold's in the forenoon and at Oberholzer's in the afternoon, and the next forenoon at Metzler's. We thank the brethren for their kind visit, as well as for the words of warning to the sinner, encouragement to the saint, and admonitions to all.

ACCESSIONS TO THE CHURCH IN FAYETTE CO., PA.—The membership in Fayette county has been active within the last year in laboring to bring souls to Christ. They have kept up two Sunday-schools—one in the Masontown Meeting-house, and one in a school-house not far from there. Lately they have been holding a number of meetings, in which some ministering brethren from a distance preached for them. Within the last two months fifteen members have been added to the church, all by baptism, except one, who had been baptized previously to another denomination. May this remind many of our dear brethren that the Lord will bless our earnest labors in the holy cause.

FROM OLATHE, KANSAS.—During the first week of December the little congregation at Olathe, had several meetings, at which time one person was received into the church by baptism. The communion was also observed. Sister Barr of Belton, Mo., was with them to observe the communion with them, as she is living entirely away from other brethren and sisters. There are hopes that others will soon be brought into the church here, and that others from the older churches in the east will see the worth of this new country and move in with these members and build up a strong church here in time.

CORRESPONDENCE.

THE NEW YEAR.—Dear readers of the HERALD, have we all with the New Year renewed our covenant with God? Seven years ago I presented some thoughts in the HERALD concerning the year 1881, calling attention to the fact that the date was then written with two like figures. I then suggested that the same thing would not happen again for many years, overlooking the fact that the same thing would occur so soon as the present date.

This date is much more suggestive than the one over which I then commented. Here stands the figure one at the head, and three like figures follow, standing together. As the figure one is followed by three like figures, so the date of this year is followed by three like facts that are not usual, the first day of the week, the first day of the month, and the first day of the year. These thoughts led my mind to the Godhead. As the figure one stands first and alone, so there is one God and father of all; but as it is followed by three like figures standing together, so the three names stand with the one God. Father, Son, and Holy Spirit might be brought to our minds as we think of weeks coming to us frequently as the Holy Spirit comes to us often with comforting power. The month might represent to us the Son, standing between the Spirit and the Father. And the year might

represent God. Altogether the three in one, week, month, year, remind us of the triune God. Just such an arrangement of figures in connection with the date of the year, the month, the week will likely never again occur, even if time should go on for thousands of years. 1999 will likely not begin the year on the first day of the week.

What has made the present New Year most interesting to us here in Branch Co., was the sealing of their vows in baptism and their union with the church of four precious souls. The brethren, Henry Shaum and J. S. Coffman, of Elkhart, came to us on Thursday preceding New Year and staid with us until Tuesday. They acknowledged with us that this was one of the happiest New Years they ever experienced. Bro. Joseph Summers, of Elkhart, also came to us on Saturday and remained until Tuesday. Our prayer is that the converts received into membership may be true to the direction of God and be earnest workers, and shining lights in the Church of Christ.

The Brethren Shaum and Summers returned to their home on Tuesday. I accompanied Bro. C. to Pretty Prairie, where he remained among the Amish Brethren until Saturday, when he returned to Elkhart. On the same day, Bro. D. J. Johns, of Goshen, Ind., came to the Prairie and remained over Sunday. Here as with us four persons, who had made application some time before, were received into the Church on Sunday, Jan. 8th. May God continue to gather souls into His vineyard.

HARVEY FRIESNER.

MY TRIP IN VIRGINIA.

I left home on the 28th of November, and arrived at Winchester in the evening, stopping for the night with Bro. Christian Brunk. On the following evening I filled an appointment in a school house near my cousin, Sister Holderman's residence. I endeavored to improve the time by speaking from John 3:16. The following evening an appointment was filled in the Kernstown Meeting-house. The day following, (Dec. 1st) I visited the brethren Martin Graybill and John Whitmer. In the evening we had a meeting at the Bartonville school house. The house was well filled with attentive hearers and I had the privilege of making some remarks based on Ps. 51:10.

On the 3d, Jacob Holderman conveyed me to the home of his mother who lives in the country. In the evening we had a well attended meeting in the Tollgate school house. The subject presented was Luke 14:17. We had some very pleasant and profitable meetings. The church in Frederick county is not so strong in numbers, but there is a spirit of work among its members that is highly commendable.

There seems also to be a unity of effort among the brethren and sisters there for the establishing of the faith and the building of the church. May the Lord prosper the work.

On Sunday morning of the 4th, there was a meeting in the Bartonville school house, which was fairly well attended. The services were conducted from John 10:27, 28. After the meeting, quite a number of us gathered at the house of Bro. John Witmer, and we spent a very pleasant time. I remained with Pre. Chr. Brunk for the night and the next morning we boarded the train at Stephen City for Rockingham Co. At broadway we were met by Bish. Abraham Shank and he conveyed us to his home. In the evening we had a meeting in the Zion church. There was a good attendance and I enjoyed a season of refreshing. Next forenoon we visited Pre. Samuel Shank's, and at 2 p. m., we together attended the meeting in the Trissel church, where thoughts were presented to the hearers from 1 John 1:7. Next morning, in company with Bro. and Sister George Brunk, we went to Pre. Henry Wenger's and at 2 p. m., we attended a meeting at the Brenneman church, speaking on this occasion from Matt. 5:8.

On the morning of the 8th, Bro. Joseph Brunk took us for a short visit to Pre. John Geil. After dinner we went to fill an appointment at the Weaver church. A large congregation assembled and I was made to rejoice for being permitted to meet so many dear brethren and sisters. I here also met Bish. Samuel Coffman, whom I had never seen before. There were eleven ministers present. After the meeting we spent a few hours with Bro. John Brunk's and with Gabriel Heatwole; we spent the night at Daniel S. Heatwole's.

On the morning of the 9th, we went to Mount Clinton church, where we spoke from Ps. 51:10. A large congregation was present. In the afternoon we visited at Samuel Weaver's, Henry Heatwole's and stopped for the night with Bish. Coffman where we spent the evening very pleasantly. Next morning we attended divine worship at the Bank church and were favored with the blessing of God, enjoying with the brethren a season of refreshing in endeavoring to speak some edifying words from Matt. 9:12.

Sunday morning, the 11th, in company with Bro. Michael Shank, at whose house I had staid Saturday night, we attended meeting in the Pike church. On account of the inclement weather, the meeting was not so largely attended. Our text was Matt. 6, part of the 13th verse. This was the last appointment in Rockingham county, and the next morning Bro. Shank and I left Bro. Joseph Brunk's, took the train at Cowen Station to return to Frederick county. Getting

off the train at Bartonville, we visited Bro. Metz in the afternoon, and in the evening held a meeting in the Kernstown church, endeavoring by God's help to edify us all from Luke 13:23, 24. Next morning, bidding farewell to my cousin, Sister Holderman, in company with Charles Holderman, we proceeded to Winchester. Here we visited Sister Gutt and Pre. Mellinger's and in the evening held a meeting in the German Reformed church, taking for a text, Luke 15:18, 19. Next morning, the 4th, Bro. Mellinger's son conveyed us to Dale Enterprise, where, taking the train we arrived safely home the same day at 9 p. m. I feel thankful to God for having kept us all well and for His presence in our travels. I feel greatly indebted to the dear brethren and sisters among whom I sojourned for their hospitality and love. The Lord bless them and keep them in my prayer.

WILLIAM GRAYBILL.

OUR TRIP TO PENNSYLVANIA.

(Continued.)

This, as said above, is one of the oldest churches, and also one of the largest in the country, and for a long time it was the only Mennonite church, in which our brethren held services every Sunday. The ministers here are Isaac Myers, John Gross, and Samuel Gottshalk, and though all of them are well advanced in years, they still seem to be strong in the work of the Lord. Bro. Isaac Myers and Bro. Jacob Oberholtzer (deacon) were also present, while Bro. Gross was attending meeting at another place.

The meeting here was a very large one. Bro. Shaum selected his text from Jn. 14:6, after which it was also my privilege to rise once more and testify to the truth of the precious Gospel of Jesus Christ, which is the power of God unto salvation to every one that believeth.

After the meeting I visited at Bro. Enos Hunsberger's where also a number of others were present and we spent the time pleasantly. I attended Sunday-school at Western Star, and it was encouraging to see the efforts put forth by the friends there to direct the minds of the young to the blessed principles of the Gospel. I returned to Bro. Hunsberger's and then accompanied Brother John L. Gross, to Doylestown, and as I entered the house of my brother-in-law, H. W. Gross, it was my privilege at last, to meet there my dear mother, now in her 86th year, yet apparently, as well and strong as when I saw her eighteen months before. Yet after all there is the consciousness that ere many years more, this meeting and parting on earth will cease; but, blessed thought! when we meet in heaven there will be no more parting there.

On Monday, Sept. 26th, the weather was cool, yet withal pleasant, and there was an appointment at the Doylestown Meeting-house. Bro. Shaum, who had been present with me so far at all the appointments in Montgomery and Bucks counties, left this morning to visit relatives in Northampton county, where he was born, and from which place his parents removed to Ohio, when he was only three years old. In consequence of his absence I felt as though I was left alone, but I was glad to meet again the dear old Brother Samuel Gottshalk, Bro. Isaac Rickert, Bro. Henry Rosenberger and others, and more than this, I was made to feel that the Lord was with me, and if the Lord is for us, who may be against us.

I chose for my words the text, 1 Peter 3:1—10, and we had a profitable meeting, and trust the truth may have a lasting impression on many hearts. After meeting, in company with a number of others, (among whom was also my mother,) we visited with Bro. Isaac Rickert's. Here we met Joseph Nash and his sister Mrs. Fry, from Canada. During the afternoon we visited Bro. Henry Fly, who is in very feeble health, suffering much from throat and lung disease. We spent a short season of devotions with him, and commending him to the Lord, we bid farewell to the dear friends and accompanied my father-in-law, Jacob Kratz to his home and spent the night with them.

On Tuesday, Sept. 27th, we attended an appointment at Blooming Glen, where there was a fair attendance and good attention, and I spoke from Rev. 21:6—10. "It is done: I am Alpha and Omega," etc. After meeting, I visited with others, Bish. Isaac Overholtzer, who has been in feeble health for several years past, and I enjoyed a very pleasant visit with the aged brother. He, though very feeble, appeared in good spirits, and fully resigned to the will of God. He seems to be only waiting the Master's call, and as our readers will have noticed in the last two issues, he did not wait long. The Master called him to his rest. "Peace to his ashes" "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14:13.

We had now had appointments to meet every day, save one, since we had left our homes in Elkhart. Here was my early home and Bro. Shaum desired to spend a week with his relatives in Northampton county, and I also desired to have at least several days to attend to some business matters, visit relatives and spend a little time with mother.

No appointments had been given out for the remainder of the week, and I was glad to be able to spend the little time I had to spare in social intercourse with friends and relatives. It is indeed pleasant from time to time to renew old associa-

tions and recall the scenes and events of other days.

Sometimes, however, when we, so to speak, cast aside the more solemn and important duties of life, break loose from its cares, and feel to enjoy the present, the Lord leads us in paths which we have not known and which are entirely unexpected to us. We do not know what is before us. When least expected the greatest trials may come.

My wife had written me the previous week, that our dear brother and fellow-laborer, Dea. H. B. Brenneman, had had a severe attack of sickness, but was improving. Without any further thought we pursued our journey, and met our appointments, little thinking of the sad trial that was so soon to meet us.

But as on Wednesday afternoon I was making a short visit with my brother-in-law, George Swartz, two telegrams were brought me, one informing me that Bro. Brenneman was dying and desired to see me; the second that he had died, and if possible, I should come home to attend the funeral.

During the early days of the week I had consented to meet two more appointments, one on Friday evening and the other on Saturday afternoon; I had contemplated on a visit to Philadelphia; there were yet in all, eleven appointments before us to fill before closing our visit; Bro. Shaum was away and I had no means to get to him—what should I do? I desired to do what was most pleasing to God, and it brought me into a great strait. A deluge of solemn thoughts pressed themselves upon my mind as never before; I weighed the question of duty on all sides. I thought of my duties to the brotherhood and the cause of Christ here, and also towards those whose hearts were saddened by a great bereavement at home. I felt that I would gladly go home if I knew that was best; I would just as willingly stay if the conviction would come that that was the proper thing for me to do. I was in an agony of deep distress. I counseled and advised with friends, but my mind was still unsettled. In my deepest distress I committed the entire matter to God, and He gave me an answer of peace. I took leave of the family where I visited, and in a short time the conviction came that the way of duty was to stay, and much as I desired to be present at the burial of our dear brother and fellow-laborer, I felt that it was God's will that I should remain, and follow up the appointments that had been made, and then endeavor with the grace that God, from time to time might impart, to labor for the upbuilding of His church, and the salvation of souls.

The same afternoon I visited Sister Emma Ruth, wife of Abr. Ruth, who has for some time been afflicted apparently with consumption. We had only a brief visit with her, and her family, but

spent a season in devotions with her; she appeared resigned to the will of God, and we tried to encourage her to put all her trust in her heavenly Father. More recently we hear that she is gaining strength and her health is improving.

In the evening we visited an aged uncle and aunt, Bro. Jacob Geil, and returned with my brother-in-law to his home in Doylestown, where I spent another night with mother and sister.

(To be continued.)

For the Herald of Truth.

PURITY OF HEART.

We can never appreciate fully the value of health until we are afflicted with sickness; so can we not foresee the beauty and blessedness of religion until we taste its realities. The soul that is sick and sin-afflicted cannot realize nor feel the value and pleasure of a pure life in Christ so long as it has tasted only the bitterness of sin, and left the sweet friendship with God and the Savior for others to enjoy.

Purity of conscience, heart and soul is greatly to be preferred to bags of gold and silver; and the happiness of religion to the glittering joys that endure but for a moment and then vanish to be succeeded by sorrows and regrets. The trials a Christian has to endure are sweetness compared to the sufferings occasioned by a conscience condemning every act—a constant feeling of guilt and unfaithfulness. Better, far, suffer derision and sorrows with a pure heart, and a conscience at ease, than the reproaches of sin and condemnation on your soul, while your nature is harmonizing with all the desires of this world and polluting body and soul; for as high as the heavens are above the earth, so much sweeter and more glorious is the communion with saints and union with Christ, than the fellowship with the devil and all his works of darkness. Duty gives ease, while neglect and transgression lead into bitterness.

A. METZLER.

CONSECRATION.

This is now the special need of the church. In other departments it is largely practiced. Men are successful in personal pursuits, because they follow them with earnestness and perseverance. Light is breaking forth on marvelous inventions and enterprises, into which projectors put their whole minds and hearts. How are the children of this world wiser in their generation than the children of light!

In reason, it might be supposed that Christians would be the most consecrated of all. The schemes of worldly men are unsubstantial, and the actors in them will soon pass away. Religion is substantial, ever growing in importance, of the highest

concern here, and extending to all the ages of eternity.

Yet here is the great lack. Worldliness is the great obstacle. While worldly men live as though this world were all, many professed Christians too much follow their example. They know that God demands of them consecration to Him, to come out from the world, and labor in His service. When He chose a people, He demanded of them full devotion to His will; and when they became unbelieving and disobedient, He cast them off. What an example did He set for us, who was given us for a model! The prophets, apostles, martyrs, and good men in every age, have illustrated this example; and, had all been of their spirit, the world would long ago have been converted. But half-heartedness, worldliness, and selfishness, have so much prevailed, even in the church, that small progress has been made, with numerous retrogrades.

It is high time that a new order of things prevailed. With individuals there must be real, hearty, full consecration. The heart should not be divided between the world and God, but given wholly to Him. The mind should not be on fleshly objects and pursuits, but on spiritual things. Our conversation should not be earthly but heavenly. Our reading should not be that of vain imagination, but the Bible, and the treasures of wisdom thence derived. There are some such believers in the church, and have been in every age, else all had gone to wreck. It is the duty and privilege of all to bear the same stamp, and have like experience and influence.

Every Christian family should be a sacred household to God, a very type of heaven. What a blessing to be a member of such a family! Rarely is there an impenitent or indifferent one among them.

The church is to be a spiritual temple, composed of living stones, united vitally to the chief Corner-stone, pervaded by the presence of the Holy Spirit. Formalism is not to rule the services, but the worship to be in spirit and truth. Then will be revival and constant growth. Hearers will soon become members and workers, and such a church will draw in the outsiders. Worldliness must give way before it. Thus the work will spread and extend to "the regions beyond." How can we rest at ease while thousands and millions are perishing in sin, not only among the heathen, but in our own land? Let us arise and build, and do all in our power, in the true spirit of Gospel consecration. Work now, while the day lasts, for the time is brief.

THE power of God, the Divine Nature, is a yoke to the transgressing nature; but it is the case, the pleasure, the rest, the peace, the joy, the natural centre—of that which is born of God.

FOR THE LITTLE READERS.

ISRAEL DELIVERED AT VARIOUS TIMES.

In the last chapter we learned how some of the people of Israel had to suffer for not doing their duty. But we saw also how good and kind God was to them when they pleaded with him for help. Just so kind God is to us. His ears are ever open to our cries and his hands outstretched to receive us when we come to him in earnest prayer for deliverance from sin. He has said, "Him that cometh unto me I will in no wise cast out." Christ calls to us and says: "Come unto me . . . and ye shall find rest for your souls." That rest is a better, sweeter and holier rest than that which the Israelites enjoyed in the land of Canaan; for that which they experienced in body we experience in spirit.

Their history is an abiding example to us to show us how we are to travel through this world that we may at last obtain the eternal, heavenly rest. Their errors should ever remind us that we may be led into error and sin, and should serve as a warning for us to shun all evil things and always follow that which is good, and above all never to forsake God for the vanities and sinful things of this world. The wars that they had with their enemies we have also against our inward enemy who seeks continually to deprive us of the rest which God gives us through our Moses, our Joshua, the Savior.

But we will now return to our story, for doubtless you are wondering what became of Ehud; for what Ehud did we would call murder; yet God raised him up to punish a wicked king and act as his judge. Through the death of this wicked king and the valor of Ephraim God saved Israel.

When Ehud had got back safely to his people he blew a trumpet in Mount Ephraim and when the children of Israel came to him he said to them, "Follow after me; for the Lord hath delivered your enemies, the Moabites, into your hands."

Now the Moabites had probably placed soldiers or masters over the children of Israel to keep them in subjection, who, when they heard of the death of their king, were in a great hurry to return home. But they had to cross the Jordan and at the places where they crossed the Israelites placed men. Thus, when the Moabites came through the river they were slain. In this way about ten thousand of the enemies of Israel were slain and not a man escaped of these oppressors. After this the land had rest eighty years.

But after a while the Philistines, great and troublesome enemies, began to worry Israel and plunder them so that people got to be afraid of traveling on the highways lest they should be robbed by the

Philistines. The people needed some brave man to deliver them from this continual danger and a brave man, named Shamgar, became their deliverer.

This Shamgar, like most of the Israelites, was working in his fields, when some of the Philistines came, perhaps, to take away his crops. So Shamgar and his companions fought against them, relying upon God for strength to drive them away; and he, being a man of great bodily strength, seized an oxgoad, which used to be about eight or nine feet long, with an iron pike at one end to drive the oxen, and a sharp spade at the other to clean the plough. With this Shamgar himself slew six hundred men, and the Philistines fled, so that the Israelites were delivered from these robbers.

So may we also, dear children, be enabled to drive away Satan when he comes to rob us of our spiritual gifts which God has given us. But our "oxgoad" is the word of God, which is "sharper than a two-edged sword" and against which Satan cannot stand but will flee from us as did the Philistines from Israel. But we cannot do anything of ourselves, but have also to rely upon the strength of the Lord.

After Ehud was dead the children of Israel, alas, again did evil in the sight of God. They had not been cured by their former punishments, so they were made slaves, and were obliged to pay heavy taxes to a powerful foreign king, named Jabin, who lived in Hazor. This king had nine hundred chariots of iron and for twenty years he grievously oppressed the children of Israel.

So God raised up a prophetess, called Deborah, a woman who could foretell what should come to pass. So, when the people cried unto God for deliverance, she knew how their deliverance should be brought about. She sent for Barak, and told him to command the armies and what he should do, and how God would help him. So at her desire he collected ten thousand men from the tribes of Naphtali and Zebulun, and at Barak's request she went with them to direct them, because God had given her so much wisdom.

Now Sisera, the chief general, or commander-in-chief of the armies of Jabin, soon heard what Barak was doing, and he collected his nine hundred chariots of iron, and many foot-soldiers; and he thought probably he could surround the Israelites, who were on Mount Tabor.

It is said that when Barak saw the great host coming against him he was much frightened, but Deborah bade him be of good courage, saying, "This is the day in which the Lord hath delivered Sisera into thine hand." So Barak went down from Mount Tabor with ten thousand men, and the Lord defeated Sisera and all his army. Sisera himself got out of his chariot and ran away when he saw

all his men fall before Israel.

But God would not let him escape. Sisera ran away from his army, and, being invited by a woman named Jael, he hid himself in her tent, and when Sisera had gone to sleep she took a long tent pin and pierced his head, killing him.

Barak was seeking after Sisera, but could not find him. But coming near Jael's tent, she ran to meet him and showed him what she had done to their leader Sisera.

It seems that the Israelites were determined to rid the country entirely of their oppressor. God was with them and prospered them in their attempts against Jabin, so that he was finally destroyed.

The Israelites rejoiced greatly over their great victory, and, according to the custom of the times, the conquerors made a song of victory to sing of the defeat of Sisera, just as Miriam had done when God delivered Israel from Egypt at the Red Sea. This was done perhaps partly that all might rejoice and praise the Lord together for their deliverance and partly that the deliverance might not be forgotten but be recorded in history. If you turn to the fifth chapter of Judges you can read the whole of this song of praise and thanksgiving. In it you find that they ascribe all praise to God for having called forth his servants to deliver Israel.

O how glad we would be if we could see that the children at last became really faithful to God. But, alas, such was not the case! They soon did evil again and to punish them and make them humble the Lord gave them into the power of the Midianites seven years. These Midianites were so very cruel to the Israelites that they left their cities and fled to hiding places in caves and lonely places in the rocks and mountains. One way in which the Midianites were cruel to Israel was that, when the Israelites sowed grain the Midianites would come and destroy the whole crop, so that no food was left for man or beast.

The poor people felt themselves greatly oppressed. Doubtless some of my dear readers will think that the people would have just as well stayed in Egypt, where they could at least get food to eat, as to be in a land where they were all the time troubled so much. But we must remember that if they had only been faithful to God and done as it pleased him, he would have dealt otherwise with them. But because they always turned away from God, they had to suffer punishment such as God saw best to give. Even these punishments were really blessings to Israel, for it served to bring them back again from the error of their ways and to learn that God alone is to be served.

Therefore, when they were so sorely oppressed by their enemies, they cried again to God; and God sent them a prophet to tell them of their sins in forsaking him, and to cheer them. The name of this man was Gideon. As Gid-

eon was threshing wheat by the wine press, whither he went so that the Midianites might not find it out, an angel of the Lord appeared unto him and said, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee?"

Gideon was not altogether sure that the Lord was really speaking to him, so he asked that a sign might be given him that he might be assured. Then he went and got something for the angel to eat, not knowing that he was an angel, because he looked just like a man. The angel told him to put the kid and the cakes, which Gideon had by this time brought, upon a rock which was close by. Then the angel touched them with a staff and fire came out of the rock and consumed the food.

Then the angel vanished away and Gideon knew by this sign that he was not a man. Gideon was much frightened, for he thought he must die because he had seen an angel. But the Lord assured him that he should not die. Gideon was very glad and raised an altar to praise God, and he called the place Jehovah Shalom, which we understand to mean, "The Lord send peace."

On the same night God commanded Gideon to throw down his father's altar, built to the false god, called Baal; and to build an altar to the true God and sacrifice his father's bullock upon it. Gideon did so and then ten of his father's servants to help him.

In the morning the people saw what had been done, but did not know who had done it. When they found out at last they wanted to kill Gideon. But his father said, "Let Baal kill him if he can, but do not you kill him." You know, dear children, that a wooden god could not do this, so Gideon's life was saved. This place he called Jerubaal which means, *let Baal defend himself*.

Gideon now called together many of the tribes of Israel to help him. But to know that God was pleased with his doings he asked God for two signs. First he would put a piece of fleece of wool on the ground and if the wool were all wet and the ground dry he should believe that the Lord was with him. The fleece was so wet that he wrung a bowl full of water out of it. Gideon wanted to be doubly sure that God was indeed with him, so he asked God to do just the opposite, that is, let the fleece remain dry and cause the ground about it to be wet. God caused it to be so and Gideon was satisfied.

Gideon had now a great many warriors with him and God told him that he had too many; for after the victory they might feel proud and think that they had slain the Midianites with their own strength. So Gideon was commanded to tell all who were afraid that they might return home. He did so, and out of thirty-two thou-

sand but ten thousand remained, the rest being afraid.

Still there were too many: so God commanded Gideon to take them to the water to drink. Some lapped the water up with their tongues out of their hands with which they dipped it up, while others knelt down to drink it up, and God told Gideon that only those who lapped up the water, should go to battle. But how large a number was there of these do you think? *Only three hundred men!* All the rest went away, while those who were to go against the Midianites took their victuals and their trumpets, and made ready to go to battle with the Midianites who were in the valley below.

The same night the Lord told Gideon that he was to defeat the Midianites, but that if he were still afraid he should go with a companion into their camp. He did so and found a great host of men and so many camels that he could not count them. In the next chapter we shall learn how great a victory was won.

(To be Continued.)

Married.

BEACHY-MILLER.—On the 8th of Dec. at the residence of John Miller, Holmes Co., Ohio, by Pre. Moses J. Miller, Moses M. Beachy and Lizzie Miller.

MILLER-KEIM.—On the 24th of November, at the residence of John Miller, Holmes Co., Ohio, by Pre. Moses J. Miller, Emanuel Miller and Barbara Keim, all of Walnut Creek Twp., Holmes Co., Ohio.

BEACHY-DRUSHEL.—On the 25th of Dec., at the residence of M. T. Miller, by Pre. Fred Mast, John Beachy and Ettie M. Drushel, all of Berlin Twp., Holmes Co., Ohio.

MILLER-MILLER.—On the 1st of Dec., at the residence of Jared Miller, by Pre. David A. Troyer, Peter Miller and Emma Miller, all of Holmes Co., Ohio.

SCHWARTZENTRUBER-SCHLABACH.—On the 24th of November, by Pre. Moses Beachy, Enos Schwartzentruber and Lizzie Schlabach, all of Holmes Co., Ohio.

BURKHOLDER-SCHLABACH.—On the 10th of Nov., by Pre. Christian Troyer, Jacob Burkholder of Marshall Co., Ind., and Anna Schlabach of Holmes Co., Ohio.

SCHWARTZENTRUBER-YODER.—On the 10th of Nov., by Pre. Moses Beachy, Jonas Schwartzentruber and Caroline S. Yoder, all of Holmes Co., Ohio.

MAST-HARSHBERGER.—On the 29th of Dec., at the residence of Moses G. Harshbarger, by Pre. Daniel S. Miller, Levi Mast and Mary Harshbarger, all of Holmes Co., Ohio.

BOWERS-CHRISTOPHEL.—On the 22d of Dec., in Elkhart Co., Ind., Bro. Jacob Bowers and Sister Elizabeth Christophel, both of Elkhart Co., Ind.

"So may they live as truly one, And when their work on earth is done, Rise hand in hand to heaven and share The joys of love forever there."

STUTZMAN-BECKLER.—On the 14th of Dec., at the Amish Mennonite Church near Milford, Seward Co., Neb., Bro. David Stutzman and Sister Mary Beckler, both of Seward Co., Nebraska.

BECKLER-STUTZMAN.—On the 25th of December, at the Amish Mennonite Church, near Milford, Seward Co., Neb., Bro. Peter Beckler and Sister Lovina Stutzman, both of Seward Co., Nebraska.

OBITUARY.

Mary (Hursch) Brennenman, wife of Benjamin Brennenman, was born in Pennsylvania, March the 14th, 1818, and died at her home in Orrville, Ohio, November the 27th, 1887, aged 69 years, 8 months and 13 days. On the 30th she was followed to her last resting place by a large concourse of friends and relatives. She was buried at the Mennonite Church, where services were held by Michael Horst, Michael Rohrer assisted by David Hostetler. She leaves a husband, 6 children, 23 grandchildren and one great-grand child to mourn her loss, but we need not weep as those who have no hope, for we believe our loss is her eternal gain, as we trust she has gone to that beautiful home above, where no sickness, sorrow or pain shall meet her any more. She was kind and loving to all and ever trusted in her Redeemer, looking forward to life eternal. Her place in the Church was never vacant, when she was able to go, but as her health had been failing for some years, she was deprived many times of the privilege to be there; yet it was her desire to go. Her place is now vacant and when we go to grandfather's house, we see the vacant chair and think how good, how kind she was. We do not wish her back, but we will try so to live that we can meet her above.

She came to Ohio when she was 17 years old and was married to her surviving husband in 1839. In 1842 they united with the Mennonite Church and lived in its doctrine up to the time of her death.

O when the hours of life are past,
And death's dark shade arrives at last,
It is not death, it is not rest;
'Tis glory opening to the blest.

There parted hearts shall meet again,
In union holy, calm and sweet,
There, grief and rest; and never more
Shall sorrow call them to deplore.

DIED.

YODER.—On the 28th of Nov., near Nappanee, Elkhart county, Ind., after ten days suffering of heart disease, Sister Lydia, wife of Simon Yoder, aged 67 years, 1 month and 23 days. She leaves her husband and 10 children to mourn her departure; yet they mourn not as those who have no hope. Services by J. C. Schlabach from John 5:24-30; 1 Cor. 15 and 1 Thess. 4:13-18. Peace to her ashes.

WEYGANT.—On the 8th of Dec., in Cullom, Ill., Eli Weygant, aged 37 years. He was buried on the 10th. Services by Henry Shelley, from Amos 4:12. The neighbors deeply sympathize with the bereaved sister and her children in their sad bereavement. May they find comfort in Him who doeth all things well.

REIST.—On the 17th of Dec., in Lancaster Co., Pa., Sister Maria, widow of John Reist, aged 78 years, 2 months and 3 days. She was buried on the 10th, in the family graveyard. Services from Heb. 4:9.

BLOUGH.—On the 6th of December, near Davisville, Seward Co., Pa., our dear and dearly loved brother, Wesley, son of Bro. and Sister Levi and Annie Blough, aged 5 years, 10 months and 21 days. Buried on the 11th at Blough's church, in the presence of many sympathizing friends. Services by Jonas Blough, S. Gindler.

Funk's Family Almanac for 1888

may be obtained of the following persons: Benjamin Frick, Frick's Store, Bucks Co., Pa. L. E. Herr, Lancaster, Pa. Schaefer & Koradi, Philadelphia, Pa. Peter H. Goerz, Marion Junction, Dak. R. J. Hoatwile, Newton, Kansas. Samuel Guengerich, Amish, Iowa. J. M. T. Miller, Milford, Neb. Peter Wiens, Reinland, Manitoba. Peter Dueck, Hochstadt, Manitoba. John L. Weidman, St. Jacobs, Ont. M. S. Hallman, Berlin, Ont. Schroeder & Bagen, Mt. Lake, Minn. C. Kumpf, Waterloo, Ont. A. Metzler, East Lewistown, Mahoning Co., O. J. L. Amstutz, Mt. Eaton, Wayne Co., Ohio. Addison Shelly, Ustick, Whiteside Co., Illinois. Henry Hildebrand, Andrews, Huntington Co., Ind.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after Nov. 20th, 1887, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.

No. 21, Night Express. 1.35 A. M.
No. 9, Pacific Express. 4.10 "
No. 1, Limited Express. 4.45 A. M.
No. 3, Special Chicago Express. 3.20 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, leaves.

No. 12, Night Express. 3.80 A. M.
Grand Rapids Express. 6.00 "
No. 86, Way Freight. 4.45 "
No. 22, Mail. 11.45 "
Grand Rapids Express. 1.40 P. M.
No. 24, Acc. from Chicago. 8.35 "

GOING EAST—AIR LINE, leaves.

No. 2, Special New York Express. 12.45 P. M.
No. 8, Atlantic Express. 11.55 "
No. 4, Limited Express. 8.30 "
No. 28, Goshen train. 8.80 A. M.
Train G leaves Elkhart for Goshen 7.45 "
" E " Elkhart for Goshen 4.10 P. M.
" F arrives Elkhart from " 11.30 A. M.
" H " Elkhart from " 7.00 P. M.

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express. 12.40 P. M.
No. 25, Michigan Accommodation. 9.10 "
No. 1, takes Acc. car from Elkhart for intermediate points to Chicago.

Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't, Chicago, Ill.
P. P. Wright, Gen. Sup., Cleveland, Ohio.
G. B. Wylie, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 20th, 1887, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.

No. 4, Cincinnati & Indianapolis Ex. 7.47 A. M.
No. 2, Ind. & St. Louis Express. 4.36 P. M.
No. 8, Way Freight. 5.45 A. M.

GOING NORTH, leaves.

No. 1, Grand Rapids Express. 10.52 A. M.
No. 3, Michigan Express. 4.58 P. M.
No. 7, Way Freight, arrives. 7.50 P. M.
No. 11, " leaves. 8.00 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago.

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A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

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Whole No. 364.

FOR THE HERALD OF TRUTH. SAVED ON CONDITION.

I was once present at a religious meeting where the minister spoke for a short time and then said to the audience: "Now I want not less than a score of you to give your testimony." Then one after another complied by telling his experience. To some I could listen with interest; others were rather more vain-glorious than edifying. Finally one arose and made an expression which I shall never forget, for it was so presumptuous that it shocked me. I considered it rash and irreverent. He accused those who had spoken before him because they expressed only a *belief* and a *hope* of the eternal welfare of the soul, and then with face turned upward and his right hand pointing up he said: "I know that I will get to heaven," and I afterwards discovered that some of his own church members received the expression with disapprobation, and at least one of them said to me: "If every Christian must come to such a state of security of feeling before he is converted, I must confess that I am yet unconverted."

Not long ago, being present at a funeral, the minister said that some Christian professors claim that they are not sure whether they will get to heaven. "But," said he, "they must be sure" and then, because I hold this doctrine unscriptural, I felt it my duty to confute it, which I did privately and publicly at home and abroad, and I must say that it was received almost universally, as gospel truth. Yet not without exception. I received a letter of which the following is an extract:

"Now, then, have you not such an experience? no knowledge of your acceptance with God? then begin at once and make sure of heaven. Now the question, who is the false teacher, he that teaches contrary, teaching our own opinion which we have learned from our youth?"

Now as to my acceptance with God or not, I have no more reliable evidence for me and all others than that which God gave Cain. "If thou doest well, shall thou not be accepted?" By the fruit the tree is known. And as to teaching my own opinion which I have learned from my youth, I would say that a man's own opinion is not worth anything unless it can be established and supported by the

doctrine of Jesus Christ. And the opinion that we walk by faith and not by sight is that which I have learned in the Scriptures from childhood, and which is able to make me wise unto Salvation through faith which is in Christ Jesus; that same unfeigned faith which Timothy possessed and which first dwelled in his grandmother Lois and also in his mother Eunice.

As long as we keep this faith it will shield us from the fiery darts of Satan. But we dare not boast. I have reason to believe that as good Christians as the world affords now, have made shipwreck of the faith. Paul once could say, "Demas greeteth thee," and soon he had to say, "Demas hath forsaken me, having loved the present world." And if the Jews—the natural branches of the tame olive tree—were broken off because of unbelief, we are the wild olive—being grafted into the tame root—are warned because we stand by faith: not to boast and not to be high-minded, but to fear, lest God also spare not us. Here we can plainly see the condition of our Salvation, "If" we continue in his goodness, we shall be spared, otherwise we shall be cut off. This short word "if," always introduces a conditional clause. "If thou wilt, thou canst make me whole." If thou art the Son of God, command that these stones be made bread." It expresses a condition that may be so or may not be so, just according to circumstances. And it will depend on circumstances whether we will get to heaven or not, which the following passage will prove, "Ye are my friends if ye do whatsoever I have commanded you." "She (the woman) shall be saved in child-bearing if they continue in faith and charity and holiness with sobriety." For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." "In due season we shall reap if we faint not." "If ye continue in my word then are ye my disciples indeed." "If ye walk in the light as He is in the light," etc. "If ye abide in me, and my words in you," etc. "If any hear my voice and open unto me the door," etc. "If ye have love one to another." "If we hold fast the confidence and the rejoicing of the hope firm unto the end." "How shall we escape if we neglect so great salvation." And then the

word "except" comes in, too, denoting an exclusion or a taking out: "Except ye be born again," etc., "Except ye repent," etc., "And if a man also strive for masteries yet is he not crowned except he strive lawfully."

Now dear reader, if you have ever been moved to ask the all important question with the Philippian jailer: "What shall I do to be saved?" these are the conditions, and then if thou be faithful unto death, thou shalt receive a crown of life, our conversation, our walk and conduct and our fruit is in harmony with the Gospel, then we may know that we are accepted of God, but we dare not take our conscience as our guide. The conscience is liable to be seared and hardened as with a hot iron or misled as was Saul's. Conscience will guide us just so far as we have light. Nor dare we take the feelings of our hearts, for our guide, because the heart is deceitful above all things and desperately wicked, and the imaginations of the thoughts of the heart are only evil continually. Solomon says: "The man that trusteth in his own heart is a fool." Some one might say: "Solomon was an apostle, a backslider and an idolater; we in our enlightened gospel-age, need not go back to him to learn religion;" or, as I once heard a Christian professor say, "His writings are worth nothing because neither Christ nor any of His apostles ever quoted any of his sayings." But this is a mistake and that a person has to do in order to know this, is simply to read the Bible thoroughly and observe the references. And I hope that no one that reads the history and acts of Solomon will deny that he was a child of God in his former days; but he could not hold out. He fell, hence the necessity of taking heed to the apostle's warning: "Let him that thinketh he standeth take heed, lest he fall." This proves then, even if "we know" that we have passed from death unto life" and are accepted of God, that we are still in danger of falling and being deceived. We cannot become purer than our first parents were in their state of primitive purity and innocence.

Undoubtedly the prophet that God sent to Jeroboam to reprove him of his idolatry was as sincere in his mind, as determined in his heart and as devoted in the service of his God to do His will as many

of the present day Christians, who claim that they *cannot* sin and are *sure* of heaven, and behold! how easily was he thrown off his guard and deceived by the subtlety of that old prophet; and as a penalty of his sin, he was slain by a lion. Then the false prophet gave him a decent burial and perhaps shed a few hypocritical tears, saying: "Oh brother," and requested to be buried at his death in the same grave with the prophet of God, perhaps, in the vain hope of being caught up together with him in the resurrection of the righteous. Here we are taught not to believe every spirit, but to try them whether they be of God.

Again how was it with the Israelites? Six hundred thousand strong, able-bodied men, bound for the promised land, left Egypt. If they would have been asked where they were going, they would undoubtedly have said, "To Canaan!" and they could have given a plausible reason of the hope that was in them, saying, "O yes, by two immutable things in which it is impossible for God to lie." He gave us a strong consolation; He swore unto our fathers Abraham, Isaac and Jacob that he would give unto them the land as an everlasting possession, to them and their posterity, and we have a guide that can not mislead us and be protected by a power that bids defiance to every foe." But ah! how soon did they lose their hope, made shipwreck of their faith, fell into blind unbelief, murmured against God and Moses, and their carcasses fell in the wilderness and only two of them were permitted to enter into the promised land. By diligently searching God's word and comparing our walk and conduct with it, we may *know* whether we are on our way to heaven; but to *know* that we will get there is something else.

If we know that we will get to heaven, we have no use of faith and hope, but we know that without faith it is impossible to please God, and that hope is the anchor of the soul which takes hold beyond the waves of death and holds our vessel fast to that immovable Rock and Foundation, Jesus Christ. Those who can boast most of their righteousness and lay claim to infallibility, and absolute heart purity, and perfect sanctification are often in the estimation of God far behind others, who, like the Roman Centurion, feel themselves unworthy of Jesus coming under their roof, but who like him, have perfect confidence in Him, and who, when they have done all that they were commanded to do, call themselves unworthy servants. (compare the Publican and the Pharisee) A person may say, "I am not afraid to die; all is bright before me; God has spoken peace to my soul; Christ has removed the sting of death," etc., and yet all this is no sure evidence that he will go to heaven. Bunyan gives a beautiful illustration in his "Pilgrim's Progress." When Christian and Hopeful came to the river that was

between them and the gate of the city, they were very much stunned and inquired about another road to get across. They were told that there *was* a way, but there were only two permitted to tread that path since the foundation of the world, and never shall be any more. So the pilgrims started in, but with great fear and Christian began to sink and cried out, "I sink in deep waters, and the billows go over my head!" and Hopeful had all he could do to keep his brother's head above water, and with great difficulty they reached the opposite shore, where they were met by two angels who conducted them up the mighty hill upon which the city was built. Now the rest of the way they could make so easily because they had left their mortal garments in the river. And when they got near the gate, a multitude came to meet them and accompanied them to the gate, where they gained entrance without any difficulty. But soon Ignorance also came to the river, and he crossed without any fear or difficulty. Vain-Hope took him across in his ferry. But he had to go up the hill alone; none of the angels were sent to help him, and when he got to the gate he knocked and supposed that entrance would be given him. But he had no certificate. Even when he said, "I have eaten and drank in the presence of the King and he taught in our streets, yet the king would not come down to see him, but commanded the same shining ones who conducted Christian and Hopeful to the city to go and bind Ignorance, hand and foot, and take him away. Then they took him up and carried him through the air to the door that Bunyan had seen in the side of the hill and put him in there. "Then (says the author) I saw that there was a way to hell even from the gates of heaven as well as from the city of Destruction."

For the Herald of Truth.

THE DIFFERENCE.

From the ninth chapter of Acts can be learned some of the experiences of Saul of Tarsus, both before and after his conversion. There was a difference, while in these different conditions, in the man himself, as well as in the feelings and the actions both of Jews and Christians toward him.

When Saul breathed out threatenings and slaughter against the disciples of the Lord, he was sincere, and acted in all good conscience. The difference before and after conversion was not in his sincerity, but in his understanding. He may have been alike sincere in both conditions, but his actions were in direct contradiction. The difference was not in his zeal, for he afterwards writes to the Philippians calling attention to his zeal before his conversion as a thing in which he would have

a right as a man to boast. He may have been alike zealous both before and after conversion, but his zeal was directed to the attainment of directly opposite results. The difference was in his feelings, his purposes and his actions. His feelings were hatred toward the Christians, his purposes were to destroy them, and his actions were in direct effort to carry out his purposes.

Without doubt the Lord has given to men a minute account of the particulars of Saul's conversion in order that many may see in his experience much of their own. Many men are as good as Saul was—good according to their own understanding of right, sincere and zealous; and good according to the standard of right which men have set up,—the high priest sanctioned Saul's work—, while in the sight of God they are hostile to his will. Then if conscience and sincerity do not settle the matter of right and wrong, how shall a person know when he is doing God's will? The Scriptures are an infallible guide. Follow their teachings and you are safe.

An exception to this might be offered because the Scriptures do not state objections in plain words to the many things that are reckoned wrong by the most exemplary Christians. For example, the Word does not state anywhere that it is wrong to indulge in horse-racing, card-playing and dancing. But remember that the spirit of the scriptures, even if they do not furnish the words in plain language, will condemn every form of evil that wicked men and the subtlety of devils can invent. The converted soul, Christ-like, and full of love will feel the force of the text, "The righteous man regardeth the life of his beast" with sufficient power to keep him from looking with pleasure on a horse-race, to say nothing of the gambling, profanity and other evils attending it. So the evils attendant upon card-playing are so apparent to the converted soul that, praying aright the words, "Lead us not into temptation" will cleanse his hands forever from the defilement of these abominable tools of Satan. The 1st Psalm read aright, and the Apostle's declaration that "our conversation is in heaven," and the Savior's command to let our "light so shine" would send condemnation to any truly converted soul that would attempt to dance after any of the present day forms.

Another exception to the claim that the Word is a safe guide, might be found in the fact that Saul of Tarsus was conversant with the scriptures and in his obedience to them was "blameless." But we have what Saul had not. He had the Old Testament Scriptures only, while we have also the Scriptures of the New Covenant. The law that he had was the law of shadows; ours is the law of grace. His was the law that "made nothing perfect," while we have the bringing in of the "better hope" which does make perfect. Heb.

7:19. Trust neither conscience nor sincerity, but follow the spirit of the Word and you are safe.

The conversion of Saul did not only change his feelings, purposes and actions, but it had the same effect with regard to himself upon those who were like him before his conversion and those who were like him after his conversion. He was a man after the heart of the Jews when he consented to the death of Stephen and held the clothes of them that stoned him; and they no doubt gloried in him as a champion to defend their form of worship against the encroachments of Christianity. But as soon as the Lord changed the course of his life, they were his enemies. Saul had not become a bad man; he was neither vicious, nor dangerous, nor sinful, yet they hated him. So great became their enmity that they at length took counsel to kill him, and watched the gates of Damascus that he might not escape.

Persecution, while it is not waged, at the present day, with the severity of Saul's time, may yet be expected from those who know not Christ. The words of the Savior will be true for all time when He said, "Whosoever will not take his cross and bear it after me, cannot be my disciple." Jesus was crucified by those who knew not the ways of God, and the cross of the disciple of Jesus will be inflicted by the same class of men. Let no one think of living the religion of Jesus without some sleights, and taunts, and attempts to destroy his faith, by the enemies of Christ.

As there is a more pleasant picture of Saul's experience than his treatment at the hands of the Jews, so there is a brighter side to the Christian's than his cross-bearing and trial days. As soon as it was found that Saul was praying he had a friend in Ananias who was willing to take him by the hand and say, "Brother Saul." When the Jews would have killed him, "the disciples took him by night, and let him down by the wall in a basket. When the disciples were afraid of him at Jerusalem, Barnabas took him to them and declared how he had preached boldly at Damascus in the name of Jesus. Here we see how the conversion of Saul changed the manner of the Christians toward him. The effect of a true conversion is the same still, if not in degree yet in kind. Every disciple of Jesus is a brother and sister to the convert. An intimate relation is established that had not existed, even if they had been friends before. They are now in one common brotherhood in the Lord Jesus, they have common interests, they share with one another the blessings of life with the same satisfaction as though both had been receivers or both givers; they share with each other the last crust of bread because it is the Lord's and is lent to them for the use of His children. They enjoy together a feast of spiritual things that the world knows not of. They have in their souls a peace that is not of the world, not

given by the world, not understood by the world; yet each Christian, enlightened, understands and appreciates what the other enjoys. This union of Christians and the mingling of their joys in the conversion of the soul is worth all it has cost to crucify the old man of our first nature. The pleasures of Christianity are worth more than the cost for this life alone, to say nothing of the joys the faithful shall have in the life to come.

Before his conversion Saul was hostile to the Christians and to their worship, but now he is fully identified with them. He is one of the number personally, and what is done against one of them is done against himself. He was not only converted to the extent that he would no longer persecute them, or a little farther than that so that he was now in sympathy with them, but he was one of them. He preached the same doctrine, labored to build up the same faith, and suffered with them. This was a true conversion, such as God wants and must have. The difference in the two conditions of Saul before and after conversion was so marked and complete as to be seen and felt by all classes. Such conversions are out of fashion now-a-days, but they are the only kind the Scriptures teach, and when they are not the same in kind, even if they fall short in degree, they are not conversions, no matter what men may call them. Sinner, never rest until you have received a conversion at the hand of God that has brought about a *difference* marked and clear and glorious.

J. S. COFFMAN.

For the Herald of Truth.

FOUR EVILS.

"Flee also youthful lust, but follow after righteousness, charity, peace." 2 Tim. 2:22.

Dear readers of the HERALD, I desire to present to you a few thoughts from the above text. It is one that seems plain, but is of vastly more scope, than at first thought it seems to be. We may suppose Webster defines youthful lust, as being the unlawful indulgence of youth in carnal desires. This indulgence is not only a violation of the civil or common laws, but the laws governing our nature, and the divine law as well.

Youth is that time of life, when the person is growing from childhood to manhood or womanhood; in the stage of life, when the physical as well as mental is developing, and the animal propensities seem to prevail or predominate more or less over the higher qualities of the mind—reason and the moral man, bringing the better nature of the person lower, to be ruled by passion and appetites, such as eating and drinking to excess, or engaging in any sort of excess, that will impair or destroy the vitality of our physical being.

Eating too much of highly stimulating food, so as to disorganize the organs of digestion, bringing on disease and derangement of the stomach, as well as disturbing the calmness of the mind, causing agonizing suffering, both in body and mind, and making life a burden, is violating nature's law, and being fixed by God in the creation of all things, it should then rightly be considered as violating the divine law also.

Drunkenness is a habit brought on by excessive indulgence in intoxicating liquors. Like youthful passions, it is a habit which destroys the will and drags down its victim by degrees, through the disarrangements of the vitals and the influences of bad association, and wretchedness, and the commission of the most heinous crimes.

Another habit also might be classed in the same line, and that is the indulgence in the use of tobacco. It is principally begun in early life, from the mistaken aspiration of youths to be equal with others, or to look like men (?). Now if grown to manhood and still using it, only from a habit contracted, the apostle enjoins them to flee it—get away speedily. "Resist the devil and he will flee from you," is a text that is applicable in this case, as well as to any other evil. Now another application of the first clause of the text, and that is the passion of sexual desire. There is no sin known to man, that has taken more men and women captive. Even the mighty and the honored have kissed the rod that sealed their fate, and doomed them to suffer the penalties of this sin. Look into the faces of the young men of our land, and alas! too few there are, who are not marked with the low secret habit which destroys the very life of the victim, not only preventing the development of strength and manhood, but blunting mind, debasing the morals and blackening and sickening the soul. Look in the face of the most guilty, and he seems to know that you are aware of his guilt. He shuns the pure, because of his want of adaptation to purity. Oh what a pity! And shall we be too modest to speak or write plainly of these great sins, which, so to speak affect and even control the destiny of the future man, if indeed he may be called a man? Then think of the numbers of men who go through the world seemingly respectably, but really only covering up their sins and iniquity through the customs of prostitution, and the toleration of houses of ill-fame, where they are concealed only from the public, but not from God.

And the debauchee? What is he? It is not enough for him to send his own soul to hell, but he must take as many along as he possibly can, bringing shame and disgrace to families, and not only blighting the fond earthly hopes of some promising young maiden, but destroying their hopes for this life, and for the life to come.

causing through shame and despondency the distraction of reason, and often the committing of suicide. This is not an overdrawn picture; for men and women of age and experience can attest to the truth of these statements.

The apostle admonishes and urges us to follow after righteousness, abstaining from all kinds of evil, and constantly doing good, in thinking rightly and purely, and dealing honestly in the sight of all men, exercising the mind in the direction of right, so that we might be ready to arrive at a correct conclusion in any given case. But above all we must have charity, which is the bond of perfection. Not only are we to be affectionate and kind to our surrounding fellow-men, but to have that broad-minded benevolence like Christ, remembering there are other sheep which are not of this fold, that must be brought in, that they shall hear the Shepherd's voice, "And there shall be one fold and one shepherd" John 10:16, meaning that part of the human family, which has not heard or known Christ, should be told of their Savior. Oh brethren and sisters! are we acquitting ourselves as we should? The wish of your brother is, that each one might take this as a motor to the work of carrying the doctrine of Christ in its purity among those who know of no such doctrine as we are taught. Ministers having a desire to go and preach, and members willing to help them, go ye forth in that faith, which becometh men professing godliness, having faith as a grain of mustard seed, the smallest of all seeds, but which, when it is grown, it is the greatest among herbs and becometh a tree, so that the fowls of the air come and lodge in the branches thereof. Let us have faith that we may work for Christ's Kingdom, and that we may be interested in the growth of this kingdom and receive the blessings that do follow every one that becomes a subject of this great and glorious kingdom. To this end let us all increase in faith. Amen.

L. H. SHANK.

Leeton, Mo.

For the Herald of Truth.

THE UNCERTAINTY OF LIFE.

This year thou shalt die, Jer. 28:16.

Dear readers of the HERALD: I here send you a hearty greeting and likewise a message to you all, stating what I know you are all aware of, that the good Lord hath permitted us to see and pass the beginning of another year; but whether we shall all live to behold another new year, is very uncertain; therefore it becometh us to watch and pray, and try to be ready at all times to go when the messenger of death calleth for us.

A message oftentimes denotes something solemn and serious, especially when it brings tidings of death. O my brethren, let us then endeavor to be true to our

God, true to ourselves, and true to our fellow-men, and not undertake to deceive God and the people around us, like the prophet Hananiah who prophesied falsely unto the people, saying: "Within two full years the Lord will bring again from Babylon all the captive Jews and all the vessels belonging to the house of God to Jerusalem," although God had decreed seventy years for their captivity. Then the Lord sent the prophet Jeremiah to Hananiah with this message, saying: "Hear now, Hananiah, the Lord hath not sent thee; but thou makest this people to trust in a lie; therefore thus saith the Lord: Behold I will cast thee from off the face of the earth: *this year thou shalt die*, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year in the seventh month." Thus we see that the Lord did not let those prophets, who prophesied and taught false doctrine to deceive the people, pass unpunished. Should not this be a solemn warning to every minister to-day who rises up and preaches the doctrine of men to the people, and not the true doctrine that Christ and His apostles taught and preached. For if those of old escaped not, much more shall not we escape if we turn away from the truth and prophesy or preach doctrine not in accordance with the doctrine of Christ; for God is to-day just the same God as He was in all ages. Although He may not immediately punish those ministers with death, who preach according to their own opinion, or to please, and thereby so sadly deceive the people; yet, rest assured, their judgment lingereth not, and their damnation slumbereth not, 2 Peter 2:1-3.

But we return to our text; for this is something that should deeply interest us all, as there may be but a step between us and death; therefore I entreat you all, dear readers, if you are not already walking in the light: Come out all ye who are sitting in darkness, and walk in the light; yea let your loins be girded about, and your lights be burning, and ye yourselves be like unto men that wait for their Lord. But some may think this message will be true of some of the many readers of the HERALD, but I do not think that it is intended for me, for I am well and hearty, and have no idea that I shall die this year or for some years to come; therefore it is not necessary for me to make such haste about the future. If such, dear friends, should be your thoughts, then remember the many thousands who, as victims of one or another accident, perished last year. They commenced the former year with us, with as bright a prospect for long life as any of us, but did not live to see the end of it. Think of the many thousands who perished by storm at sea, by railroad accidents, by earthquakes, by tornadoes, and by various other accidents, to say nothing of the many thousands throughout the land and all around us

who died a natural death. Some who were readers of the HERALD are in the number no more. The greater part of those who passed away had as bright a prospect for long life as you or any one else may have.

Now with these truths before you, think again seriously, whether it is not necessary for you to make haste concerning the future, so that you may be able to flee from the wrath to come. Make not light of these warnings, for this year you may die. Are you ready to meet death without fear? Remember, the true Christian hath no cause to fear when death cometh; it will be but a happy transfer from this world of sorrow to a world of joy and bliss. But the unconverted have great cause to fear when death comes and finds them unprepared for the solemn change, for their portion is unalterably fixed, "where their worm dieth not and the fire is not quenched." Therefore let us watch and pray, for death may come in such an hour when we think not, or when we least look for it. Let us have our lamps trimmed and burning and be wide awake to meet the Bridegroom when He cometh, so that we may die the death of the righteous and live forever with the saints in heaven.

G. BRENNEMAN.

Rushmore, Ohio.

For the Herald of Truth.

ONE IN CHRIST.

"And he shall go before him in the spirit and power of Jesus, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17.

Beloved friends, the above text is of great importance to us in determining whether these things have had the desired effect upon our hearts. It is the very foundation of the religion of Jesus Christ. If the hearts of the fathers have been turned to the children they will receive instruction as they get old enough to understand in order that they may become useful in the world. But how often do we see the opposite. Instead of bringing children up in the nurture and admonition of the Lord, they are brought up in pride, and unnecessary outward adorning. If we as Christians thus fix the habits and tastes of our children while they are yet young enough to be under our control, are we not disregarding God's will as much as Adam and Eve did? Let every one consider and answer for himself.

Let us now direct our attention to "turning the disobedient to the wisdom of the just." We must search the scripture to understand the wisdom of the just, "which makes ready a people prepared for the Lord."

We frequently hear preachers say it makes no difference to what denomination

For the Herald of Truth.

WHY MAN IS UNLIKE GOD.

The question is often asked,—and it does seem strange, since God created all things—why man is so unlike God;—sinful, selfish, contrary, disobedient and irreverent to God, seeking his own honor before that of his Creator, despising and cursing Him, trying to nullify Him, desiring to know nothing of him, trying to believe there is no such a Being as the Author, Creator and Preserver of their being. They boast upon their own ingenuity and their boisterous temper. Act as though they had no Creator. Yet any one must know that without assistance from some mightier source than their own they are not able to move a finger much less do any generous act.

The one thought is worthy of consideration, *that one life has an origin somewhere*, and there is no life and no power to give life from any other source only from God; hence our life must originate from God. What ingenious thing could you or I do if we had no wisdom from God?

Because God is the Creator of all things, (Col. 1:16, 17.) he is worthy of all honor and will have the honor of his creatures. All that God created was meant for his glory. Man is the crowning work of the creation; many things were created for the glory of man, and now man shall reverence God by regarding these things which God created. By so doing God will receive some of the glory which those things were intended to bring unto him. Man himself is a part of the glory of God and was intended to glorify God in all he does. Hence the time spent that is not to the glory of God is thrown away or lost. "Whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

When God created man in his own image he breathed into his nostrils of his own breath or life everlasting and man became a living soul (Gen. 2:7); hence man is a part of God's eternal being and God intended and wants that soul to honor him. If we are a part of God we have also a part of his nature. It is natural for God to do right and doing right is the nature of the part which God gave to man. It is God's choice to do right. Man inherited the gift of choice to do right or wrong as he will. God is happy and free in his choice of doing right he intended man to be happy and free from the curse of pain and guilt. But man's choice of doing wrong has brought curse upon him.

The wisdom that man has is a part of God and any thing that any one can give or do is, so to speak, done second-handed and is from God, and all honor belongs to him. The wisdom of God in man teaches man to do right, but men are selfish and proud of the wisdom which God gave them and imagine it to be their own

people belong, that all those who do that will of high heaven are our Lord's brother and sister, as he himself says. Here error and truth are put together, as I shall endeavor to show. We will consider the prayer of the author of "the wisdom of the just," which we find recorded in John 17th chapter. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." "That they may be one even as we are one. I in them, and thou in me, that they may be made perfect in one." I wish to ask whether these different denominations, are as perfect in one, as the author of this prayer requires. If they are not perfect in one, then it follows that they can not perfectly do the will of the Savior. Consequently the popular assertion that it makes no difference to what branch you belong is not correct and ought not to be made by any one. It leads to a wrong application of the scripture, and can not be established in the word of God, as I shall plainly show.

The text shows that John came to prepare a people ready for the Lord. And when the Lord came, he established a church that was according to his prayer, "perfect in one." After the church multiplied, as a natural consequence Satan was at work, as he is to-day, to lead people astray and into error, so much so that the church did not remain perfect in one, notwithstanding the apostle Paul's warning in his epistle to the Romans. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." 16:17. The time came when the church divided, or else it would be perfect in one to-day.

When the church was first divided, I have no doubt in my mind there were powerful preachers on both sides. Could God according to his word with his Spirit lead and own the two classes as his church, when his word tells us that we should mark those which cause divisions and avoid them? It seems to me it is safe to assume that it could not be. Could then the class that was in the wrong hold preaching, administer baptism, or observe the communion acceptably to the Lord? It seems to me we must all admit it could not. Again, if the faction that was wrong divided again and again, and there were also more divisions from the true church, is it any wonder that the Author of the wisdom of the just has said in his sermon on the mount, Matt. 7:15, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravishing wolves." "Ye shall know them by their fruits." I say they shall be known by their teaching as well as by their actions. The Apostle Paul writes to Timothy, "This know also that in the last days perilous times shall come." And the "time will come when they will not endure

sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth 2 Tim. 3:7, 8. Here we can easily see the cause of so many divisions contrary to the truth.

How many preachers in these last and perilous times of divisions and offenses will say, "The world is getting better, so many conversions have taken place at such a place." of such I would ask, are they converted into the will of God? Happy for them if so and may the Lord bless them abundantly if they are converted to the wisdom of the just. But if they are converted to the wisdom of the unjust, I fear it will be harder to get them out of that than if they never had been converted at all; because they had certainly turned away their ears from the truth.

The question might be asked, What am I to do to get into the church of the living God? To such I will say, Become converted, and give yourself into the hands of God as the clay yieldeth to the hands of the potter, and let your prayer be, "Make of me what seemeth thee good." God will then surely lead you right. He will not fail of one of his promises if you are as faithful as Abraham was when he was to offer up his son. But do not hew out your own way, if you do you may pray till you die for God to lead you, and he will not, because you have not taken God's way.

God is a Spirit, and the true worshippers must worship him in Spirit and in truth. And if any man has not the spirit of Christ, he is none of his." If you and I have the Spirit of Christ can you believe that he will lead you to believe one thing and me to believe another? If this is the case one of us, or possibly both of us, lead ourselves too much. It will not do for us to say, "Father does so, and therefore I do so." If such reasoning will be accepted of God, when men have not been turned to the wisdom of the just, the whole world will be saved, for every one can give a reason for doing as he does. It is necessary to have a reason that is in accordance with the wisdom of the just.

This subject is not more than rightly begun, but the people that think differently, and will be honest with themselves and before God, can get a start and trace it out further and can see a great many more present corruptions than I have pointed out. I hope that those who differ with me will carefully compare these views with the word of God and not speak evil of things they do not understand. "But as the same anointing teacheth you of all things, and in truth, and is no lie, and as it hath taught you, ye shall abide in him." ABRAHAM HOLDEMAN.

wisdom while God has merely imparted it to them for temporal use.

This imagination creates within them a desire to be honored. This desire leads men to disobedience to God to seek after and do things which they imagine should bring them honor. They suffer much, deny themselves and labor hard for honor's sake; and while some are more gifted by nature and practice they exalt themselves above their fellows and believe they should be honored before others. The imagination that we are worthy of honor is the cause of our ruin and was the cause of the first deeds of sin by Eve and Adam who desired to be like God. (Gen. 3:5).

This no doubt was the cause why Satan, who desired to be honored like God, did not retain his royal place in heaven, but was cast into hell and lost his honor (Jude 6), which created in him great anger and hatred. In like manner man by sinning draws upon himself a guilty conscience which makes him angry and displeased with their righteous Creator. Desiring to know nothing of him and forget him, they boast upon their own ingenuity and count themselves wise and risk eternity as if it were in imagination only. Others do not go quite so far, but when suffering comes they blame the God of happiness for their displeasure and suffering, and forget that it is their own ungodliness and sin that brings suffering, death and condemnation upon them, where, on the contrary, if they had been obedient and submissive, would be like God, happy, full of love and enjoy everlasting satisfaction in his abundant grace.

Henceforth there remains nothing for their happiness. They have drawn upon themselves the curse of God for ever. But the mercies of God have laid a plan for the foundation of the world to save the world from sin, namely through the blood of "His only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

M. M. WALTER.

For the Herald of Truth.
ASK.

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it. And verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Ask and ye shall receive that your joy may be full. Ask and it shall be given unto you. Every one that asketh receiveth." These are glorious and immortal promises from our Savior's holy lips to us fallen creatures. Then again he says, that "If two shall agree on earth (we need not be together as some claim), it shall be done for them of my Father which is in heaven." And James says, "If any of you lack wisdom, let him ask of God,

that giveth to all men liberally and upbraideth not; and it shall be given him." Oh blessed promises! then why is it that we are often so faint, so ignorant? Upon what is our hope and trust based? Is it upon the Rock, Christ Jesus, or too often upon our fellow beings? Let us examine ourselves and see if the fault does not lie at our door that we make such slow progress in the way to heaven, and that we are not more gifted with spiritual gifts. Now, why are so many of our near and dear friends still outside the ark of refuge? First we will turn to the epistle of James for an answer to what I have just asked. There we read: "Ye ask and receive not because you ask amiss," and admonishes us to ask "in faith not wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." Let us mind this. We must cry out with Isaiah, "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." But must this be His answer, that He will not hear; that our iniquities have separated us from God, and that our sins have hid His face from us? If we want to ask God's favor we must abide in Christ, and in faith we must ask in his name, nothing doubting. By faith the diseased asked Jesus to help them, and I never found at any place that they asked and received not. When the Israelites trusted and obeyed God's commands he would answer their requests. In John's epistle we read: "Whosoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in the sight of God." If we keep God's commandments and do the things which are pleasing in His sight, we are in a blessed state and the promise is ours that what we ask we shall receive. We can then also have this confidence in him, that if we ask anything according to His will He heareth us, and if we know that He hear us whatsoever we ask, we know that we have the petitions that we desire of Him. "If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask him." When we were children our parents did not always give us what we desired, because they knew it was not good for us, and if our Father which is in heaven does not give us what we ask for, it is because it would not be good for us. And God is not like some persons who when a beggar comes to his door of mercy and grace that he would turn him away empty-handed. He has plenty in store for us, and is willing to give us more even than we desire. Beloved friends, bring your hearts' desires before God in faith and trust His word, that he may grant your request, and you will receive. Oh Lord Jesus, strengthen our faith, and give us hope, for hope maketh not ashamed,

For the Herald of Truth.
THINKING.

"If there be any virtue, and if there be any praise, think on these things. Phil. 4:8.

To think is to exercise the mind, a gift of God which so nobly distinguishes us from the lower order of animals. The thinking faculty, as well as other organs, can be exercised so as to redound to the honor and glory of God, but it may also be perverted to the destruction of soul and body. The inspired apostle Paul well knew the importance of harboring good and useful thoughts, and that it was highly essential in order that we might meet the approbation of God, when he says, "If there be any virtue, and if there be any praise, think on these things."

We cannot cherish evil thoughts and retain a pure heart no more than we can keep a vessel clean when we put into it a filthy substance.

But the promise is to those who have a pure heart; for "they shall see God." Paul wrote to Timothy "to follow righteousness, faith, charity, peace with them that call on the Lord with a pure heart," and Peter says, "See that ye love one another with a pure heart fervently." The Savior says, "How can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh." The question has often come to us: What is meant by the heart? We sing of it, we talk about it, and we read so much about it in the sacred volume. We know that physically it is the vital organ of a created being, and from what we learn in the Bible it is the vital part of the man spiritually. It is said that by the heart we mean our affections, our desires; but take away the thoughts and what will be left of the affections? We naturally fall asleep. The thoughts are the first and last on the stage of action. In speaking of the heart we are reminded of the little girl's expression, "It is my think." Paul says, "Charity thinketh no evil." True, we may be tempted with evil thoughts, but we need not, nor will the Christian harbor them.

Our Savior tells us plainly how sinful it is to cherish evil thoughts (Matt. 5:28). How many air castles are built, how many gloomy hours are spent over disappointments and misfortunes! Bundles of dark thoughts are rolled over and over which are detrimental to soul and body. Let those who feel unable to withstand the pernicious thoughts engage more in secret prayer, hold sweet communion with God, turn your thoughts to that great judgment day that is awaiting all of us, "when the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God," when the dead will arise, and you and I will appear to render an account of

the deeds done in the body. The poet says,

"Who shall be able then to stand?
All who trust in Christ the Lord,
And obey His holy Word;
These shall be able then to stand."

To invite holy thoughts we must read God's holy word. If we have a desire to prosper in the spiritual life we must study the sacred volume daily, that is apply it to the mind. The Lord told Joshua (1:8), in speaking of His holy word, "Meditate therein day and night that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." The psalmist says, that the righteous doth meditate therein day and night; also, "I meditate upon all thy works." We must also improve every opportunity to occupy our seat in the house of public worship, and engage in singing, speaking, and writing about the amazing love of God, His boundless mercy and of the efficacy of the blood of Jesus. The more we cultivate good thoughts the easier we can retain them, and thereby become a child of God and a benefactor to our race.

Thoughts are seeds sown that will germinate, grow, and bring forth fruit either to life everlasting or to eternal destruction. O how careful, how watchful we should then be to have the door to our mind barred against unholy thoughts; for it is impossible to hide bad effects of cherishing evil thoughts. The Apostle James says, that "No man can tame the tongue." The fact is it will reveal the thoughts that you cherish, either good or bad. If a man will harbor malicious and revengeful thoughts of a brother, or a church or community, how soon will he indulge in backbiting, slandering, and railing!

Brethren, "if there be any virtue, if there be any praise, think on these things." If we desire to bridle our tongue from speaking evil, if we wish to extricate ourselves from bad habits we must remove the cause and it will effect a cure. We must cultivate good thoughts. Satan is ever ready to hurl the fiery darts, those evil thoughts, into us, hence we must watch and pray, "put on the whole armor of God," that we be enabled to resist the attack; for if we allow them to enter in, they will beget the sins that so easily beset us, the many transgressions that cost us many bitter sorrows.

The husbandman has to sow and to reap, the mechanic has plans to make, the student and the professor have the studies to think of, and we are to provide for our household; yet these cares must be given over to the Lord, "casting all your care upon him, for he careth for you." "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." C. Z. YODER.

For the Herald of Truth.

A THREATENING EVIL.

Novel reading is a mental amusement that poisons the minds of a vast number of young persons, and is also the ruin of many older ones. Dime novels are becoming so plentiful, and their character is generally so debasing, that truth-loving parents have reason to become alarmed at the attitude the literary world is assuming in the attempt to spread cheap novels and trashy literature among the reading public. Many of the literary papers to-day—and they are increasing in number to an alarming extent—are filled with fiction of the most sensational and degrading character, almost to the utter exclusion of all sound and practical instructions, while the advertising columns of the same are no less contaminating to the sensitive minds of the youthful who are eager to follow a life of sport and amusement.

We should be slow to condemn anything unless we have something better to recommend in its stead, and have also no reason to denounce *all* works of fiction, for the fact that many valuable lessons can be learned, and instructions gained, from parables, allegories, imaginary events, and occurrences, providing they are elevating in tone and character; but examine the cheap novels, story papers and literary journals of the time, and you will find them to contain fictitious accounts of the most daring deeds, thrilling adventures, exciting scenes and bloody encounters, that thrill the senses and excite the passions.

The reading of this sensational and romantic literature has been the cause of many youths going astray in search of adventures to gratify the perverted tastes it has created. It destroys religious tastes and creates bad morals as affectively as if the conscience were "seared with a hot iron."

If there were not enough *facts* in existence to write about, there might be some excuse for such an increasing demand for fiction. Even in Scripture truth itself is sensation enough that should satisfy the desires of every lover of the truth. Instead of procuring for our children reading-matter that appeals to the passions, and excites their evil propensities, we should much rather lay before them that which is real and in harmony with the moral law and Christian doctrine. Give them brain food wholesome and unadulterated; that which has a tendency to create a heart of tenderness and kindness; that elevates and ennobles the mind, and improves the character; that renders a pure motive for all their acts, deeds and desires, and that keeps the mind calm and level and cultivates no evil habits.

The seed that is sown in youth will germinate and become firmly rooted; and it is chances to be tares it is oftentimes a hard matter to eradicate even in old age. And

it is contrary to nature that bad seed sown will spring up and bring forth good fruit; or that good and clean seed sown will yield tares only, for like generally produces like, and whatsoever we sow we shall also reap. A. METZLER.

PRACTICAL CHRISTIANITY.

The Church has lost its hold on working men. Everywhere among them is unrest and a looking for a higher good. This means a grand opportunity and a time for an applied Christianity. The simple teachings and example of Christ must be the basis of a new move. A religion worth the name must bring cheer to every home, hope unto every life; must bring into close sympathy all classes. Its followers must live with the people and for the people, as Christ lived, at any cost of time, money or comfort.

The teachings of the Master have been in the world for nearly two thousand years. Have they been fully tried? We have had a sort of fatal belief that God would in some way always care for his country without our work. This is not religion or common sense. We need a waking up of the whole church—not only a higher spirituality, but a complete acceptance of the fact that each Christian man has a real work for his fellow man; such a stirring of the whole church as came to both sections of our common country when every man was willing to give all he had, even his life.

POISON AMONG BOOKS.

"Now the serpent was more subtle than any beast of the field," (Gen. 3:1.) A gentleman in India went into his library one day and took a book from the shelves. As he did so he felt a slight pain in his finger like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of a book. But soon his finger began to swell, and in a few days he died.

It was not a pin among the books, but a small, and deadly serpent. There are many serpents among the books now-a-days. They nestle in the foliage of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. We read, we are charmed by the plot of a story, but the skill with which the characters are sculptured, or grouped, by the gorgeousness of the word-painting, we hardly feel the pin-prick of the evil that is insinuated. But it stings, and poisons. When the record is made up, on what multitudes will be inscribed, "Poisoned by serpents among the books!" S.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, Asst. Editor.

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TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who want for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time at which your paper is paid. If it is "Dec. 88" it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the matter shall have our prompt attention, and we will be considered that they wish to continue their subscription.

IF YOU wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

THE MARTYRS MIRROR.—Our new illustrated edition of the Martyrs Mirror is a very excellent book, every one should read it and learn what the Martyrs believed, how they lived and what they practiced, and how they suffered for their faith and the name of Christ. It is a book of wonderful events in the history of God's people.

WORDS OF CHEER AND JUDGEMENT.—The list for our children's papers is still growing. New names are coming every day, and we send to all of them four nice cards with Scripture texts. We hope many more will send and secure these cards.

A VALUABLE LITTLE BOOK.—We have on hand a little book entitled, "Letters to Young Christians," which should be in the hands of every youth and maiden in the land. It contains beautiful truths concerning conversion, the young Christian and the growth in grace as the Christian proceeds on his journey to his immortal home, and is given in the form of a series of interesting letters represented to have been written to a young woman by an older person. The book contains 106 pages, is well printed on good paper, and nicely bound and will make a valuable gift to young people. The price is 40 cents. Send for it.

THE COMMON SCHOOL QUESTION BOOK.—By A. H. Craig. Enlarged edition for 1888, 500 Pages. Printed from New Electrotype Plates! Handsomely bound, and contains nearly 8,500 Questions and Answers on Different Branches of Study, arranged as follows: Questions on United States History. Answers to Same—Questions on Geography. Answers to Same—Questions on Reading. Answers to Same—Questions on Physical Geography. Answers to Same—Questions on Grammar. Answers to Same—Questions on Orthography. Orthography and Phonology. Answers to Same—Questions on Written Arithmetic. Answers to Same—Questions on Theory and Practice of Teaching. Answers to Same—Questions on Alcohol and Tobacco. Answers to Same—Questions on Civil Government. Answers to Same—Questions on Physiology, Anatomy and Hygiene. Answers to Same—Questions on Natural Philosophy. Answers to Same—Participles and Infinitives Made Easy. Answers to Same—Questions on Writing. Answers to Same—Test Problems in Arithmetic—Questions on Parliamentary Rules. Answers to Same—Please bear in mind that the New Question Book will be useful to everyone. Invaluable to teachers and indispensable to schools. The author has been engaged in preparing and printing review questions since 1872, and is recognized as being the most competent and thorough reviewer of our great army of educators. It should be in every school room, and daily reviews should be given just as though it was part of the school study. Remember that a better review can be made from this book in one week than from Texts Books in three months. In preparing for an examination it has no equal. The Parliamentary Rules alone are worth the price.

It does not deal in proofs or arguments. Questions or statements are stated, and short comprehensive answers are given. It supplies a want long felt among teachers in reviewing briefly and comprehensively the different branches taught in our schools, without recourse to the tedious process of examining the text books from beginning to end. The arrangement has been carefully studied, as the work will testify. The questions in each department are numbered, and like numbers are given to the answers in the corresponding department. The questions on each of the studies are extended, and embrace all the leading and technical points.

This work is especially adapted to Normal training, Institutes or in the Private Library when a general review is required to prepare for school certificates. Price, \$2.25.

MENNONITE PUB. CO., Elkhart, Ind.

FOR WANT OF SPACE several items, such as visits, correspondences, etc., will have to be held over for the next issue.

THE EVANGELIZING FUND.—Our ministers did considerable work abroad during the past year, and the Evangelizing Fund has quite perceptibly diminished. Any brother or sister who feels a desire to contribute to this fund may do so with the assurance that it is needed and that it will be used to the benefit of the church and the glory of God.

TO OUR READERS.—We feel grateful to our patrons and subscribers for responding so readily to our request to renew their subscriptions for the HERALD, and we feel also thankful to those who have succeeded in obtaining new subscribers. Let the good work go on, brethren, and look after those in your neighborhood who are not yet receiving the paper and make an attempt to get them on your subscription list. We are striving to make the HERALD what it should be—a paper full of edifying and instructive gospel literature for the good of all classes—and to attain this we need the co-operation of our subscribers and patrons. We do not propose to fill our paper with illustrations and fine steel engravings, but much rather by the grace of God seek to embellish its pages with gospel food that will lead men to see the beauty of holiness and the joy of living a life consecrated to God.

AN AGED BROTHER in Canada is sending us \$1.00 recently for renewal of his subscription to the HERALD, adds the following comforting and encouraging words:

"Whether I shall live another year is known to God alone, therefore let us not become weary or careless, for to-day only is promised us (Heb. 3:7, 8); tomorrow may not be ours to live. It always affords me great pleasure to read in the HERALD those articles which are well spiced with God's word and spirit. He that examines it with the spirit of God finds that there is no contradiction therein, but that there is divine harmony in it all. The word of God is indeed inexhaustible in riches to those who love the Lord; it is the tree of life which ever bears fruit unto eternal life."

BISHOP ORDAINED.—Brother B. F. Hamilton of Peabody, Kansas, has recently been ordained to the office of

bishop. Brother Daniel Wismer, who was ordained in this church several years ago has moved back to Berlin, Canada, to the church where he grew up and was ordained to the ministry.

BRO. ISAAC OBERHOLZER, of Bucks county, Pa., who died on the 6th of December, 1887, bequeathed to the Blooming Glen Mennonite Church two hundred dollars. He served this church in the capacity of minister and bishop many years. We are glad to see that there is a disposition by our brethren in different parts of the country to remember the churches in this manner.

A SAD AND FATAL ACCIDENT.—Joseph Galley, a young man residing in Fayette county, while grinding feed in a mill, propelled by an old fashioned water wheel, went into the wheel-house to clear away the interfering ice and was crushed to death in some unknown way. His death was a very sad one, and should prove a warning to all who are living careless and unconcerned in the world. Be ye also ready, for in such an hour as you think not the Son of man cometh.

DIED.—From the Harleysville Weekly News we learn that Sister Annie, wife of Pre. Henry S. Bower, of that village (Harleysville, Montgomery Co., Pa.) died of heart disease, after a sickness of only a few weeks, on Wednesday, Jan. 18th. She was a daughter of George Reiff, deceased, of Skippack township, and was buried at the Upper Skippack Mennonite Meeting-house. She leaves a husband and four children, one son and three daughters, to mourn her death. We sincerely sympathize with the afflicted brother and his family in their bereavement.

CHURCH NEWS.

A VISIT IN THE NORTH.—The brethren Noah Stauffer and Jacob Z. Kolb of Waterloo Co., Ont., recently paid a visit to the members in Bruce Co., Ont. On New Year's Day a meeting was held at the house of Bro. and Sister Samuel Bricker and wife at Port Elgin, and despite the unfavorable weather had quite a good meeting. Monday and Tuesday they visited the brethren, sisters and friends, among them Bro. and Sister John Eby and wife. Bro. and Sister Eby are both well advanced in years, he being

over fourscore but quite strong in body and mind for one so old. Starting homeward on the 4th they stopped off at Hanover and had another meeting. The house was well filled and marked attention was given to the words spoken. They arrived home on Thursday the 5th.

EVANGELIZING MEETING.

The fifth Annual Meeting of the Mennonite Evangelizing Committee, was held in the Yellow Creek Meeting-house, Elkhart county, Ind., on Wednesday, January 18th. There was a fair attendance of members from that district and some from the Elkhart district, notwithstanding the cold weather. The services were introduced by singing hymn No. 279. The 35th chapter of Isaiah was read, from which comments were made, showing that the advent of the gospel would bring forth fruits of righteousness in the sinful world as the desert place is made fruitful by the refreshing showers of heaven. Prayer was offered by Bro. J. S. Coffman.

The report of the last Annual Meeting was read and approved. The Treasurer's report was then read, giving an itemized account of the collections and expenditures of the year. The expenditures exceeded the collections, and only a small amount is left in the treasury for future use. After reading his report, Bro. Summers made some timely remarks, showing that as a people we should be in active earnest, to lead lost souls out of sin through a knowledge of the gospel. As an illustration, he referred to Lot and the manner of his deliverance from Sodom. As Lot and his family were hurried out of Sodom, the angels even taking them by the hands to lead them out in haste, so we should be in sufficient earnest to make great and immediate effort to get the sinner to flee from the wrath to come.

An election of officers was held. Bro. Martin D. Wenger and Bro. Noah Hoover were re-elected, and Bro. A. B. Kolb was elected to the place which was occupied by Bro. Henry B. Brenneman, until the time of his death. These three constitute the Managing Committee, of which Bro. Wenger is President; J. S. Coffman was re-elected Secretary and Joseph Summers was re-elected Treasurer.

After the business of the meeting was transacted, Bro. J. F. Funk delivered a discourse on the subject of Evangelizing. Bro. Schaum followed in some earnest remarks in which he set forth in vigorous language the necessity of us as a people making all possible efforts to teach the doctrine of Christ as the Scriptures have revealed it to us. This is all the more apparent when we see how few of those calling themselves ministers of the word, are teaching a consecration that gives holiness that keeps men out of the sinful ways of the world, and enables them to lead a

non-resistant life. Bro. Metzler also followed in some earnest remarks, showing that those going forth to teach others should be careful that they are themselves truly converted to the doctrines of the Scriptures.

After prayer and singing, the meeting adjourned to meet on the third Wednesday of January, 1889, at some place to be made known hereafter.

J. S. COFFMAN, Sec.

CORRESPONDENCE.

LARNED, PAWNEE CO., KAN., DEC. 30th, 1887.—We closed our Sabbath-school on the 11th of December, for this winter. We had quite a pleasant and hope also a profitable time. Much good has apparently been done. The school was held 37 Sabbaths this year; our average attendance was 42; average attendance of teachers, 7; average attendance of visitors, 5. We hope to organize our school in the spring if it be the Lord's will, for I think much good can be done if we conduct it in the right way. Our place of worship is in Eureka school-house, Dist. 35. D. H. KING.

FROM FRANCONIAVILLE, PA.—The churches in Montgomery and Bucks counties, have been visited by ministers from a distance. Gabriel Heatwold, from Va., with two ministering brethren from Lancaster Co., visited nearly all the congregations in the eastern part of the State. And this week, Jan. 18th, we have visitors from Snyder county. They are Pre. John Kurtz and his wife, accompanied by Deacon Joseph Lauver and wife. They intend to visit nearly all the churches in Montgomery and Bucks counties. May God bless his word which he has sown, that much fruit may be borne to the glory of God.

Elias Nice, near Souderton, was away from home with his team, and the horse became unmanageable, causing an accident that fractured his ankle so badly that amputation became necessary. He is in a very weak condition at present. May God bless and comfort the brother and family through their affliction.

J. H. HACKMAN.

FROM PENNSYLVANIA.—The following interesting item we take from a letter of recent date, from the pen of J. N. Brubaker:—

Before I got my letter mailed, wife and I visited our dear old Bro. Joseph Lehn, near Brunnerville, Lancaster county. He is now ninety years old. It is quite a pleasure to talk with him. He seems to enjoy spiritual conversation. His memory is very good. He repeats poetry and passages of Scripture quite readily. He is very devoted in worshipping the Lord.

His desire seems to be to lead a life well pleasing to Him. He is a great lover of peace, saying very little of the faults of others. He is daily employed in making boxes, buckets, etc., which he finishes so very tastefully, that but few can equal. Every person that sees his work is tempted to buy. Of his work can be found in many of the States of Canada. Bro. Lehn is in every respect a remarkable man.

FROM THE CHURCH IN CLEARFIELD CO., PA.—I read the Herald of Truth whenever I can, but I never see anything in it about our little church here at Rockton. We are only a few in number, some eighteen, and we have been, so to speak, without a minister for about a year on account of old age and poor health. Our minister lives here among us, and we have a nice little meeting-house. A few ministers have from time to time visited us, among whom were the brethren Snyder, Bro. Halter, Bro. Durr, etc. We hope they will come again, as well as others; all are welcome. Bro. Herman Snyder was here from Dec. 24th to Jan. 2d, and ordained a minister, and I think by the help of God, and with encouragement of the brethren and sisters, he will be able to do much good. Our old minister's name is John Brubaker and we should be glad to have any of our ministers who can visit us.

A SISTER.

REMARKS.—We shall be glad at any time to publish items of news or incidents and events that occur in any of the churches. The only reason why our sister never read anything from their church in this place is that no one sent us any account of it. We are glad at all times to hear from any of the churches and here, with invite our friends anew to write and report whatever may take place in their several neighborhoods.

OUR TRIP TO PENNSYLVANIA.

(Continued.)

On Tuesday, Sept. 29th, I made several short visits and then went to Philadelphia, visited a sister there, attended to various business matters, and called on Josiah Leeds, a Friend, the author of *Leeds's History of the United States* and a number of tracts and religious productions, which from time to time have been noticed in the Herald of Truth.

I also called on Joseph Elkinton, a prominent minister of the Society of Friends, whose name has become familiar with our people, both from visits among our churches and the accounts of the same given in our paper, by Joseph Walton, Editor of "The Friend." He kindly showed us through his house, library, etc. I also met him the next day at the "Friend's School" on 16th street, between Cherry and Race streets, where I called to

see Sister Fanny Hess and her cousin Amelia, from Lancaster county, who are attending school here.

I had a very pleasant interview with friend Joseph. He showed me through the building, the different rooms, the library, laboratory, etc., we also walked through the graveyard, one of the oldest in the city, and containing many graves without stones, because many of these people, like the Mennonites of the past, thought it wrong to erect tomb-stones.

The Friends have in their school here about 140 scholars. The sexes are instructed mostly in separate rooms or parts of the building. The teachers are all members of the Society. The school is intended to teach the usual branches of education, from a Christian standpoint and implant the principles of their religion into the minds of the young. They teach them from youth to be Friends. The idea is correct, and our Mennonite people would do well to lay hold of this same idea. Every religious denomination, must depend, for her growth, upon her own children, the young people of her own membership. But if we neglect to educate them in our own doctrines and principles, we cannot hope to make them faithful defenders of our faith. There is no better means than for a denomination to have schools for her children, place them under teachers of her own denomination, and educate them from childhood to her own doctrines and faith.

Besides these "Friends" have also a boarding school of some 200 students. The school which I visited was well supplied with school furniture, scientific instruments and apparatus of various kinds, a laboratory, physiological specimens, etc.

Their library which is in a separate, fire proof building, contains about 9000 volumes, and said to be the best collection of Friend's books in America.

In the afternoon I returned to Chalfont, where an appointment had been made for services with Bro. Abm. Kratz, who for more than two years has been afflicted with paralysis of the left side and during all this time has been compelled to sit in a chair both day and night. His sufferings are indeed severe yet the Lord has promised to be with his people in all their afflictions and the apostle says: "Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." 2 Cor. 4:17, 18.

There was a large number of neighbors and friends present, and we had a pleasant and profitable meeting, much to the encouragement of our afflicted brother. We met here many familiar faces whom it was a real pleasure to meet once more

on the weary pilgrimage of life. God grant that we may all be gathered where partings shall never be known.

More than thirty years ago a young man who had been away to school, returned to the neighborhood where we both spent our childhood years, on a visit to his parents. He was studying for the ministry, one appointment was made for him in the old Octagon school-house, where both of us had received our first training at school. I with many others attended the meeting, and our young friend took for his text from Isa. 57:15, the single word, *Eternity*, and spoke a very earnest and solemn discourse from this significant word, telling us that it occurred in the entire Bible only this once, and then enlarging on its meaning, its duration, and how in view of it all, we should live a life devoted to God, so that it might be to us an eternity of joy and blessedness, and not an eternity of sorrow and woe.

The recollections of this meeting have never passed from my mind, and though, to my recollection, I had not met this man since, until this evening at Bro. Kratz's he, with his sister entered the room, and, under the circumstances, I readily recognized him as Alfred Snyder, my former school-mate; and it afforded us much pleasure thus to meet and recount again the scenes and events of the days of long ago.

I remained all night with Bro. William Clymer. The next morning (Saturday, Oct. 1st) while enjoying a pleasant conversation with Bro. Clymer, my daughter Martha, who had been spending the summer in Canada, to my great surprise, very unexpectedly, entered the room. She had accompanied Bro. Enos Geil and wife and daughter, who had just arrived on the train from Canada, where they had been visiting with our friends, in the vicinity of the Twenty, where I had left her three weeks previously without any expectation of meeting her so soon again.

From here I took the next train to Doylestown, where according to previous arrangements, Bro. Samuel Nash was already waiting with his conveyance to take me to Plumstead where a meeting had been appointed for the afternoon.

We took dinner with cousin Henry Funk and sister, and on our way to the meeting made a short call with Barney Kepler, the survivor of twins, who is now nearly 97 years old. The other brother died several years ago. Barney seems still to possess a good memory and more than ordinary vigor of mind. He seems to have very implicit trust in God, and desires to give Him all the glory for all the blessings and privileges which he enjoys, especially in advanced age. May the Lord bless him in his old age and give him grace to enter into the full liberty of the gospel of Jesus Christ.

We found a goodly number of people present in the Plumstead Meeting-house, and had a profitable meeting. Bro Henry Shaum and the two brethren Gross, had just returned from Northampton county, where Bro. Shaum had been to visit his relatives, and we were glad to meet again. After meeting Bro. Shaum went to visit Bro. Wm. Holderman, and I went with Bro. H. B. Rosenberger and spent the night with him; our visit was pleasant and I trust profitable.

(To be Continued.)

For the Herald of Truth.

• FORGIVE.

I have a desire to write something for the salvation of souls, and to the glory of God, but I feel my imperfection. May God's blessing attend this feeble effort. May God forgive us all. In Matt. 18:35 we read, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother (or sister) their trespasses." In verse 34 we see what he will do, if we do not forgive those who trespass against us. Our Lord will become wroth and deliver us to the tormentors, until we pay all that we owe our Lord, which is one thousand pounds, and we have nothing to pay with. So let us be willing to forgive our brother that trespass against us. We are only requested to forgive those that trespass against us, not if our brother trespass against our neighbor or God. We must leave that in their hands.

It is not enough to forgive seven times a day; nay, we are to forgive seventy times seven. Surely that can be no less than always. And we are not to let the sun go down upon our wrath. We shall always be forgiving one to another, even as God for Christ's sake hath forgiven us.

Where is brotherly love if we do not forgive? In what part are we Christ-like? Think of what we did to Christ; we crucified Him with our transgressions, and yet he cries, "Father, forgive them, for they know not what they do." Oh such forgiveness is in store for us all, if we desire to be forgiven. But He will not forgive us, contrary to our will. If we do not forgive we shall not be forgiven, and if we have no mercy upon our brethren, we will receive no mercy, and we have none upon ourselves, or else we would have upon our brother. When we pray the Lord's prayer, we call judgment upon ourselves if we do not forgive; for we ask to have our trespasses forgiven, as we forgive those who trespass against us. If we love our brother we forgive him. If we do not love our brother whom we see, we do not love God whom we do not see.

Now if we know that we have transgressed against any one, let us humbly ask his forgiveness, for God wants us to ask Him for forgiveness, and we may not

expect our fellow-beings more compassionate than God. Reader, if you do not as yet feel your sins forgiven, you are in a pitiful condition. Come to God, He will cast none out that come to Him, but He will forgive for Christ's sake, for His blood was spilt for you. Then do not delay, but come with your load of sin. Do not try to cast some of your sins off first, for you cannot; but you will rather heap sin upon sin. Therefore the sooner you come the better.

A WELL WISHER.

FOR THE LITTLE READERS.

(Continued.)

VICTORY OVER THE MIDIANITES—GIDEON'S DEATH.

In our last chapter we left Gideon and his servant or page in the camp of the Midianites, comprising its vast host of men and camels against which the little army of three hundred men of Israel were to stand. Do you not think it looked very discouraging to these two men? But God had given Gideon assurance before of his help, and now God brought something more to pass that Gideon might feel strengthened in his assurance. This was what occurred:

A soldier in the Midianite army dreamed that a cake of barley bread fell in amongst them and overturned a tent. He then related this dream to another soldier who then explained the dream, saying, "This is the sword of Gideon, for into his hand hath God delivered Midian and all his host." These two soldiers were so near Gideon that he understood what they said; for God caused all these things to come to pass just in this way, so that Gideon might be of good courage and not have any fear. Gideon now rested assured that God had given him all this evidence to show him that the Midianites were to fall before him. Even at the present day God gives us assurance that we are His and that our service is well pleased in His sight. He gives us His Holy Spirit, which leads us in the way of righteousness and truth. Have you experienced this assurance, dear young friend? I do hope you have. If not, seek your Savior that you may find how sweet this assurance is.

Gideon now went back to his little band and began to prepare them for the onset. He divided them into three parts of one hundred men each; and what seems perhaps to you very odd, "he put a trumpet in every man's hand, with empty pitchers, and he ordered every man to do everything that he should do."

Then, as the Midianites were sleeping and had no fear of being attacked, Gideon marched his valiant little band down near the enemy's camp and surrounded it. Then he sounded his trumpet, and all the rest sounded theirs also as he had

commanded them to do. He then broke his pitcher and all the rest did the same, keeping their lights in the left hand and holding the trumpet with the right. Thus, hearing the loud trumpet blasts on all sides of them, the Midianites would awake in fright and then be doubly frightened by seeing lights all around them. This led them to suppose that they were surrounded by an immense host, and indeed they were; not of men; but the "arm of the Lord was upon them." God caused the Midianites to be so frightened and confused that they took their fellow soldiers for foes, and thus they ran hither and thither killing each other instead of their real enemies for you know it was night and they could not see each other distinctly. Still a great many fled away toward their own city.

But Gideon now called the men of Ephraim to go after the Midianites. They went, and in their pursuit they took and killed two of the Midianite princes.

Now when the children of Israel saw what a great victory had been won, they rejoiced greatly, and looked upon Gideon as a great conqueror. They came to him and asked him to be their king, and that his descendants after him should rule over them. But Gideon said, "I will not rule over you, neither shall my son rule over you; the Lord shall rule over you."

These were very wise words for Gideon to speak and should have taught all succeeding generations a lesson. Might it not have saved Israel from those terrible calamities into which they fell, when they were no longer satisfied to let God be their only king? Yes, indeed, for, "blessed is the nation whose God is the Lord." The people who will let Him rule them are the happiest people in the world.

That this great victory might not be forgotten Gideon asked his soldiers to give him the gold earrings which they had taken from the Midianites. With these he made a sacred garment, called an ephod. Some costly cloth may have been used and the gold used to ornament the garment. The value of the gold was over fifteen thousand dollars. But some think that Gideon used of the gold to make a little tabernacle with it and put in it all the vessels and things used in their worship. In doing so, he did what was wrong, because God had selected a place for worship and none were to make another. The consequence was that the people made an idol of the ephod, and foolishly worshipped it.

It is very sad that at the present day so many people do just the same thing. They worship too, but like Israel, they worship not their own Maker, but something else upon which they have set their affections, such as gold, fine houses, much property, their dresses, pictures, and other things.

Do you think it is any more right for us to worship such things than it was for

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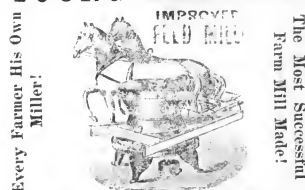
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H. A. MUMAW, M. D., Homeopathist, Nappanee, Elkhart Co., Ind. Speaks English and German. Office in Mellinger Block.
19, 17-19, 1888.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after Nov. 20th, 1887, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, LEAVES
No. 21, Night Express..... 1.55 A. M.
No. 9, Pacific Express..... 4.10 "
No. 1, Limited Express..... 6.45 A. M.
No. 3, Special Chicago Express..... 3.20 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, LEAVES
No. 12, Night Express..... 3.30 A. M.
Grand Rapids Express..... 4.45 "
No. 86, Way Freight..... 6.00 "
No. 22, Mail..... 11.45 "
Grand Rapids Express..... 1.43 P. M.
No. 24, Acc. from Chicago..... 8.35 "

GOING EAST—AIR LINE, LEAVES
No. 2, Special New York Express..... 12.45 P. M.
No. 8, Atlantic Express..... 11.55 "
No. 4, Limited Express..... 8.30 "
No. 28, Goshen train..... 8.40 "
No. 82, Way Freight..... 8.30 A. M.
Train G leaves Elkhart for Goshen 7.45 "
" E " Elkhart for Goshen 4.10 P. M.
" F arrives Elkhart from " 11.30 A. M.
" H " Elkhart from " 7.00 P. M.

TRAINS ARRIVE—MAIN LINE
Grand Rapids Express..... 12.40 P. M.
" " " " " 9.40 "
No. 25, Michigan Accommodation. 3.10 "
No. 1, takes Acc. car from Elkhart for intermediate points to Chicago.

Tickets can be obtained for all prominent points between Boston and San Francisco

A. J. Smith, Gen. Pass. Ag't, Chicago, Ill.
P. P. Wright, Gen. Sup., Cleveland, Ohio
G. B. Wylie, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 20th, 1887, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, LEAVES
No. 4, Cincinnati & Indianapolis Ex. 7.47 A. M.
No. 2, Ind. & St. Louis Express..... 4.36 P. M.
No. 8, Way Freight..... 5.15 A. M.

GOING NORTH, LEAVES
No. 1, Grand Rapids Express..... 10.52 A. M.
No. 3, Michigan Express..... 4.58 P. M.
No. 7, Way Freight, arrives..... 7.50 P. M.
No. 11, " " leaves..... 8.00 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago

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NORMAN BECKLEY, Gen'l Manager.
OWEN RICE, Gen'l Ticket Agent.
O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELICIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 25.—No. 4.

ELKHART, IND., FEBRUARY 15, 1888.

Whole No. 365.

For the Herald of Truth. REMEMBER THE SCATTERED ONES.

In reading the article in the HERALD of Jan. 1st entitled "Go forth to the harvest," I was made to feel sorry for many of my friends who are as sheep not having a shepherd. I feel glad when ministers from other places come to us who are so favorably situated. I have the privilege to hear every Sunday, when blessed with health, the non-resistant doctrine preached for which I cannot thank God enough. How must it then cheer those who very seldom hear the gospel as they believe it, when some one comes to them from a distance to encourage them to be faithful in God's word!

When we sometimes get in a measure careless with all the preaching we hear, how must those feel who so seldom hear the word preached. Therefore let us pray the Lord of the harvest to send laborers to the scattered ones, that they may also have some of the privileges of us who are more fortunately situated.

It seems to me we could do much more in this work if we were truly earnest members of the body of Christ. Let us not only pray for the work to go on, but let us help our ministers by paying their fare, and if necessary help provide for their wants and the needs of their families. How rejoiced would I feel if I were far away from the church, and the ministering brethren would come and bring words of encouragement. Let us as a family work together in the Lord's vineyard and help one another to bring souls to Christ.

It was not too much for Jesus to have heaven and endure the sorrows of a sinful world, that he might have the joy of receiving the redeemed into glory with himself. If he loved the sinner so much, and did so much to save him, we should also be sufficiently Christ-like that we love him and try to do what we can to save him. It should not be too much for us if it takes some of our worldly means. What is thus given is not lost, any more than the throne on heaven was lost to Christ when he left it bring salvation to the earth; he received it again.

It seems to me there is room for many of us to be more faithful to God and the church. We could be much help to the

ministers in their work, and they could see more plainly that their labor is not in vain. Our carelessness and want of concern is no doubt a matter of much discouragement to many. How sad do we as parents feel when our children, do not obey us, and have no concern in the affairs of life in which we are interested! Ministers must have the same kind of feeling with regard to their brethren. And sometimes I wonder whether we as parents serve our God as faithfully as we wish our children to obey us. Let us be true to God in the interest of our brethren who are not well supplied with the preaching of the gospel.
LEVI BLOUGH.

For the Herald of Truth. LET US ALSO FORGIVE.

"Father, forgive them; for they know not what they do." Luke, 23:34. How thankful we should be to Jesus that he offered up that prayer. How it strengtheneth many a saint, and how often they must offer up that prayer. Our blessed savior, and his followers are wronged and grieved by unthinking people and careless sinners, and the offense is still more grievous if worldly minded Christians quench the Spirit, and think those queer and peculiar who desire to do nothing in their weakness, that is against God's Holy will. Christ prayed the Father to forgive those to whom the promise and adoption belonged by right; but they through rejecting and crucifying Christ, and being ignorant of God's righteousness, and going about to establish their own righteousness had not submitted themselves unto the righteousness of God. Of these same people Paul said he had great weariness and continual sorrow in his heart, and could wish himself accursed from Christ for his brethren and kinsmen according to the flesh. His heart's desire and prayer to God was, that they might be saved. For they had a zeal of God, but not according to knowledge.

Jesus was authorized by the Father to give life unto them, but they would not receive it from Him. In the same manner he expresses His willingness to give us everlasting life when we are willing to receive Him. But God is going to have a trial people. He will test us in many ways.

We are not only to be a converted, but a sanctified people, holy in all manner of conversation and thought. The word says, "Be ye holy, for I am holy." This requires a coming down humbly at the feet of Jesus. Those who wish to do this are tried and tempted in many ways, even by many Christians who see no use to come so low, thinking this or that is no harm. They even look with scorn at the meek and lowly in heart.

A certain writer said, "Man's inhumanity to man has made countless thousands mourn." In the persistent and long continued, unchristianlike denunciation which is at the present hour heaped upon many, it requires a very strong effort to resist, overcome, and drive away the devil with all his wicked purposes and designs. But by the grace of God we can triumph and can, without any desire to resent, bear all this even from brethren or sisters, and pray, "Father, forgive them" etc. our hearts are filled with love and pity for them, some think we cannot love and pity those who wrong or grieve us. These are the very ones for whom we should pray, knowing that they are quenching and resisting the Holy Spirit of God. Paul said, The "strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproach of them that reproached thee fell on me."

It seems to me it is too much in our days, as a dear weak sister said, that the weak offender have to bear the infirmities of the stronger ones who may have very little patience with the weak ones. We all have infirmities, but the weak and nervous are more subject to them than the stronger ones; also the weak in knowledge or grace. We must consider all these, not trample upon them, but encourage them and bear with their infirmities by sympathizing with them, concerning ourselves for them, ministering strength to them, as there is occasion. This is bearing one another's burdens.

Jesus said, "If thy brother trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother." But how often is a weak, sensitive con-

science wronged by the strong self-righteous souls, and if such weak one were to tell how grieved he was, the offender might be surprised, and could not see what wrong he had done. Like a dear ministering brother said, "It is often the case if one does wrong and you tell him, and he will not own his fault, you will have to bear the blame yourself, and be satisfied if he leaves you in peace."

Let us not feel bitter towards such, but pray as Jesus did, "Father, forgive them, for they know not what they do." We have only to drink of the cup that Jesus drank. "As it is written, The reproach of them that reproached thee fell on me."

A person who loves God, and the children of God is not the one to make a disturbance, and if unfortunately he becomes the cause of offense he will not be contentious, or selfrighteous, neither does he try to put the fault on any one else. He will frankly acknowledge his faults, ask forgiveness and seek to make peace. Let us try as much as possible to imitate Christ who had to bear, and suffered so much from those who professed to be the chosen people of God, after laboring to save them from the torments of hell. He bare all patiently, and at last gave up his life, for all who are willing to take up the cross and follow after him through trials, and temptations.

A SISTER.

For the Herald of Truth.

PATIENCE IN SUFFERING.

(These two articles were written by Sister Sarah A. Kenagy during her sickness on her death bed, hence we publish them just as we receive them, after her death with the exception of punctuation.—Ed.)

Ligonier, Ind., Oct. 11th. 1887.

During these eight months of sickness and suffering, how often my thoughts were drawn to the suffering's of Christ our dear Savior, and the goodness and mercy of God toward us for sending his only begotten Son into the world that we through him might be saved. What wonderful love our Heavenly Father has bestowed upon us, and how careful ought we to be to love and obey him in all things, in the church, at home, and every where. And Oh how kind ought we to be toward one another! We cannot do enough for Jesus, for his love; but if we do all we can, that is all that is asked of us. And Oh, let us try and be more faithful and obedient in the cause of Christ. Let us show more love toward one another in the church as brothers and sisters in Christ Jesus. It is true we have our trials and temptations to go through in this world, but God will not let us be tempted more than we are able to bear, if we try by his help to overcome all temptations, (and we know without him we can do nothing.) Then

let us all put our trust in God and try to live up to the teachings of Christ.

I must often think of that blessed hope we have beyond this life, and of that beautiful home that God has prepared for us if we are faithful; for he says in 1st Cor. 2:9. Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." "Being justified by faith we have peace with God." "A joy in our hope, that, since we were reconciled by his blood when we were enemies, we shall much more be saved, being reconciled." "As sin and death came by Adam, so much more righteousness and life by Jesus Christ."

A short time afterwards she wrote again as follows:

Ligonier, Ind., Oct. 21st. 1887.

TO THE DEAR FRIENDS OF CHRIST. I feel as though I ought to say a few words to you of the love of Jesus. Just think of his love he has shown us, and done for us. He came down from his throne to this world to save us poor mortals; and think how he suffered and died on the cross for us. Oh what love! Dear friends out of Christ, will you not come to Jesus and accept his wonderful love? Oh come to Him and be saved before it is too late. He says, "Behold I stand at the door and knock." Why do you wait so long to let him in? How pitiful he stands there and waits. Dear friends out of Christ, he loves you; "To-day if ye will hear his voice harden not your heart." "Now is the accepted time;" do not wait. To-morrow you might be in eternity. Life is uncertain to us. We know not what hour the Son of man will come. Will you not accept the dear Savior? He says, "He that believeth on me hath everlasting life." John 6:47.

For the Herald of Truth.

DIVINE LOVE AND JUSTICE.

"We have redemption through his blood even the forgiveness of sin." Col. 1:14.

Let us draw an imaginary picture here. Justice is seen standing with her sword raised high, ready to fall upon the guilty one. In her left hand she holds the scales of equity; at her side the two tables of the law appear, at the foot of which lies the holy Bible. In the front of justice one is seen in the attitude of a culprit; he hangs his head in acknowledgment of his guilt. Between the offender and justice behold one of celestial mien in a kneeling posture with wings outspread; her countenance beams with compassion, and addressing justice, she points to her uncovered bosom and asks that the sword may be plunged therein and that the guilty one may go free.

This is *divine love* and is an emblem of human redemption. A book of laws is given to man which is holy, just and good, the substance of which is contained in the decalogue or ten commandments, these laws, whether engraved on tables of stone, or written on rolls of parchment or printed in books or impressed on the human heart have been violated by all mankind, for all have sinned and consequently have come short of the divine approbation. The penalty is death. "The soul that sinneth, it shall die." Thus the matter stands when the sinner is brought before the tribunal of justice. Justice never forgives or makes any allowance for circumstances or human infirmity. But ere the sword of justice was bathed in the blood of the guilty, divine love, in the person of Jesus Christ interposed and poured out his soul unto death on the hill of Calvary and made intercession for the transgressors. This wonderful scene took place there, and Divine Love received the word of justice. There the heart of the Son of God bled for guilty man; there he who knew no sin became a sin-offering for us. Mercy and truth now meet together. Justice and Peace kiss each other. "Greater love than this hath no man that a man lay down his life for his friends but God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Shout, heaven and earth for this boon of God to man that God can now be just and the justifier of him *who believes in Jesus*.

"Infinite grace! almighty charms,
Stand in amaze ye rolling skies;
Jesus, the God extends his arms,
Hangs on a cross of love and dies!"

N. M. S.

Cherry Box, Mo.

For the Herald of Truth.

PREPARE FOR ETERNITY.

"One sweetly solemn thought
Comes to me o'er and o'er
I'm nearer home to-day, to-day,
Than I have been before."

Yes, dear readers, this should be a solemn thought to us all. If we are true followers of our blessed Redeemer it should be a sweet thought to us when we know that each day brings us nearer to him; and yet a solemn thought when we think how little we do for him in return for his goodness. But it must be a much more solemn thought to the sinner when he realizes that each day is bringing him nearer to eternity, which will be spent either in heaven, that lovely home, or in hell that awful place of punishment. Now which of those two places will you choose? Beware that you do not make that fatal choice which has led many a soul to ruin. Give up your sinful ways, forsake the world and its vanities and accept Christ, who is able to bring you out of darkness into his marvelous light. Believe on him

and you will find him precious. Those of us who have accepted Christ as our example, let us be faithful and true to our Savior, ever striving to be bright shining lights to the world, that many more may see the beauty and enjoyment of pure religion and accept the gospel of Jesus Christ as their shield and guide.

I feel an interest in the welfare of every soul, and would earnestly plead with every unconverted reader of this article that they may solemnly consider this important question, and make their peace with God before it is forever too late; for you know not when you will be called away from earth to await the final judgment day. We are "nearer the great white throne" each day and "nearer the crystal sea." Let us try to live so that each day may bring to us, not *bitter* solemn thoughts, but *sweetly* solemn thoughts, that we may lay down our burdens, receive the crown and rejoice in the blood of the Lamb. Life is very uncertain and we know not one day whether we shall be spared for the next. I feel to say with the poet.

"Be near me as my feet
Are slipping o'er the brink;
For I am nearer home to-day,
Perhaps than now I think."

CLARA M. BRUBAKER.
Leonard, Shelby Co., Mo.

For the Herald of Truth.

THE MIND—CARNAL AND SPIRITUAL.

"To be carnally minded is death, but to be spiritually minded is life and peace." Rom. 8:6.

We who profess to be followers of Christ should at all times know what it is to be spiritually minded and our hearts ought always be longing to see sinners converted. We ourselves also ought to be shining lights in the church of God. We can then have a conscience void of offense. Our thoughts will be of heaven. The very thought of being a child of God ought to cause our hearts to rejoice, for if we are children of God we are heirs of salvation and joint heirs with Jesus Christ our Elder Brother to an inheritance incorruptible, and undefiled, and that fadeth not away, in heaven.

If we can pray to God in spirit and in truth then the Holy Spirit will lead us into all truth and righteousness. We will not then desire the carnal pleasures of this world, but like the good apostle Paul we desire to depart and be with Christ which is far better. What are the carnal pleasures of this world compared to a never-ending eternity? We must not be conformed to the world, but transformed by the renewing of our spirits. What will the world profit us if we have every thing we need to make us happy here and have not the peace and love of God in our

souls? Truly we are then of all men most miserable. The condition of our hearts is such that we always have a fear of death, and God's judgments are always upon the poor, condemned soul who has no peace with God. I hope the readers of the *HERALD* will reason with themselves and think what an awful thing it is to fall into the hands of a God with whom no reconciliation has been made. Jesus stands with outstretched arms and welcomes us to a divine life. Let us then try to live closer to God by doing his will and being obedient to his callings. Let us not lay up treasure, here on earth for ourselves, for all will vanish like the melting snow; but our treasures in heaven will abide and our way will grow brighter until we reach the perfect day. Let us not glory in carnal things because the wise man Solomon teaches us that all beneath the sun is "vanity and vexation of spirit." This is true in a natural sense, yet how many try to make their way to heaven by oppressing the poor in order to increase their earthly wealth!

MARTHA BARKLEY.
For the Herald of Truth.
VISITING.

In reading a late number of the "*HERALD OF TRUTH*," we found several articles written by brethren that had been visiting among their friends. In perusing these accounts the words of the Savior came to my mind, where he said: "If a man love me, he will keep my words; and my Father will love him, and we will come into him, and make our abode with him." John 14:23. We all enjoy visiting friends and we also try and entertain them and make things as pleasant as possible for them, when they are visiting us, and this is all very well when done with a good motive. But the Savior speaks of a visit here far surpassing any visit ever made here by mortal man; the Father, God, himself, and his Son condescending to come and dwell with such a creature as man. Yet this is the promise, and we have no reason to doubt God's word even though we had never realized or been made partakers of that promise. The question with us is, Have we received those visitors? And how did we receive them? Did we welcome them to our hearts, receive them as our best friends? Did we have our hearts prepared, "swept and garnished," as we would say, when we expect our friends to visit us? If these blessed visitors have come and do even now "abide with us," how much have we to say about them? Do we speak as well and as much about them as we do about our earthly friends? And do we take the same pains to have them stay a little longer or abide with us always as we sometimes do our earthly friends? These, and many other thoughts came to my mind while perusing the articles referred to.

Let us remember that if we love anything better than Jesus he will not abide with us, and how sad it would be to lose this most worthy guest. If we love him as he says we shall we will also enjoy ourselves in his service and love to tell of his loving kindness to us—ward.

How is it with us brethren and sisters? Is the blessed Jesus still abiding with us? Do we still feel so happy in him as when we first opened the door of our hearts, and let him in? There is no reason why we should not. If we are not assured of his presence let us look diligently into our hearts, there may be something then that we love more than the blessed Jesus.

How is it with you, cold professor or backslider, that have lost your first love in the wilderness of sin? When you think of the blessedness of that first visit into your heart, how can you live without him? Is it possible that you can have one happy moment without the consciousness of a present Savior? And you sinners, do not longer keep the dear Savior waiting at the door of your heart. When some earthly friend comes and knocks at the door of your dwelling, how soon you are ready to open and welcome him in; but that Friend of friends you are keeping out day after day, year after year. Let him in now, for He may never come again. Only open to him, and then you will say with the Queen of Sheba, that "the hall has never been told." He will make you happy here, and much more so in eternity. Kind reader, now much have you to say about this wonderful visit?

For the Herald of Truth.

SANCTIFICATION.

Much is said at the present day, concerning sanctification, and we find two extreme sides in the matter. There seems to be too many cold professors at the present age, that know nothing of sanctification or of justification. Formalism seems to rule them. They take for their ground, that passage of scripture (Romans 3:24) which ministers of the gospel often pervert and misapply and say we are *all* sinners and come short of the glory of God. Besides this they quote also such portions of God's word as would seem to keep man always a sinner, as 1 John 1:8, 10. Then we find the other extreme side in those who uphold, "*entire*" sanctification, and teach there it something more to be gained than mere sanctification which to my knowledge is not found in the word of God.

An aged brother who was once asked to give his views on sanctification, out of the word of God said, "If we have repented of our sins, come from darkness unto light, and were born again, as our Savior said to Nicodemus, and live up to Christ's Sermon on the Mount, as the fifth, sixth

and seventh chapters of St. Matthew, gives to us we are then sanctified.

Archbishop Usher, says it is to be nothing less than for a man to be brought to an entire resignation (or consecration) of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt offering to Christ (on the part of man), followed by the work of God's grace, whereby we are enabled to die unto sin and live unto righteousness.

The Psalmist says, "They go from strength to strength," Ps. 84:7. "The path of the just shineth more and more unto the perfect day," Prov. 4:18. Dear brethren in Christ, let us put on the whole armor of God, and not yield our members as instruments of unrighteousness unto sin; but yield ourselves unto God as those that are alive from the dead, and our members are instruments of righteousness unto God. Then sin shall not have dominion over us; for we are not under the law, but under grace, having been made free from sin, and become servants to God, that we may have our fruits unto holiness and the end everlasting life, for Paul says: "For to be carnally minded is death; but to be spiritually minded is life and peace." Let us improve our time, and cultivate our talents to the honor and glory of God, and to the salvation of our souls.

"Courage, brother, do not stumble. Though thy path be dark as night: There's a star to guide the humble: Trust in God, and do the right.

Let the road be rough and dreary. And its end far out of sight, Foot it bravely! Strong or weary, Trust in God, and do the right.

Some will hate thee, some will love thee. Some will flatter, some will slight. Cease from man, and look above thee, Trust in God, and do the right.

I. H. MOYER.

Ontario.

For the Herald of Truth.

SEEK FIRST THE KINGDOM OF GOD.

"But seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you," Matt. 6:33.

These words were spoken by the Savior in his Sermon on the Mount. Perhaps some of the multitude were concerning themselves about things of the future such as food, raiment, etc., and not listening to his teachings, and receiving the precious words. As long as our minds are filled with carnal desires and worldly cares we will find no time to receive and obey His teachings. Christ says we shall take no thought for what we shall eat or what we shall drink, or wherewithal we shall be clothed; for our heavenly Father knoweth that we have need of these things. If we trust in him and do his will he will surely

give us all these things, for He never forgets or forsakes a child who trusts in his care. He feeds the fowls of the air and clothes the fields with flowers and grass. Are we not better than they?

It is to be feared that a great majority of the people are seeking the things of this world and their riches and expecting the spiritual things to be added unto them. How often do we see persons, even Christian professors, neglecting their Christian duties for the sake of worldly affairs, which is in direct opposition to the teachings of the Savior whom they profess to follow.

A true child of God will let God rule and reign in him; he will let His will be obeyed first in all things.

Dear Christian friends, let us walk true to our profession that we may be a light to the world. Let us be earnest in our work in the church, and not depend on the ministers to do all the work. If only more of the ministers could see the great need of working among the weak churches, much good might be done. Some few have been convinced of the necessity of this, and how many a soul has been visited to rejoice when they have been visited by some of the brethren, and have had meetings in which several souls were converted to God. It makes them feel that they were not entirely forgotten. In some few places there may be enough ministers, but in a great many places there are not enough. Let us "Therefore seek first the kingdom of God" and do our best in having his holy word taught, no matter if we have to sacrifice many comforts. A DISCIPLE.

For the Herald of Truth.

"WHO HATH EARS TO HEAR, LET HIM HEAR."

These words have been given to me as a command, in reference to spread the Gospel over the land. Jesus himself has given the command, "Go ye therefore and teach all nations;" so we cannot make any excuses that will avail, if we do not do our duty in regard to this. It is not required of all God's people to go in all the world to teach the people, but all have a share in it, each one has something to do that it can be done. We know that God has ordained men to go and preach, and if they are to go, there must be some means by which they can go. We know that there are many places where a number of our church members have settled over the land, and that they have no church organization, who are hungering and thirsting for the bread and water of life, and make calls for help; but they cannot be reached, as there are not enough to go and feed them. We know that man in his spiritual nature is inclined to feed upon something, and if he does not get that which is good, he may par-

take of that which is death to the soul. Christian friends: Do you not feel a yearning in your heart to help them, when you see it is of so great a necessity? You can do a great deal by giving to those who are laboring in that way, who must leave their families and tend to their "Father's business." Many have things in abundance, and would not feel it if they would contribute to such a cause.

God loves a cheerful giver. It is more blessed to give than to receive. Whatsoever you have done to the least of my brethren, ye have done it unto me. Consecrate yourselves, time and money to the Lord, then it will be an easy matter to give. Some may say, these members would not have needed to stray so far away from the others, but how do we know? How can we say so? The allwise God, who is too wise to err, had something in view when he sent them there.

His thoughts are not our thoughts, nor his ways our ways, for as the heavens are higher than the earth so much higher are his thoughts than our thoughts and his ways than our ways. We declare that our faith and doctrine are true, based upon the word of God, and we should rejoice in others would be taught the true way of salvation, which it can and will be by sending "God's ordained" to such places. God declares as the rain cometh down, and the snow from the heavens, and returneth not thither, but wethereth the earth, and maketh it bring forth bud, that it may give seed to the sower, and bread to the eater. So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. For they shall go out with joy and be led forth with peace: the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. He that hath ears to hear let him hear.

ISAAC A. WAMBOLD.

Berlin, Ont.

It is a truth often spoken there can be but little piety in the church until there be piety at home. And the home piety must be fed by the still smaller stream of individual life of secret prayer. We would go not to the multitude to be enthused, but to the one true and living God.—Rev. R. F. McMichael.

It is a great thing, when our Gethsemane hours come, when the cup of bitterness is pressed to our lips, and when we pray that it may pass away, to feel that it is not fate, that it is not necessity, but divine love for good ends working upon us.—Chapin.

For the Herald of Truth.

HIRE LABORERS.

When I read Bro. R. J. Heatwole's article in the HERALD of Jan. 1st, concerning the greatness of the harvest and the scarcity of laborers, I was led to exclaim, Why not hire laborers and send them into the field? Our Lord gives us an example of a householder who went out early in the morning to hire laborers, then again the third, sixth, ninth and also at the eleventh hour. Why should not we do likewise? Truly we understand by this similitude of our Savior, that all mankind are hired to partake of this great salvation which he has brought about on Mount Calvary, but may we not also apply it to the hiring of laborers to go and preach this same Gospel? Now, while we pray for laborers, let us also invite and entreat those who are apt to take to go to work and improve their talents, embracing every opportunity to exhort, instruct and invite sinners to come and partake of the water of life freely. Or do our householders not see the sheaves lying un-gathered, and "waste upon the plains," as the poet has it? Do they not see and feel the necessity of sending more laborers, such as the apostle Paul was, who labored both night and day, and made himself a servant unto all that he might gain the more. Yea, he was made "all things to all men," that he might by all means save some. "And this I do," says he, "for the Gospel's sake that I might be partaker thereof with you." 1 Cor. 9:19, 24. Why should not we as a church offer any brother the privilege to go and do likewise? Oh may not the blood of lost souls be required at our hands? God have mercy upon us, and save us all for Jesus' sake. Amen. SAMUEL YODER.

HOLD UP YOUR LIGHT.

During a voyage to India, I sat one dark evening in my cabin, feeling unwell. Suddenly the cry of "man overboard" made me spring to my feet. I heard a trampling overhead, but I resolved not to go on deck, lest I should interfere with the crew in their effort to save the poor man. What can I do? I asked myself, and unhooking my lamp I held it near the top of my cabin, and close to my bull-eye window, that its light might shine on the sea and as near the ship as possible. In half a minute's time I heard the joyful cry, "it's all right, he's safe;" after which I put my little lamp in its place. The next day however, I was told that my little lamp was the sole means of saving the man's life; it was only by the timely light that shone upon him that the knotted rope could be thrown so as to reach him. Can not this give us a thought of life's voyage?—Selected.

IS SANCTIFICATION A SEPARATE WORK?

The following letter of Christian inquiry, written in a good spirit, deserves our careful answer, since it is the inquiry of a great many minds which have been confused by modern theories of holiness.

DEAR EDITOR—I have read some of your papers, and by reading them, I see you teach that we get justified and sanctified all at once. And now if that is the case, please tell me, why was it that the disciples had to have a deeper work of grace before they could fill their mission? And why was it that Cornelius had to be told of a better way?

ANSWER.—"That we get justified and sanctified all at once," there are no holiness people who deny. All true saints admit that none are pardoned but what are made holy in a degree; that all converted persons are saved from outward sin, and have a change of heart. But certain ones teach that we are not WHOLLY sanctified at conversion, but by a second experience, that we have inbred sin which needs to be removed by a second work.

Now what we teach is, that the work of death to sin, and heart purity is complete, if done at all, up to the light we have. But if we by more light have conviction for more grace, then we must obtain that grace or backslide.

"Why was it that the disciples had to have a deeper work of grace before they could fulfill their mission?"

ANSWER.—Because before they received the Holy Ghost they were just like all men under the law, when convicted and resolved to live a different life, they had not the special power, of a truly converted soul under the gospel dispensation. No man without the special baptism of the Holy Ghost has power to live a holy life, however good his intentions.

"Why was it Cornelius had to be told of a better way?"

ANSWER.—Cornelius was an example of a good man under the law, a true saint who had not learned the power of Christ to wholly save from human frailty. Cornelius was just where the disciples were and all godly Jews, before the gift of the Holy Spirit, and also many to-day who have not learned the power to be kept and established there is in Christ.

This is wholly distinct from a sinful state, or inbred sin, or depraved nature. No one can be a saint of God without grace that takes away all inbred sin and carnality. But Cornelius, and the disciples before Christ's death and thousands of true saints to-day need special baptisms of power, which they never get without conviction of its need. I believe it comes at conversion, where there is light, as upon all who believed at Pentecost; but I believe that many true saints have not the

experience of it that they may obtain, as they get more light and walk in it.

But I object to the usual distinction between justification and sanctification, because it leads to the fatal assumption that God justifies a sinner while his heart is yet unchanged, or has sin remaining.

I cite Rom. 5:2 as usually cited by second work teachers to prove that they had a second grace, then Rom. 12, Paul, addressing the same, exhorts them to present their bodies a living sacrifice, holy and acceptable, etc. This surely is a third work if the above 5:2 means that they have a second work.

Oh don't let your minds be confused by theories! But accept all Scripture which requires us to GO ON TO PERFECTION, OR TO BE SANCTIFIED WHOLLY as having application to us.

One of the most fatal effects of this second work theory is, that it gets believers in their imagination where they are beyond all Scripture injunction to all saints to go on to perfection.

The most hopeless class of persons I ever found are those who are so sanctified that they reject all truth they need, for a further and deeper sanctification. God save us from that spiritual pride which assumes we do not need more sanctifying truth and grace.

Such persons ought to go to heaven at once for there is no use of any more Scripture for them.

On the other hand, God save us from resting in any first work, as others rest in a second work, so that we are unwilling to seek further experience of entire sanctification through the truth and the Holy Spirit.

There is no stand still in religion, but an ever going on to perfection, and an ever present experience of entire sanctifying grace.

Otherwise we cannot reconcile teaching of sanctification for those already sanctified.

REMARKS.—We heartily indorse the doctrinal points brought out in the above answers; but that there are people who distinctly claim that a person is not sanctified at justification we have repeatedly had occasion to learn. Yet, we are glad to know that this mistaken idea is gradually dying out among these so-called extreme holiness people as they are getting more light on this subject.—Ed.

MOST people think if they keep all the best rooms in their hearts swept and garnished for Christ, then they may keep a little chamber in their heart's wall for Belial on his occasional visits, or a three-legged stool for him in the heart's counting house, or a corner for him in the heart's scullery, where he may lick the dishes. It won't do! You must cleanse the heart of him as you would of the plague, to the last spot. You must be resolved that all you are shall be God's.—

For the Herald of Truth.
UNION IN THE CHURCHES.

I might better have said: "Union of the Churches." Much has been said concerning unity in the Mennonite Church, and the causes of it. Little, however, has been presented to supply a remedy. Church dissensions and church schisms are not of God, not the result of love, forbearance, meekness, brotherly kindness, not the fruits of the spirit, but much more of the contrary. Where then lies the remedy for church unity? We answer briefly: In each individual brother and sister coming truly and sincerely to God, and by his divine grace to have his heart filled with a due sense of his own unworthiness, with the love of God, with the love of the brethren, with the love of all men, with forgiveness, brotherly kindness, forbearance, patience, meekness, with the wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, without partiality and without hypocrisy.

When Christians are fully consecrated to God, and filled with his love, and have a zeal which is according to knowledge, and desire only the salvation of their own souls, and the salvation of others, then the spirit of dissension and division will die out, and love will take its place. But we must not forget that this spirit must be exercised on all sides. Sometimes we hear persons talking a great deal about the duty of certain persons to exercise love, forgiveness and kindness, but they forget that they themselves also are not doing this. They forget that they are harsh, and severe, and unkind, uncharitable, and ask others to do what they are not willing to do themselves. There is a great deal in pulling the beam out of our own eyes, so that we may see clearly to pull the mote out of our brother's eye. The poet has well said:

"Our world is full of beauty,
Like other worlds above,
And if we did our duty,
We would be full of love."

Let each one look to God for help and grace to live a holy life, and then watch that we may not wander from the paths of duty and holiness.

THE MOVEMENT TO ABOLISH WAR.—From Washington City comes the report that recently a memorial from the Massachusetts committee of fifty, formed to co-operate with the British deputation of peace and arbitration, which visited Washington in November, was presented to the president by Mr. Edwin D. Mead, of Boston representing the committee. Mr. Mead urged the importance of the movement, and the president, while conscious of difficulties, approved the movement, and expressed his belief that the time could not be distant when the nations would look back with amazement upon their present system of wars.

For the Herald of Truth.
THE LIGHT OF THE WORLD.

"Ye are the light of the world; a city that is set on a hill cannot be hid." Matt. 5:14.

Jesus here speaks to his disciples and all who believe through their preaching. Christians must first receive light from Christ through His word and through prayer. Then they can illuminate what would otherwise be darkness around them.

It is the Christian's duty to discharge faithfully this work. But how many times we find that we are either careless or indifferent in showing the world that there is truth in religion. We can let our light shine in a great many ways, in our daily walk, words, actions, and in fact in every incident of our life. It has been said that "Every word and action of ours leaves its influence somewhere."

Is it not then a solemn warning that we be careful how we let our light shine? For, "He that gathereth not with me scattereth abroad." May we all have grace and wisdom from above to do God's will, and let our "light so shine before men that they may see our good works, and glorify our Father which is in heaven." S. Z.

For the Herald of Truth.
LOOKING UNTO JESUS.

HEB. 12:2.

We who have started on the pilgrimage to that better land, we who have turned our faces Zionward, "We are journeying unto the place of which the Lord said, I will give it you." Num. 10:29. Our establishment consists in holding fast our profession. Let us particularly give heed to the exhortation of the apostle (Heb. 12:2), in exhortation to faith: "Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." By looking unto Jesus, we must exercise faith in Him.

"By faith ye stand," 2 Cor. 1:24. In this way the Christian is united to God. He walks by faith and lives a life of faith in the Son of God. When the Christian embraces Christ, he turns his back upon the world, its vanities and sinful pleasures. He now enters into a new life, a new path; old things have passed away, all things have become new. Here is the power by which he overcometh the world. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." The Christian may look to Jesus for strength, for his grace is all-sufficient. The Christian may look to Jesus as his advocate with the Father, for by him we are reconciled to God. We must believe and trust in Him, rely on Him alone for

salvation. Our salvation depends on having true faith in the Savior.

Oh that we could more fully realize the truth of that blessed promise which is to the children of God! To his faithful followers, "Eternal Life" is promised. May our names be found in the "Book of Life." God has prepared for those who love Him a beautiful place in the mansions above, that "Beautiful Zion," which is called the City of God.

Dear readers, you who have not yet accepted this glorious salvation, Oh come to the loving Savior! You will find Him precious to your soul. Turn to the Lord and seek salvation, for soon the day of grace will be fled; soon the door of mercy will be shut. Come, enter while you may, I entreat you in the language of the poet:

"Come then and join this holy band,
And on to glory go;
To dwell in that celestial land,
Where joys immortal flow."

SUSAN M. HERSHEY.

PEACE—WHAT IS IT?

True gospel peace is not a mere feeling of calm repose in the mind. It is something far more solid and settled than that. It is a certain condition into which the believer is introduced by the atoning work of Christ on the cross. Take the following passage of Scripture: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Is this a mere feeling in the mind? Clearly not. It is a blessed condition, into which the soul is introduced by the death and resurrection of Christ. No doubt the heart will feel happy and peaceful in proportion to the simplicity of its faith in this grand truth that all sin is forgiven, and that the soul is as justified as Christ can make it—as justified as Christ Himself.

But the apostle does not say, "Being justified by faith, we have a happy feeling of peace in our minds." This would never do. Our feelings are as uncertain and as changeable as the winds. The peace of which this noble passage speaks is as stable as the throne of God itself.

Again, "Preaching peace by Jesus Christ." Does this mean preaching a certain feeling in the mind? Nay, but a glorious proclamation of peace between God and man, founded on the accomplished work of Christ, who, having made peace by the blood of His cross, is Himself our peace in the presence of God.

It would be a very serious mistake to suppose that "peace," as spoken of in the above passages, is only a calm and comfortable frame of mind. It is far more. It is not our feeling of peace, but God's foundation of peace. This makes all the difference. We should never confound our senses of a thing with the thing itself—a plain fact with the effect which that fact, when known, may produce upon us.

Take an illustration. When peace was proclaimed between England and Russia, was that a mere feeling in the mind of an Englishman, or in the mind of a Russian? It was far more. It was a certain condition into which the two nations were introduced by the signing of the treaty of peace. No doubt, when a man heard and believed the proclamation, he would enjoy the comfortable feeling which such a proclamation was calculated to produce. But who does not see the difference between the feeling and the fact by which it was produced?

And now one word to those who think that, unless they have this inward feeling of peace, they are not Christians at all: I do not believe their idea is borne out either by scripture or Christian experience.

It is not that I want to justify doubts or fears, or lead any to be satisfied with themselves or their present practical state; far from it. I fully believe that doubts and fears are as dishonoring to Christ as they are subversive to our own true peace of mind. They are wholly unwarrantable.

They spring, in many cases, from a false apprehension of the real nature of gospel peace, from looking at self instead of Christ: from confounding our enjoyment of peace with the peace itself; from looking at what we are to God, instead of looking at what God is to us. But from what cause soever they spring, we should judge and disallow them, just as we should any other evil thought or feeling that might spring up in our minds.

But while it is unquestionably wrong to harbor doubts when God has spoken peace, or to harbor fear, when Christ has made peace, it is much more wrong to call in question our personal interest in Christ, because we do not feel quite as happy as we might or ought. This is just allowing Satan to gain his end.

Should I doubt my natural existence because I have headache? Surely not. And why doubt my spiritual existence, my life in Christ, because my heart is not as happy as I should wish it to be? Very many true Christians—genuine, earnest, devoted souls—are afflicted with doubts and fears at times. Indeed, in proportion to their seriousness will be their anxiety until they learn to look away from themselves and rest simply in Christ.

Not to feel anxious until I know, on Divine authority, that Christ has put away all my sins, and perfectly satisfied, on my behalf, the claims of the throne of God, would only prove hardness of heart and indifference as to sin and holiness. May God preserve my reader from aught of this! God forbid that he should ever cease to be anxious until his anxiety is hushed by the blood of the cross! It is to be feared that many have a flippant way of talking about peace and finding peace, which argues a very shallow apprehension of the evil of sin, the claims of divine holiness, or the solemn reality of the cross.

We should ever remember that though peace has been made, without any demand upon us, yet it cost Christ everything. We do not lose aught of the simplicity and certainty of divine peace by having a deep sense of its solemnity: quite the opposite. The more fully I apprehend what had to be done, the more thankful I am that Christ has done it; but I must never forget what it cost Him to do it.

In conclusion, let me add a word for those who are troubled with the thought that the enjoyment of settled peace is incompatible with the sense of indwelling sins. This is a serious mistake which must produce great darkness and heaviness of soul.

The most advanced believer upon earth has sin dwelling in him. "In me—that is, in my flesh—dwelleth no good thing," must be our language to the very end of the chapter. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

It is interesting and consolatory to see that, in the law of the peace offering, *leavened* bread was to be offered, because of the *evil* in the worshiper; for leaven is, without so much as a single exception, only symbolical of evil.

So, also, in the "two wave loaves," leaven was permitted, because they were typical of the people of God, who have evil in them, and will have it so long as they are in the body.

God knows all about us. He knows the very worst of us, and has made provision for the evil which He knows to be in us; so that it should not in the smallest degree interfere with our peace. If the evil be suffered to act and show itself, it will very seriously interfere with our enjoyment of peace, and put us upon our faces before the Lord in confession and self-judgment.

God, the Holy Ghost, who dwells in us, cannot sanction a single thought of evil indulged. All must be judged. The struggle must be maintained. "The flesh lusteth against the spirit, and the spirit against the flesh."

This conflict will never cease in the believer until that blissful moment when he shall lay aside his body of humiliation. Hence, if indwelling sin were to hinder our peace, it would come to pass that not a single member of the family of God could ever enjoy one moment's peace.

Thank God, such is not the case. Our peace does not rest upon sinful flesh, but upon a perfect sacrifice.

THE love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.—*McChyne.*

TOO MANY GIFT ENTERPRISES.

There seems to be a strong temptation in many places to violate, in a pretty way, the laws against gambling and lotteries during the holidays. We have noticed in our exchanges, during the past few days, numerous references to these performances, so many of them that we are constrained to believe that there are still many persons who regard them as innocent diversions, peculiarly appropriate to the holiday season.

The word "lottery" is never used in this connection by the promoters of these affairs. The violation of the law and good morals is masked under such terms as "chances," "raffles," "prize distributions," "gift enterprises" and others, which are supposed to convey less offensive impressions.

If the persons conducting these diversions were hauled before the court it would be found, we imagine, that they could not be saved by a mere juggle with words. Any distribution of prizes by chance is a lottery in the legal sense, as well as in the high court of common sense.

Some years ago, in 1885, the practice of distributing gifts of money, or other valuables by dealers, all of which were probably violations of the existing laws against lotteries, became so offensive that the Legislature was obliged to give heed to it. The act of June third of that year was therefore passed, prohibiting such methods of attracting custom under appropriate penalties of fine or imprisonment.

This legislation became necessary, because it obliged traders to become parties to a gaming transaction to retain customers, and because it was producing laxity in public morals. Even the prize candy package, with its trivial piece of pinchbeck jewelry, or a silver dime, brought on a venture with a child's penny, has been before the courts, placed under ban, and now figures in one of the reports of Pennsylvania decisions. This low-water-mark gambling, up to the gilded mansions where thousands of dollars change hands in a single night by the turn of a die, and all devices between, of every name, by which money or other valuable thing is lost or won by a chance venture, are alike subject to the legal penalties.

It ought to be unnecessary, at this late day, to point out the evils of gambling in any form. Nothing so quickly destroys in the young, the respect for honest toil, as the knowledge that it is possible now and then for a man to make more in an instant, by the turn of a wheel, than he could make in a lifetime in the legitimate paths of industry. It is one of the most alluring and seductive vices. Nothing so speedily undermines the foundations of manhood. No man, jealous of his good fame, will allow his name to be connected immediately or remotely with any scheme which is soiled by the gambler's touch.—

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, Asst. Editor.

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If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

HOME OF THE BLEST.—The beautiful hymn, "Home of the Blest," composed by Bro. H. B. Brenneman, has just left the press. It is neatly printed on good heavy paper, the size of the sheet being somewhat smaller than that of the first edition. Price, 2 copies 5 cents, or 25 cents per dozen copies.

ROPP'S CALCULATOR AND ACCOUNT BOOK.—This is an excellent little work and answers both the purpose of a ready reckoner, interest tables, lumberman's log book, and account book combined. It contains a very large number of the most useful and practical calculations, and is valuable to every one.

Price bound in cloth.....\$.50
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MENNONITE PUB. CO.,
Elkhart, Ind.

NO NAME.—We have a letter headed Allen, Jan. 5th, 1888, and mailed at Mechanicsburgh, Pa., containing one dollar for the HERALD OF TRUTH, but the letter contains no signature. Will the sender kindly give us his signature.

FRUIT TREES.—The Mennonite Publishing Company has just finished a very fine Catalogue of fruit trees, vines

and smaller fruits, for Jacob F. Krout, of Ridge, Bucks county, Pa. Bro. Krout has a good assortment of very fine trees as we know from personal observation, and we would recommend those who are desirous of purchasing anything of this kind to call and see his stock or send for a Catalogue. The Catalogue also contains full instructions for planting.

We would also say to the brethren abroad, that the Mennonite Publishing Co., is prepared to do printing of all kinds in the very best manner, will furnish estimates, on request and solicits orders from those in need of work.

THE COMMITTEE APPOINTED by the Indiana Conference for the purpose of assisting Bro. H. Friesner, of Branch Co., Mich., have not yet been able to collect a sufficient amount to meet all his obligations. While they return their heartfelt thanks to those who have so kindly aided them in this work, they still ask others also who have not yet responded to their call, who are inclined to do so to send what they can in order to assist the brethren who are laboring under this burden. The Lord loveth a cheerful giver. On behalf of
The Committee.

THE TUNE AND HYMN BOOK.—The Committee appointed by the Virginia Conference as mentioned in Bro. Suter's article, in another column, is ready to answer all correspondence on the subject. We hope any of the brethren in the several churches, who are interested, will correspond with this committee. Any also who have selections of tunes and hymns, will please collect what they have and forward them. The purpose is to issue a good book which may be used in all our churches and thus secure a greater uniformity of hymns and tunes.

FROM A WELSH PASTOR IN IOWA.—Your very evangelical paper visits my house now for some time, and I am glad to testify that it is exceedingly healthy, and of course biblical in its teachings. As such, I desire and pray that you and your Christian efforts will be crowned with long life and prosperity. Finding that the people, among whom your paper widely circulates, an exceedingly good, Christian people, I began to feel a desire to see your principles as represented in the HERALD OF TRUTH, and I am highly pleased with them, for I firmly believe that my

Master is yours. Your paper therefore is one of a million missionaries that is highly worthy of support.

VISITS OF THE BRETHREN.—It is gratifying to us to observe that in nearly every direction in which our churches are distributed, ministering brethren are becoming more and more conscious of the fact that in order to be fully united in the faith we as a religious denomination must become better acquainted with each other. It is with much pleasure that we notice that our ministering brethren and others have of late made more attempts in this direction than before, and we trust that others will do the same. Not only do we become more united in the faith and in the bonds of Christian love by these visits, but what is of vital importance to the interests of the Church, we see more clearly how large the harvest field—the vineyard of the Lord—really is, what urgent, need there is for putting forth all our strength to work therein, and how wonderfully small and inadequate the number is of those who are engaged in the work of leading souls to the Savior and teaching them in His ways. The great need of our Church to-day is a great number of active willing men who have fully consecrated themselves with all that they have and are into the work of leading men and women to see the necessity of turning to Christ and walking in true meekness and humility in the way of the Lord. Our visiting ministers all bear testimony to the truth of this; therefore let all be fully awake to the duties imposed upon them in the service of the Master.

RECORD OF INTERMENTS.—Bro. Elam Huber, sexton of the Mennonite church at New Providence, Lancaster Co., Pa., writes us that twelve bodies were interred in the graveyard at that place during the year 1887.

At New Milton, in Hershey's graveyard there were 16 interments in the past year, namely:

Jan. 1st, infant of George Meginnis.
Jan. 6th, James McLaughlin.
Apr. 21st, Magdalene Hershey.
July 6th, Barbara Hershey.
Aug. 2d, son of Samuel Landis.
Aug. 21st, child of Samuel Wenger.
Aug. 22d, Emanuel Eby.
Sept. 1st; Elam Brackbill.
Sept. 6th, Benjamin Brackbill.
Sept. 8th, James Stevenson.
Sept. 9th, John Musser.
Sept. 12th, Kate Winters.
Oct. 25th, Jacob F. Brackbill.
Nov. 15th, Widow Stevenson.
Nov. 22d, Henry Shiffer.
Nov. 24th, Viola Mullen.

CHURCH NEWS.

FROM HOWARD CO., IND.—Bro. David Hostetler of Wayne Co., Ohio, was here in Howard and Miami counties visiting the brethren and sisters and preached four most encouraging and edifying sermons. He came with such mild and meek words and yet with power from on high. His words were very acceptable to the brethren and sisters. May God bless the brother in the good work.

TUNE AND HYMN BOOK.

It has long been felt here in Virginia that a book with hymns and music set to them was much needed for the use of our Sunday-schools, singing classes and also for public worship. It had been a subject for consideration in our several last conferences. Finally action was taken upon the matter so far as to appoint a committee to correspond with the churches in the United States and Canada to get the expression of those churches, and solicit their co-operation, and all as far as possible unite in getting up the work and have a uniformity of music and hymns throughout all the churches. The following brethren were appointed by Conference as a corresponding committee:—Samuel Shank, Emanuel Suter and C. H. Brunk. The solicitations so far have been heartily responded to by different churches. The work has now so far progressed that it is decided to go on with it. We still extend a general and hearty invitation to all the churches everywhere. All that feel to do so, let us know by letter to any of the above named committee, who have since been appointed compiling committee by Conference.

Emanuel Suter and C. H. Brunk's address is, Harrisonburg, Va., and Samuel Shank's is, Broadway, Va., all of Rockingham Co. EMANUEL SUTER.

CORRESPONDENCE.

FROM HOLMES CO., OHIO.—On the 15th of January Bro. Jonathan Schmucker of Nappanee, Ind., David J. Yoder of McPherson Co., Kansas and Solomon Plank of Wayne Co., Ohio arrived here to visit the different churches in Holmes Co., Ohio. On the same day they preached to a large congregation in the Walnut Creek Mennonite meeting-house and the same week in the Martin's Creek Mennonite meeting-house, as also at Bunker Hill. Then Bro. Schmucker returned to his home, we hope that he met his friends in good health and hope also that he will come and see us again in the near future, and not only he but we would all be glad to see all of these three brethren again.

D. H.

FROM HURON CO., ONT.—On the 7th of January the brethren and sisters, Pre. Jos. Nahrang and wife and Dea. Henry Bear and wife of Waterloo Co., Ont., arrived in our midst. On the 8th they held a meeting in the forenoon, preaching from Matt. 22:4. In the evening the brethren again had services. The text selected was Rom. 12:11. On the 10th services were held in the forenoon from Rom. 5:1, 2, and on the evening of the 11th another meeting was held, the words of the brethren being based on Heb. 4:9. This service was conducted in both languages, the others having been conducted in the German exclusively. On the 13th they returned to their homes. May God's blessing rest upon their labors. God blessed me with heavenly manna while listening to the words of the brethren and I trust others can say the same. H. W.

FROM ALLEN CO., IND.—Bro. David Hochstetler, of Wayne Co., Ind., accompanied by Bro. Chr. Steiner, of Allen Co., Ohio, recently paid us a visit. They arrived on Tuesday, the 24th of January, and held four edifying meetings. Bro. Steiner and wife returned home on Tuesday, the 27th. Bro. Hochstetler remained with us over Sunday and preached a very impressive sermon from 1 Pet. 5. How we as bishops and ministers should be an example to our flocks in all meekness and humility; how the brethren and sisters should stand by and encourage their teachers, and how we should all be subject one to another and ever be humble for the Lord raiseth the proud but giveth grace to the humble. I trust that the good seed which has been scattered abroad in our midst may have fallen into well prepared hearts, that it may in due season spring up and bring forth much fruit. The Lord be gracious to the dear brethren and prosper them in their labors. J. C. LUGBILL.

FROM KENT CO., MICH.—In my visit to the churches in Canada I was away from home nearly seven weeks. I had intended to visit all the churches there, which would have occupied about three weeks more, but hearing that my wife was not very well, I came home. The rest of my family was well; my wife too was up and able to be about. The Lord willing, my wife and I intend at some future time to visit the remaining churches also. What I tried to do on my visit was done in great humility, yet I pray that God may bless the effort to do some good, so that in the end His name may receive glory and praise thereby.

On the 3d of January a young sister here departed this life and was buried on the 5th. She had long served the deceiver of souls, but the Lord let a sickness come upon her. She was thereby brought into deep humility, and when she called upon

God he heard her and accepted her through Jesus, who indeed has died for us all, that whosoever will, may come and have everlasting life without money and without price. In humility we can come to him by faith lay hold of him and through the all atoning power of his blood receive sweet peace and a new nature—a divine nature being grounded in us—which gives us comfort in sorrow, peace in trouble, freedom from the bonds of Satan and happiness in the Lord. Then we will receive grace from God to live and walk in his ways and to dispel all pride that formerly was in the heart. When we have thus been made free we must press onward, for we cannot remain at a standstill, and as a new born child grows in stature, so also a man born of the spirit will grow in grace. His spiritual body will gain strength, being nurtured with the spiritual food which he receives from God through his word and spirit. He becomes sanctified through the spirit of God and is made a new creature, with new intents and new desires zealous of good works and full of the spirit. Being filled with the love of God he loves to impart good to others. In such a condition God will surely bless his children and will lead them in the paths of righteousness.

This was my first visit to Canada and the brethren and sisters manifested much love toward me. It was also my privilege to converse with many young people, of whom some had already accepted Jesus and many who had not. May God help them, and lead them to find a dear friend in their precious Savior who is the dearest and best friend, and can cleanse the heart from unrighteousness and impart the Holy Spirit to those who will come to Him. The Lord bless them all. Let us pray earnestly for sinners and for each other, that we may be kept steadfast in the faith and that yet many who sit in darkness and in the shadow of death may be brought to the true and living God, and walk in the narrow way which their Savior trod. He is the Way, the Truth, and the Life; no man cometh to the Father but by him. JOHN P. SPEICHER.

A VISIT TO KNOX CO., TENNESSEE.

Having been requested by many friends to let them hear from me after reaching home, I have concluded to use the HERALD as a means through which to comply with this request; for by this means one letter will do for all.

On the morning of the 2d of December, I left my home to visit the friends in Knox Co., Tenn., a place where I had never before been and where there were only a few persons that I had ever seen. The first part of my journey lay over plains, then rocks and hills and brooks, and vales; then came mountains and cliffs, and

deep ravines through dangers seen and unseen. Next day, the 3d, at 1:15 p. m., I arrived safely at Concord, Tenn., where I met a young man by the name of Daniel Yoder, who conveyed me to our friend, James Stewart, who moved from Allen county several years ago. His wife being a relative of mine and an affectionate sister in the Church here, the evening was spent in pleasant conversation and devotion, after which followed a sweet night's rest. The next day was spent at Abraham Blosser's, who formerly lived in Michigan, then in Ohio and from there moved to Tennessee. To my sorrow I found his wife confined to her bed from spinal trouble which had also considerably affected her brain.

In this vicinity I found a little branch of the Amish church. Their condition much reminded me very forcibly of the multitudes that the Savior saw on whom He had compassion because they fainted by the way and were scattered abroad, as sheep having no shepherd; for while some are faint-hearted, others are straying away and the one who might be considered as their leader and who should labor in all earnestness for the spiritual welfare of his flock, is taken in with another doctrine. Among the rest I find some that I think are really hungering and thirsting after the bread and water of life, and are praying for a faithful laborer who will help them rebuild and establish the Church here.

I was among them almost three weeks and formed quite an intimate acquaintance with them and such a friendship was worked up between us that I was quite loth to leave the place. A number of them expressed a desire to come under the influence of our conference if we would only come with a few families and organize a church there, and it appears to me it would be a good place for people with little means to settle. The land is cheap yet, and there is plenty of it for sale. The climate is good and the country well watered. Still my advice would be to every one, to go and see the place before moving there. What suits one does not always suit another.

I left Knoxville on the evening of the 22d, and landed safely at Bro. Steffy's, in Greene Co., Ohio, on the 23d, in the vicinity of Bro. John M. Greider's, where I remained over Sunday. On Monday, the 26th, I reached my home safely and found my family all well.

Thanks be to God, our heavenly Father for his kindness and fatherly care, which he has manifested towards us. May we all live to His honor and glory is my prayer. Amen.

H. H. Good.

Elida, Ohio.

A JOURNEY TO MISSOURI, ILLINOIS AND KANSAS.

I left home on Oct. 11th, in company with Nancy Kauffman and Lizzie Miller. We went by way of Indianapolis and St. Louis, and on the morning of the second day we reached East Lynne, Missouri, where we found Solomon Kauffman who conveyed us to his home. We found them well and rejoiced to see us. We spent the day and evening together pleasantly, and with exhortation and prayer. The next day we visited Bish. Kanaga and had a pleasant time with him. In the evening we went to Jonas Kurtz's, where we met Mattie and Anna Yoder, formerly of Michigan. The day following, I visited Jacob Maust's and Peter Troyer's. The latter's daughter was lying seriously ill with typhoid fever.

In the evening we went to Abm. Plank's, and on Sunday we attended divine services. There was a full house and a very attentive audience. Bro. Kurtz, from Haw Patch, Indiana, was also there. In the evening we had another meeting—a crowded house and good order. We staid with Michael Plank all night, and the next day visited John Hartzler, my former fellow-laborer in Michigan. It was pleasant to meet again after years of separation. The day following I visited Michael Troyer's, Levi King's, Eli Zook, and Samuel Maust, and staid all night with Gideon Yoder.

On Wednesday I visited John Zook's, from there I went to Emanuel Morrell's, who had been lying sick with typhoid fever eleven weeks. We staid at Abm. Yoder's all night, and on Thursday attended Counsel-meeting at the meeting-house, and staid all night with Dea. Geo. Hostetler.

On Friday we had meeting in a school house and I spent the night with Isaac King. The following night I staid with Pre. Moses Yoder, and the next day (Sunday) I attended communion services in the Kanaga church. After services we went to visit Bro. Morrell again and spent a pleasant time with him in reading, exhortation and prayer; also anointing him with oil in the name of the Lord Jesus. We then met with a number of young people, at the house of Levi Yoder, where we enjoyed a pleasant season in singing sacred hymns. O, how pleasant it is when young people meet together and sing praises to God in the sweet melodies of song. Many times when the young people meet to sing, they sing a hymn, and talk and laugh; which is very wrong, but this was not the case here; they preserved very good order. After the singing, words of exhortation were spoken by Peter Zimmerman, from Pawnee Co., Kansas, followed by the writer with an exhortation and prayer.

After this I visited among the brethren until Thursday, when we again met at the

Amish church and had a very interesting meeting. I remained all night with Em. Hostetler and the next day (Friday) Jonas Kurtz accompanied me to Harrisonville, from which place, in company with Lizzie Miller and Anna J., and Mattie Yoder we went to McPherson Centre, Kansas, where we were kindly received by Abm. Hostetler and Samuel Lantz.

On Sunday we met in a school-house where the Amish brethren here hold their services and found there many familiar faces of Amish and Mennonites all in harmony. It caused tears to flow to see so many dear and beloved ones whom I had not seen for years. It reminded me of the day when we shall meet in eternity. My dear friends, brethren and all readers of the HERALD, here we meet and part, and have the hope of meeting again beyond the grave, but if we have to part in eternity, the separation will be forever. I would therefore say to all, let us live in the fear of the Lord, a holy and righteous life, so that we may inherit that blessed kingdom in heaven where there is no more parting, no tribulation, no sickness, sorrow or pain, or death for the former things have passed away.

In the afternoon I attended the Sunday school in the same place and had the privilege of talking to the young people; I am a friend to all young people and especially to those who take an interest in Sunday-schools.

In the evening we again had services in the Mennonite church where there was a full house. On Monday evening, the 31st of Oct., we had another meeting and I spoke both in the English and German languages. It would take too much time and space to mention all the families. I will therefore pass on. I visited Samuel Miller, the Mennonite preacher.

On the second of Nov. we again had meeting in the Liberty school-house. The house was filled, and I met again Pre. Zimmerman, from Pawnee Co. On the 3d we again had meeting in the Mennonite church. On Saturday night I was with Moses Hersherberger. Here we met his mother who is now old, and with whom we have been acquainted many years. She has a strong hope in Jesus. It is very pleasing to meet those who have a hope in Christ and in a future life.

On Saturday, Nov. 5th, in company with Dea. David Yoder and Peter Zimmerman I came to Larned, and spent the evening pleasantly at the home of Pre. Zimmerman.

On the next day (Sunday) I attended Sunday-school and two meetings. I spent the night with David King, and the next morning eight of us went to Edwards and Hodgeman counties, a distance of 37 miles, to Pre. Egley, and on the 8th we had meeting at the house of Jacob Nafziger, in Edwards Co., both in the forenoon and in the afternoon. On the 9th, we had meeting at the house of Pre. John

Egley, in Hodgeman Co., formerly of Hopedale, Ill. Here we baptized Samuel Nafziger and wife and observed the communion of the Lord's Supper. In the afternoon we returned to Pawnee county. On the 10th we had meeting at the house of Pre. Zimmerman. In the forenoon we spoke from Matt. 18. In the afternoon we observed the Lord's Supper. We staid all night with Bro. Michael Zook, who was busily engaged in building a house, and who has since been called home by death. Oh! how frail is life; we should all be diligently engaged in building for ourselves a house not made with hands eternal in the heavens.

The next day we went to Barton and Stafford counties. In the evening we had meeting in a school-house, where we had a house filled with attentive hearers and spoke both English and German. After meeting I was taken to Pawnee Rock, where I visited my niece who is married to Joe Miller.

The next morning I went to Hutchinson, where Pre. J. Zimmerman met me and I went with him to his home near Monitor, McPherson Co., and spent the night there.

JOSEPH YODER.

(To be continued.)

OUR TRIP TO PENNSYLVANIA.

(Continued.)

This was Sunday, October the 2d, and we had before us a full day's work. The forenoon-services were at Line Lexington, where there was a large congregation and a number of ministers present. Bishop Samuel Leatherman, Pre. John Walters and Pre. John Rosenberger are the ministers in this church, and the services are now held in both English and German and it appears that the church has reaped a marked benefit from the English preaching. We trust many of the young people in this vicinity may feel the necessity of giving themselves to the work of the Lord here, and that the church may grow and become a mighty instrument for good in the hands of the Lord.

Bro. Shaum presented the text, Eph. 5:14, and spoke in German, after which it was my privilege also to speak again, and for the first time in my life to speak in the English language, in the church of my childhood, and in the place where, with my parents, from my earliest years, I attended public worship. Memory runs back now over a period of nearly fifty years and I recall from my early boyhood days, the faithful men who stood there as ambassadors in Christ's stead, to proclaim the everlasting gospel. I remember the tall form of old Pre. John Gail, who was my ideal of a Christian, as well as a preacher. He seemed to possess such an

inexhaustible fund of scriptural knowledge that he was always ready to speak when the occasion demanded. The very tones of his voice seem to sound in my ears to-day, his kindly face and his long, white locks waving over his shoulders are recollections never to be effaced. Many of his texts and Scripture quotations are fresh in my mind as in years ago. His remains repose in the adjoining graveyard and on his tomb-stone is engraved an appropriate epitaph, but still fresh in the hearts of many of those who worship there, and all through the surrounding country, there are evergreen memories that speak in voices more effective than the words engraved on the white stone that marks his grave. I remember others also as Bishop Jacob Kulp, and Abraham Wisner, etc., who occasionally visited here and spoke of the love of Jesus.

It was here too, that, after a sojourn of two years in the West, and the spirit of God so operated on my heart that by His grace, I was led to see the necessity of a better life, I sealed my covenant with God in baptism and was received into the communion of the church militant. Here were still many old familiar faces, some of whom I had seen sitting among the worshippers at this place more than forty years ago; one, especially dear to me, who for nearly sixty years has been a constant and devoted attendant with the worshippers of God here, was sitting before me on that day, an earnest listener to the words spoken—it was my mother—God bless her in her old age, and keep her safely to the end.

In the afternoon we had an appointment at the Plain Meeting-house where it was my privilege to speak in German from Eph. 4:1-3, followed by Bro. Shaum. We had a good meeting and visited with Bro. Henry Godshalk, who accompanied us to Souderton, where the large house was filled to overflowing, and we had as we trust a profitable evening service. May the Lord bless the word spoken, that it may redound to the honor and glory of his great name.

We spent the night with Bro. Josiah Clemmer, who is bishop of this district, and enjoyed a pleasant visit with him, and the next day (Monday) an appointment was made at Franconia, which has been made at Franconia, and also one of the largest meeting-houses and also one of the largest congregations in the country. The services here are all conducted in the German language, as all the people here understand German. We presented the words of James 3:17, "But the wisdom from above," etc.

We spent a very pleasant time with Bro. Abm. Clemmer, deacon of the Franconia church, who kindly went with me to mother's, where I spent the night. It was also my privilege here again to meet Pre. John Walter, of the Line Lexington

meeting, and the time passed pleasantly until a late hour.

On Tuesday, Bro. Henry Swartz, kindly took me to Toamencin meeting, in Montgomery Co. Bro. Henry Rutt's also accompanied us to the same place. This meeting is in charge of Pre. Christian Allebach, and appears to be in a prosperous condition and has, during the past years, grown considerably. The meeting was led by Bro. Shaum, who spoke from the words: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." I also spoke, basing my remarks chiefly on the parable of the rich Fool, who when his fields brought forth abundantly had nowhere to store them all, and pulled down his barns and built them larger, stored his goods with the purpose of enjoying them all himself. But, alas! how vain are these selfish purposes of man. God said to him, "This night shall thy soul be required of thee, and then whose shall all these things be which thou hast laid up?"

The meeting was well attended, and at noon we visited Bro. Allebach. Bro. John B. Hunsberger, of Worcester, was also present and in company with him I visited during the afternoon Bro. Abm. Detweiler, who was old and in feeble health, and almost blind. He has since, so we are informed, gone to his rest, as we hope in peace, to receive the blessed reward of those who, through much tribulation, have entered into the life of the blessed.

In the evening we attended an appointment at the Worcester Meeting-house, where we met a full house and had excellent attention. We presented the text Titus 2:11-14. Several other ministers were also present, by whom remarks were presented and we hope that, at least, some good impressions may have been left on the hearts of those present.

We spent the night with Bro. Hunsberger and felt that the communion of God's children, is sweet, edifying and encouraging. This was our last appointment in this county, and our visit must now rapidly draw to a close and the time for setting our faces homeward was near at hand.

Wednesday, October 5th, we had set apart to visit some of the friends whom so far we had not been able to reach. Bro. Hunsberger took us in his conveyance to Bro. Jacob Freed's, in Lederachville, and after a little stay with the family there, we went to Pre. Henry Bower's, in Harleysville, not far distant. Here it was our especial privilege to meet again Bro. Jacob Crater, of Elkhart, and Bro. Jonathan Kolb of the Vincent church, in Chester county. Others were also present and we had a very pleasant visit together. As we separated commending one another to the Lord, we little thought that the dear sister—Bro. Bower's wife—should so soon be called from time to eternity, but so it proved. Sister Bowers, too, with a number of others, whom we

DIED.

SHOEMAKER—On the 13th of January, in Waterloo Co., Ont., Abram D. Shoemaker aged 78 years and some months. He was bur-
true, but not as these who have no hope. Services by Elish. Moses Burkholder, from John 3:25-29 and 1 Thess. 4:13-18.

and many friends to mourn their loss, with
we feel assured is her eternal again. Approp-
ate remarks were made by Samuel Mills of
Friends, church and Chr. Brunk at the Friend

ids, many relatives, to mourn her early death.

months and one day.

WITH MONEY.

There are, at a high estimate, in the United States and Canada, including Quakers, Dunkards and Mennonites, non-

resistant Christians not to exceed 250,000.*

This, compared with the population of the whole world, gives one non-resistant Christian to every 5,400 people.

When compared with the number of so-called professed Christians of the world, we have one non-resistant Christian to every 1553.

When compared with the number of so-called Christians in Canada and the United States, including Catholics, we have one non-resistant Christian to every 162.

When compared with the professed Protestant Christians of the United States and Canada, we have one non-resistant Christian to every 127.

There are in the city of Elkhart about 12,000 people. By a fair estimate there are not over 4000 or one-third that attend public worship. Of these we cannot count over 2000 or one-half as professors.

Comparing the non-resistant members of the several non-resistant denominations in the city, which does not exceed sixty, we have only one non-resistant Christian to every 200 inhabitants, or one to every thirty church members.

Here we may see the proportion that Christianity bears to the world, or in other words, we see from this, how small a portion of the inhabitants of the world are to-day under the influences of Christianity, and how large a field is still open for the work of the Lord. We see here how great the harvest, and how few the laborers. It may be that throughout the country here, where most of our people live, the proportion of Christianity may be larger, but even here the number is comparatively small. All around us are those who are non-professors, who are out of Christ, who are not willing to take upon themselves the yoke of Christ and serve Him.

It may not be necessary to inquire into all the causes of this condition of things, and indeed we have not time nor space even if we desired to do so, but we will try to refer at least to some of them as we pass on.

One reason no doubt lies in the want of earnest effort. Many Christian people are very little concerned about the welfare of the souls of their friends and neighbors. They are unwilling to work themselves and are unwilling to help others to work. They think they have all they can do with themselves, and continually are inclined to say with Cain, "Am I my brother's keeper?" Might it not be said often: "The voice of thy brother's blood crieth to me from the ground." Brethren and sisters! let us not feel so disinterested concerning the salvation of the precious souls around us.

Often times the lack of means, the cares of a family, and other natural causes come

up as hindrances to those who would go to preach the Gospel, and seriously hinder the work. These too are things that we should not allow to come into the way of the Lord's work. The Savior said to the man who wanted to go and bury his father before following the Master: "Let the dead bury their dead, but go thou and preach the kingdom of God." The apostles also said in the early days of Christianity when the widows were neglected in the daily ministrations: "It is not reason that we should leave the word of God and serve tables." And thus the things of this world, the cares of life and similar matters, should not be allowed to hinder the progress of Christianity, or the preaching of the word.

Again, the work of Christ may be impeded and neglected from the want of laborers—men who are fitted for the work, men who have the zeal, the right spirit, who are established in the faith, who have the ability to teach and instruct, and who will gather in and build up, and be profitable, efficient men in the work. The Lord however gives us the proper method when laborers are needed: "Pray ye therefore the lord of the harvest, that he would send forth laborers into the harvest." "The fervent effectual prayer of the righteous man availeth much."

There is also one other reason why our non-resistant doctrine is so little known, so little understood and so little regarded, and that is this: It is many times not plainly and pointedly preached. We need not fear to preach the narrow way. Men will generally, at least, give us a respectful hearing, even if they will not accept it, and the apostle tells us that "faith cometh by hearing," and many, if they should hear our doctrines and our faith presented in a plain practical way, and in the light of reason and the Scriptures, they could not fail, at least, to acquiesce in it. I spoke on the doctrines of the Mennonite Church at one time some fifteen years ago, on board of a steamboat coming up the Red River of the North, where the congregation was a very mixed one, and one that had never heard the gospel from a Mennonite standpoint, and I afterwards learned that it awakened a good deal of thought and discussion among the audience. One man said to me: "I never heard the gospel expounded in this manner, but it seems to agree with the word of God better than anything I ever heard before."

I spoke at a Congregational Church in western Minnesota about the same time, and taught the same things, and though the village paper spoke sneeringly of the doctrine, the editor could not deny that it was the unchangeable word of God which shall endure forever.

And thus if the truth is presented as the Scriptures teach it, it cannot fail to make an impression, and even if we should not be able to make an impression, even if men de-

ride us and reject our doctrine, we have still the commission to go and preach, whether men will hear or whether they will forbear. If they do reject us, deride us and refuse to accept our doctrines, we need not even then be discouraged. They did the same to Jesus and also to his apostles and the church fathers. Let us therefore be about this work diligently and endeavor by the grace of God to labor for the extension of the Master's kingdom and the salvation of souls.

I can look back over the work of the Church for about forty-five years, and in observing the labors and efforts of our people during all that time, I can plainly see that her work has been chiefly directed to "holding her own," instead of pressing forward in the effort to extend her borders and enlarge her field of labor. If there was any aggressive work done, it was in a very modest way indeed, and in this manner, without casting any reflections upon the past, or upon the faithful men who have lived and labored, and died before us, I say that we as a Church have not done what we should have done, to spread the gospel truth among the people and the nations.

The enemy has much more encroached upon our borders, on this side and on that side, and has taken from us some here, others there, and we have tried to hold what we had, until we began to see our borders weakened, and our force decreased in many places, especially in the west. We feel now that by the grace of God we must do more. We must go abroad also where we have no members and no churches, even as did the apostles, and preach the gospel in its full power. We need not fear to do this, because the Savior has promised to be with us, even until the end of the world.

Only a few days ago I received a letter from a man in California who desired to know in what way he might become a member of the Mennonite Church. What could I tell him? Whither should I send him? How can we receive such members? It would cost more than two hundred dollars to make a trip to the place where he lives, and receive him as a brother into the church, but would that be too much? One soul is worth more than all the world. Some might say: Let him come to where there is a church. True, but he may be poor and not able to come; besides the Scriptures make no such demand, no provision for such a case. The commission is positively GO.

Now how shall this work be done? How shall these demands be met? A little means, from the abundance of what God has given us, must as a matter of course be given. Men, sincere, faithful laborers must be sent forth; they must practice some self-denial, and must go when they would prefer (to please the flesh) to stay at home, and those who do not go must sometimes sacrifice some-

thing for the Lord's sake. But is it too much when the salvation of souls is at stake? No, no; let us not stint the Lord's work, but with a will lay hold and bring the needed sacrifice, and lay it all upon the altar of the Lord; it will bring a rich and glorious reward.

A few years ago one of the little tracts written by our aged Brother and fellow-laborer, John M. Brenneman, found its way into the hands of Andrew Crook, of DuBois county, in an out-of-the-way corner of this State (that is so far as Mennonite doctrine is concerned), and by the grace of God this man was led to accept the Lord Jesus Christ, and now for some years Bro. Crook and his wife have been faithful members of the Mennonite Church, reflecting the true gospel light to those around them.

During the past year a number of visits have been made by different brethren in our Church, both east and west, and we cannot tell how much has been done. In some of these places we have seen direct results of the work. In other places, and even in the places where direct results have manifested themselves, eternity alone will reveal the work in its full extent. Twenty-one years ago when Bro. J. M. Brenneman and I started for a long trip to the churches in eastern Pennsylvania, a trip which required considerable money and time, he remarked to me: "If we can be the means of bringing only one soul to God by all the work and expenditure of money, it would be worth more than all the world."

This is true. We must labor and do our duty and leave the results to God. His word shall not return to Him void. But my brethren and sisters, in a work of this kind we must work together hand in hand. Our labors, our prayers, our sacrifices must be made with an eye single to the glory of God. Then these good results may be accomplished, and we may rejoice in them together.

Calls for work in this direction are coming from various parts, and continually remind us of the necessity of it. Only a few days ago I also received a letter from Bro. Royer of Clay county, in this State, asking if I could not visit them soon and give them words of instruction and encouragement. I could give many others but will draw to a close.

I may however be pardoned for referring here briefly to the subject of giving. I have in a former part referred to the great efforts made by others to promote even the spreading abroad of a corrupted doctrine. Why should not we give liberally to that which we believe to be right and pure?

The means of the Evangelizing Committee have, during the past year, been well nigh exhausted, as you have heard in the report read here to-day. There are many small churches, weak churches, churches poorly supplied with ministers; there are

scattered members, and children of Mennonite parents, scattered all over the country. They need the gospel preached to them. They look for their spiritual food to the older and stronger churches; will we make a sufficient sacrifice and give it to them, or will we stand quietly and unconcerned aloof and let them perish? My soul sinks within me when I look at the magnitude of this great and important work. Oh! brethren let us not be unmindful of the solemn responsibilities resting upon us in these things, but with earnest hearts and willing hands let us come up to the work of the Lord against the mighty, and labor for the Lord while it is to-day, for the night cometh when no man can work.

REMARK.—The above discourse was written out partly from brief notes taken during its delivery, and partly from memory. I have preserved the line of thought, and principally the same substance, but I have made no effort to give the same form of expression and have also added some thoughts which I believed profitable and edifying, that were not expressed in its delivery. God bless our work. Amen.

For the Herald of Truth.

GIVING.

The Scriptures contain many passages which command us to give and exercise charity. I will quote a few for our consideration and benefit. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17. "He that hath pity upon the poor, lendeth to the Lord; and that which he has given, will he pay him again." Prov. 19:17. "As we have therefore opportunity, let us do good unto all men, especially unto them which are of the household of faith." Gal. 6:10. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." 1 Tim. 6:17. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Luke 8:11. "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." Matt. 19:21. These passages are God's word, which will stand when heaven and earth will have passed away.

Who can stand up and say, "All these have I kept?" O brethren and sisters! let us be up and doing, fulfilling this beneficent duty to our heavenly Father and his children, that none of us will come short of it, through love of this world, and its riches, covetousness, selfishness or pride. Oh, how sad! if any of

us would be so negligent, and finally so unfortunate as to hear that fearful doom, "Depart from me * * *"; for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not; sick and in prison, and ye visited me not." It is indeed sad to contemplate, how little some people and some churches, even of ample and ordinary means are giving to the support of the needy and for the spreading of the glorious Gospel. An open-handed, generous Christian finds a thousand ways for doing good with the "mammon of unrighteousness," without being continually reminded of his duty. But when a person or church must always be urged to duty when a brother suffers, or a good cause needs more support, or a minister needs help, and then but little is done, it shows a want in this Christian duty. When a church with chiefly well-to-do members, and but a few needy ones in the neighborhood who may need a little help make the excuse, "We have enough to do in helping at home, without helping away from home," it is simply an excuse which the cheerful giver will not make, especially when not half is done at home that should be done.

A person who is perfectly willing to give, and has the advancement of Christ's kingdom at heart, will give, even if he has but ordinary or scant means, like the poor widow, who gave two mites—all that she had. In Mark 12:41 we read, "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much." But in this age of fast-living, selfishness and scrambling after riches, it is, alas! often the case that the rich give the least. Those who have always been surrounded with plenty and lived in ease, are very liable to forget and neglect the needy. If their possessions should be taken from them, like Job's were from him, and they would have the experience what it is to be poor, and needy, and afflicted, it would teach them a good lesson of sympathy and charity. It is our duty to give not only to those who lack "food and raiment," but also for missionary purposes. Those who circulate the Bible and "preach the Gospel to every creature," as the Scriptures command, need our help and support. If we think we have not the talent to speak to others to bring them to the Savior, we can give liberally and cheerfully to those who can and will go out to work for God and save souls; or we can buy religious books and tracts and give them away, and thus be rich in good works. Every church should have a treasury as in the time of Christ and the Apostles. To this treasury every member could give, "according as he purposed in his heart," "not grudgingly, or of necessity; for the Lord loveth a cheerful giver." 2 Cor. 9:7.

* We estimate 50,000 Quakers, 100,000 Dunkards, and 100,000 Mennonites in the United States and Canada.

These contributions could be used for helping the poor, for promoting missionary and religious causes, or for whatever purposes the church sees it could be used to the glory of God. J. M.

For the Herald of Truth.
SUNDAY-SCHOOLS.

The time of the year is approaching, when Sunday-schools are and should be organized. I feel sufficient interest in the Sunday-school cause, to urge all parents, that really wish their children a happy hereafter, to see to it at once that their children are led the way they wish them to travel. In the first place I am aware, that there are still a few opponents to Sabbath-schools in our several districts, to such I would say, Let us reason about this cause. Where are our children to get religion in our days? In our day schools? That sort of work is nearly abolished. Some might answer, I can train my children at home the way they should go. That might answer nine times out of a hundred, and then what a large amount of work would be left undone for some one, who might, by the proper management of a well-organized Sunday-school in a district of this kind, bring many a young soul from darkness to light? And if such a worker would only be assured of having saved but one soul from going down to destruction, it would be worth the while to do a great deal of work. I feel very much discouraged when I go to some of our churches. I see plenty of grey-headed brethren and sisters in the church, but, their children? Alas, they are strangers there, and probably belong to some more prominent church, where they used to go to Sunday-school. If you would ask, "How is it that your children belong to a different church than yours," the answer would likely be, "Well, they used to go to that Sunday-school, and finally they got attached to them," etc.

Now, I am convinced that in this way many of our children are allowed to go astray, namely by neglect of the parents and the church of this our denomination. To those who have been working in this church-nursery, I would be glad to write some things of interest to them. But as my education is very much limited, I can but try to encourage you with me as co-laborers in the Lord's vineyard. Let us be very particular, how and in what manner our schools are conducted. Brethren, there are a great many points to be watched. In the first place, pride is one of the most dangerous things that we have to contend with. We that have come to years of understanding, are all aware, that pride is what brought the first evil upon man. Now, there are a few points I wish to mention, where pride could quietly get into our best schools, even without the notice of those who have

charge of the school. For instance, if a certain child could learn better than the rest of the class, the teacher would probably encourage it to learn more, and praise this child more than the rest. This would certainly plant some idea in this child that it was the best scholar; consequently this would be a seed of pride, very small indeed, but planted in this tender heart. Now, if that seed is left there, in a short time it sprouts and makes its appearance above the soil. As soon as the nurseryman sees this in his nursery, he will be ready with his hoe or spade or pruning knife, to remove such from his young and tender trees. Likewise should every effort be made with the spiritual hoe and spade and pruning-knife to remove all such ideas from the young mind by the nurseryman or Sunday-school teacher by substituting such seed as would produce meekness and lowliness of mind. There are plenty such seeds to be found in Christ's seed-store, if we go and search. Here are a few: Christ's lowly advent into this world; His humble reception—not even in a house, but was born in a stable, wrapped in swaddling clothing; from His advent into the world unto His crucifixion. His trials were of similar character, and endured in all meekness and humility. Now let us tell our children why Christ came thus into this world, namely, because He came for every one of these little ones that we are instructing, that he came to lay down an example for them. Let them know that Christ had really done this for them. In this way many a good seed could be sown into these young and tender hearts, before the evil days come.

Children as well as young trees, can be neglected; weeds will grow up around them and hinder them so much, that they can not prosper. Christ loved little children. We find that he had much to say about the little ones, consequently we must do likewise if we would follow His example. I have often noticed a group of children under the sound of a minister's voice, yet the minister had not so much as noticed them, or in other words, had not so much as drawn their attention. I have also noticed where ministers of the Gospel have turned their attention to the young hearts, and touched them with that which is sharper than a two-edged sword for only five or ten minutes, they were made conscious that the minister was concerned about their welfare and that Christ wants them to come out on the Lord's side. I have noticed at such times what an effect these words had on the little ones, by seeing the tears roll down over their rosy cheeks. O let us try and plant the right kind of seed in the hearts of our children!

The Sunday-school in our days, I candidly believe, constitutes one of the means to hold our young folks in general from scattering. Since all the different denomi-

nations have Sunday-schools and teach according to their belief, therefore if we wish to teach our children the defenseless doctrine, we must also do it, and not let them learn a strange doctrine which we claim is not sufficient for our welfare; for what is not safe for me to do, I consider much less so for my little children, and should therefore be very particular that my children are not entangled with it. We read in John 13:17: "If ye know these things, happy are ye if ye do them." Now, there are but few of us, who do not know that pride is contrary to the teachings of Christ's kingdom; yet there are very few that are entirely free from it, especially if we have families around us. One may be free in one respect and another in another respect, but the adversary is up and doing; he always tries to break through at the weakest point. We read that he sometimes comes as a roaring lion, and at other times like an angel of light. I claim that it is here where the most mischief is done by the enemy, namely, where he comes in the apparel of an angel. I would like to hear some of the brethren who are more advanced in the work of Christ explain this point through the HERALD, for the benefit of its many readers. I believe that there is much more in this passage, than the majority of people are aware of.

I have tried in my weakness, and, as above mentioned, with but a limited education, to add something to the building up of our defenseless doctrine, by way of instructing our young folks. If I should have, by so doing, hurt the feelings of some of our older members, I beg pardon and hope you will bear with me. I often felt convicted to write, but through fear of hurting the feelings of good friends I had neglected to do so. * * *

SOMETIME.

"Sometime the toiling will be o'er,
Sometime we'll gain the peaceful shore,
Then we shall know why clouds of woe
Made dark our pathway here below.

CHOR.—

Sometime, sometime, Oh glad sometime,
The soul shall find a fairer clime,
When through the years no cloud appears
Oh, blessed hope, sometime, sometime.

Sometime we'll find that sinless home
Where dread temptations never come,
Where none beguile, where none defile,
Where all may bask in God's dear smile.

Sometime we'll rise above the strife,
To rest beneath the tree of life;
Where jarrings cease; where perfect peace
Shall sweetly reign without sin's care.

Sometime we'll reach the golden strand
Sometime we'll clasp each missing hand,
Sometime with all the ransomed throng,
We'll chant the sweet redemption song.

—Selected by E. M. W.

For the Herald of Truth.
MORMONISM.

One of our correspondents desires to know what Mormonism is. He says there are two Mormon Elders from Utah in his neighborhood, and they call themselves the Church of Jesus, or Latter Day Saints, etc.

The Mormons are a religious sect founded in this country by one Joseph Smith, born in Vermont in 1805. He was poorly educated, and his family had the reputation among their neighbors of being bad characters. He affirmed that in 1823 an angel appeared to him, informing him where certain ancient records were to be found. These were three gold plates, engraved with "Reformed Egyptian" characters, written in the fourth century, A. D., by a prophet called Mormon, whence the name of the sect. He set to work to translate them, and produced the *Book of Mormon*. The angel then carried off the plates, no one being allowed to see them, but a few of his own disciples. Some of these afterwards quarreled with Smith and acknowledged the falseness of their testimony. On the other hand it is asserted that a clergyman of the name of Spalding had written a religious tale a few years before, entitled: *The manuscript found*, the story corresponding to that of the *Book of Mormon*. After Spalding's death, the manuscript fell into the hands of one Sidney Rigdon, an intimate acquaintance of Smith. The *Book of Mormon* was succeeded by a *Book of Doctrine and Covenants*, being a collection of the special revelations made to Smith and his associates upon all points connected with the course and welfare of the Church. This was continually enlarged as further revelations, consequent upon the varying fortunes and requirements of the body, were revealed. Among these was one by which the Aaronic Priesthood was revived; another by which baptism by immersion was commanded; a third for the institution of apostles; and others for the temporal regulation of the church from time to time.

In these the peculiar phraseology of Scripture is profusely imitated. At first they were much persecuted and suffered gross ill-treatment at the hands of the mob, Smith himself being at one time tarred and feathered.

In 1839 they took refuge in the State of Illinois, where they built the town of Nauvoo, or "Beautiful." Here in 1841 they commenced the erection of a splendid temple, which was to be more beautiful than that of Solomon. In June 1844, however, in consequence of a riot in the town, Smith and his brother Hiram, were apprehended and lodged in Carthage prison; but the mob was so exasperated that they broke into the prison, and shot both of them. Brigham Young shortly afterwards succeeded to the post of prophet

and in 1846 they broke up in Illinois, and after enduring much hardship and suffering on the way, they reached the valley of the Great Salt Lake, where they established themselves, and which place is still their strong hold. From here they go out to all parts of the world to gather converts.

According to their own accounts, they believe in the Trinity of God, that all mankind are in a state of sin in consequence of Adam's transgression, but through the sacrifice of Christ, they are free from original sin, and only punishable for actual transgression. To be saved, persons must believe in the atonement of Christ, remission of sins, baptism by immersion, the laying on of hands, etc. All who comply with these conditions obtain forgiveness of their sins, and are made partakers of the Holy Ghost, enjoying the gifts of prophecy and healing, visions and revelations, and the power of working miracles. They believe in the literal gathering of Israel, and in the restoration of the ten tribes; that Zion will be established on the western continent, and that Christ shall personally reign on earth a thousand years.

Their great social peculiarity is polygamy, or a plurality of wives, and they seem to have in their faith some things common with all known sects, as Hebraism, Persianism, Dualism, Brahmanism, Buddhistic apocryphos of saints, Christianity both in its orthodoxy and heterodoxy, Mohammedanism, Druidism, Free-masonry, and latterly Methodism, Swedenborgianism, Mesmerism, and Spirit-rappings, have all contributed something to the make up of this strange and unevangelical form of religion.

From the above, which is chiefly taken from Zell's Cyclopaedia, we may see the composition of which this doctrine is made up. We see that it does not harmonize with the plain, pure and blessed teachings of the Gospel, and as such we can only say to our readers: Do not touch the unclean thing. The teachings of the Gospel are sufficient for our use, the Bible is our all-sufficient guide; let us abide in its precious teachings. The apostle says: "I am not ashamed of the Gospel of Jesus Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Rom. 1:16.

For the Herald of Truth.
"BLESSED ARE THE PEACE-MAKERS."

There is a reward to the peacemakers. No doubt every one loves the reward, but this as well as all other blessings costs self-denial and sacrifice. It takes humility and meekness,—humility to appear to be in the wrong and let apparent victory fall on the contending party, a willingness to

seem more ignorant than our disputant. But what if in important matters we seek ourselves to be right! must we sacrifice the truth for the sake of peace? No; principle and truth must never be sacrificed for the sake of peace. At such a price it would not produce real peace, it would be a "peace where there is no peace."

In such a case we should contend for truth with a manifest token of sorrow that we must differ from our opponent. This we can do by bringing up the strongest points against ourselves in the clearest light possible, giving full weight to all the evidences against ourselves in such a free spirit that shall convince the opposite party that we are honest in the matter. Such a spirit cannot fail to beget a like spirit. It will cause an opponent to give like consideration on the points against him, especially if we give them in a humble manner, for the sake of truth only, not to appear wiser, nor contentious for the victory. Neither should we feel inwardly pleased to have silenced our opponent. We may silence but it will not satisfy.

Those who oppose truth frequently have a wrong spirit as well as wrong judgment; both must be overcome. They do not only need the truth or right principles, but a right spirit; hence the injunction, "Speaking the truth in love" or right spirit, that both ignorance and stubbornness may be overcome; as it is said, "Overcome evil with good." Ignorance, bigotry and selfishness generally go hand in hand. Argument may convince ignorance, but bigotry refuses to yield; thus truth is lost for the want of that element which alone can overcome that disposition. As like begets like to a great extent, even as darkness and cold are overcome by an opposite element, so is bigotry and selfishness overcome by an opposite spirit. They are indeed Satan's strongest hold, and nothing but the "coals of fire" can melt them. Hence the admonition, "Let him that is *spiritual* restore such an one," not the learned, not the good talker, but the "*spiritual*." How few take heed to this precious rule, hence the multitudes of strife and bitterness and division. Ninety-nine hundredths might have been avoided if *spiritual* ones were found to "restore such an one."

There are difficulties of another nature. Dollars and cents may be brought into question. Some are now ready to appeal to a text of Scripture, viz: "Provide for his own house," etc. But this we can best do by humble submission to the will of God, though it should cost the "robbing of our goods," though we be driven from home to home; still we are blessed. The Christian knows what this blessedness means, he knows it is more blessed to give than to receive; a dungeon with Christ in the soul is more blessed than all the luxuries of life without him.

But this peace-making goes still farther. We not only live "peacable with all men as far as lieth in us," but we seek peace among others. Sometimes this is of a delicate nature, as we must not needlessly meddle with other people's business. Yet there is often a way to bring contending parties to a knowledge of their wrong. This we can perhaps do most effectually by alluding to similar mistakes in our own life. How blessed is such work, even in this life. The exercise of this is constantly called for in our own families. O for patience! O precious grace, how much we need thee! Patience with companions, with children, with the brute, patience in accidents and disappointments. Patience with the impatience and ignorance of others, yes, with our own failings. Patience to rise immediately after repeated failings, never to give up till we are completely master of all adverse surroundings and of self. *What then?* says one. "Having done all, to stand." We shall keep in lively exercise for standing in grace. New and severer trials will come.

Who will share in the blessings of the peacemaker. All of self must be brought to the obedience of Christ. Our whole life is a continual battle in bringing down self. Everywhere he stands in the way. "Whence cometh wars?" asks the Apostle James. This self ever was against the Spirit, ever in battle array against the peace principle. It makes continual war with our best interest, and that of others. Division, strife and bitterness in the heart, in the family, in the church, in the neighborhood—everywhere. It has made hundreds of divisions in the church, and if allowed to come to heaven it would do the same there. Happily, self must die before one enters heaven. Let us not then find fault with that kind Father, when he says, "Be ye holy."

For the Herald of Truth.

BELIEVE WITH A LIVING, SAVING FAITH.

"I will therefore put you in remembrance, though ye once knew this how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not." Jude 1:5.

These words were written by Jude, the servant of Jesus Christ, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. He gave all diligence to write unto them of the common salvation, and said it was needful for him to write unto them, and exhort them that they should earnestly contend for the faith which was once delivered unto the saints. If it was needful then for the servants of Jesus to write and exhort them that are sanctified by God that they should earnestly contend for the faith in God, how much more needful it is now when so many are so little

concerned for their souls and for other men's souls. How many having begun in the Spirit, are trying to make themselves perfect by the flesh, and are entangled again with the yoke of bondage! Let us beware that we do not crucify Christ afresh and bring Him to open shame by our deeds and actions.

Have we the Spirit of God's Son in our hearts, crying, "Abba, Father." If we are truly sons and daughters, we also are heirs of God through Christ. Can we say with Paul, that we are crucified with Christ, nevertheless we live; yet not we, but Christ liveth in us; and the life we now live in the flesh, we live by the faith of the Son of God, who loved us and gave Himself for us. How earnest every servant of Jesus who has tasted and seen the goodness of the Lord should be in this great and glorious work. How sad that so many who call themselves servants of God do not see the need of these things. Yet the whole life of Jesus was spent in spreading the gospel. And His apostles, after they were converted, spent their time either in speaking or in writing for the edification of the saints, or in warning sinners.

It is impossible to conceive of a more Christlike work than that of seeking those who are lost. We have opportunity for this kind of work all around us, and the Lord is ready to qualify us for the work if we ask for it. It is that those who are lost and do not wish to believe that they are lost, are not willing to give up their worldly mindness. They are still clinging to a false hope, and so long as they are thus minded they do not feel their need of Jesus to be saved. They would rather not be taught the blessed principles of the religion of Jesus. Those principles of love which suffer long, are kind, envy not, are not puffed up, which think no evil, rejoice not in iniquity, but in the truth, those blessed principles of love which extend even to enemies, to persecutors, to evil entreaters and to slanderers, bearing all, hoping all, and enduring all for the sake of Jesus, are not in harmony with their natures. But those who feel that they are lost, and that they are groping their way in the dark, or feel a deep sense of spiritual poverty, and are hungering for the unsearchable riches of Christ, rejoice to hear the blessed love and mercy of Jesus to burdened sinners. This mercy is to all that believe and come to Jesus to be saved from their sins, and are willing to walk in newness of life, and forsake their carnal mindedness and lusts, and glory alone in the cross of Christ, and consecrate themselves and all they have to Jesus.

It was those who were sanctified by God to whom Jude wrote and exhorted them to contend earnestly for the faith. Then he put in remembrance that knew how the Lord, having saved the people out of the land of Egypt, afterward des-

troyed them that believed not. We might think we believe on Jesus—most all believe and have faith that Jesus Christ was on earth and died to redeem us—but is our faith the faith which was delivered unto the saints? James says, "As the body without the spirit is dead, so faith without works is dead also," and Paul says, "Without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Let us examine ourselves closely. Did we give our whole hearts and all of self to Christ for the gift He offers to all? Are we serving Him sincerely? Do we feel that we are rewarded for diligently seeking Him? If we are, the spirit speaks to us, telling us how to receive the precious treasure, and labor for the Master. The voice gives no uncertain sound. Then it is for us to obey, and be willing to submit to all His conditions. Then the treasure He so freely gives becomes a lasting joy, a precious treasure upon earth, and a joy in the world to come. But while we are laboring and toiling here God knows every thought and intent of our hearts, whether it is only an outward appearance or the action of a true heart. We must be emptied of all self-dependence before we can be filled with Christ or sanctified by God. By spiritual poverty God reveals the strength and depth of our corruptions, that we may know the power of His forgiving and sanctifying love. God tries our faith in His love and His promises.

A SISTER.

For the Herald of Truth. OUR DUTIES.

Dear readers of the HERALD, and to all brethren and sisters in Christ Jesus, grace and peace be unto you all from God the Father of our Lord Jesus Christ. Amen.

How thankful ought we to be for the goodness, kindness, forbearance, long-suffering and tender mercy that God has bestowed upon us from time to time, and that we have again been but lately permitted to step over, as it were, into another new year and partake of God's earthly blessings, and temporal enjoyment of reasonable good health. Should we not use it to the honor of God and to the welfare of our fellow beings; should we not in this new year set out again afresh with renewed zeal to serve God with more sincerity, and should we not be more interested for the eternal welfare of mankind, and particularly for those that are of the household of faith? If God has so kindly cared for us in providing both for our temporal and spiritual wants and has blessed us with everything necessary for our comfort, should it not constrain us to endeavor to help make those around us comfortable, as far as lies in our power? Should we not do good toward all men,

and particularly to the brethren and sisters in faith? But is it not the case that they also are too often forgotten or neglected and left to themselves, sometimes even in sickness and distress, in time of trouble and temptation. Sometimes on account of bodily weakness they are compelled to keep their rooms when others around them can go to the house of God from Sabbath to Sabbath and be admonished by the word of God and hear words of comfort and encouragement, while those at home are left to themselves and little thought about. They are sometimes also tossed to and fro by the raging waves of the temptations of the adversary of the soul, as well as we that are well and strong, and a word or two of comfort and admonition might be of great value to them. I have at times experienced this to be the case when visiting such. When neglected they are often brought to think that nobody cares for them, and get discouraged, and that makes their burden still heavier to bear and they almost sink in despair. Especially is this the case when those whose duty it is to visit and comfort the sick and distressed forsake them, and in "sickness even unto death" do not come near.

Brethren, let us ponder over this matter. If such should faint in faith and perish, who would be to blame? Where is sympathy shown? Where is love kindled and inflamed? Is it not much more quenched if there was any? Would they whose duty it is to visit and comfort them be held guiltless at the day of judgment? Let us all endeavor to make our skirts free from all blood.

Where is the diligent seeking after them that are looked upon as gone astray, or those that are still out of the fold? and where is the tender care for the perishing lambs which should be taken in the arms of charity and carried into the fold, or helped along on the way to Zion? Are they not sometimes too much trodden under our feet? Now as God has blessed us with opportunities, let us embrace them whilst wrong can be made right, and let all go forth together with more energy, for the harvest is great, but the laborers few. Let us work while it is called to-day, for the night will come when no man can work, of which we again have been eye-witnesses in this new year. To some around us the night of death has already come. Their work is finished, and they will have to reap what they have sown. God only knows how soon my time and your time to labor will cease. My desire is that we all may be found true and faithful in our few labors and dealings here, so that we may be made "rulers over many" and "enter into the joys of our Lord."

Ontario.

J. WOOLNER.

MIRACULOUS ESCAPE FROM DEATH.

A communication has been received from Illinois, containing the thrilling account of a providential escape from death of Lewis Reitzel in the Roller Mills in Milledgeville, Illinois on the 23d of Jan. The manner in which he escaped is given as follows:

About 9.30 o'clock Monday morning Lewis Reitzel a brother-in-law and employee of C. E. Goshert of the Roller Mills at Milledgeville, Ill., while dusting around the shaft in front of the bolting chest, was caught by the right arm in the right angle cog gearing on the upright shaft, and was carried through the gearing until the great pressure sprung the shaft so much that the upper set of gearing wheels broke and the shaft ceased to revolve. C. E. Deer, the head miller, hearing Reitzel's cry of alarm, hastened to the second floor in company with Goshert and found the unfortunate young man suspended three or four feet from the floor, his head hanging down and his body squeezed in so small a compass that it seemed as though instant death must have resulted. However he was not unconscious and coolly told them to remove the bolts, unfasten the gearing and take him down. This was done as quickly as possible and a passing team conveyed Lewis to Goshert's residence, where Dr. Gray was summoned, and, assisted by Dr. Walters, made a careful examination. They found that, although seriously injured the injury was not necessarily fatal, and the patient was made comfortable by anasthetics.

To get a clear conception of how the accident happened, a description of the machinery will be necessary. In front of the bolting chest stand two upright shafts, about three and one-half feet apart, these revolve in opposite directions and are propelled by the gearing mentioned above. The cog wheels are probably twelve inches in diameter and there are four sets on each shaft at a distance of three or four feet apart. Each pair of wheels run at right angles and the first gearing, the one in which Reitzel was caught, is about five feet from the floor. The shaft is probably have been standing between the shafts with his right side to the chest, when he was caught by the right wrist and was carried up through the gearing. The cogs traveled over his arm to his shoulder and down his side to the region of his stomach. By this time the tremendous pressure had sprung the shaft an inch or so, and as a consequence, a large section was broken out of the fourth or top gearing and the shaft stopped. He was conscious of his terrible position as he was gradually forced between the wheels and the bolting chest, and made such a powerful effort to keep

from being drawn through that his collar bone was broken. Close beside him the other shaft with a similar gearing was revolving in the opposite direction, and as he was carried up his foot caught on that side and the heel was wrenched from his shoe, thus saving his life, for otherwise he must certainly have been literally torn in pieces.

While the injuries sustained by the young man are very severe and painful, yet he can regard escape as most miraculous. When the position in which he was placed is considered, it does not seem possible that a man could pass through where he did and live, yet such is the fact. Lewis Reitzel is about twenty-three years old. He is steady and reliable and a great favorite in this community on account of his genial nature. He is the youngest son of Jacob and Susan Reitzel of Sterling, Illinois.

We acknowledge that it was nothing but the care of an allwise God that saved Lewis from instant death, and we therefore return thanks to Him for His providential care, and believe that He who does all things well does wisely, and to a good purpose.

S. A. R.

HEAVEN.

There is not enough in the Bible about heaven to satisfy our curiosity, but there is quite enough to satisfy a reasonable faith. It is certainly more than a happy condition of glorified spirits. It is a holy place. Such expressions as "a city with foundations," a "building" or structure of God, and a "habitation," all point to a definite locality. Certain characteristics of the abode of the blessed are clearly indicated. It is a rest that remaineth for the people of God. No sin can penetrate it, or anything whatever that defileth. Neither shall any of its inhabitants suffer from sickness or pain. Knowledge shall be commensurate with the enlarged powers of the glorified soul. We shall know even as we are known. Companionship with the spirits of the just made perfect will furnish endless variety and harmony of social intercourse. Above all, we shall see God, and not die. These are among the most distinct truths which the Scriptures reveal concerning that Jerusalem the Golden, whose walls are like unto precious stones, and whose gates to orient pearls. For whom is this celestial habitation? For beings whom Jesus hath redeemed unto himself. Christ says to His disciples, "I go to prepare a place for you." Where He is, He desires that His own shall be also. The occupants of heaven shall be those who were once occupants of this sinful earth.

Oh! then what raptured greetings,
On heaven's happy shore;
What knitting severed friendships up,
Where partings are no more!

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

March 1, 1888

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PLEASE NOTICE.—We would once more kindly ask all our correspondents and others, that in sending in items of any kind, they take special care to write names and dates correctly and legibly. We are often put into straits in the matter of death notices; for it frequently occurs that two or more parties send in the same notice but have the name spelled differently or the date of death, or the age unlike. In publishing a death notice, what we want to know, and what is of interest to our readers is as follows, and should be given in the following order: Surname of the deceased plainly written, date of death, place of residence, name of disease, full name of deceased, with relationship and age. Thus can the condensed form be given in one clause. In the second clause may be given the date and place of burial, the name of the officiating minister and the text upon which the discourse was based. In this manner a good many facts can be stated in a few words. We have not, like many religious papers have done, adopted the rule of charging a certain amount over and above that which will be included in the foregoing formula, but would ask our friends that, in adding further remarks concerning the deceased, they be made just as brief as it is convenient to make them. In following out this suggestion we are assured that it will be the most satisfactory way for all concerned.

TO C. R. O. KIRKSVILLE, MO.—The letters "Ont." mean Ontario. The Province Ontario, formerly called Upper Canada and Canada West. We thank you for your kind efforts in behalf of the HERALD, and hope you will remain steadfast and firm in your faith. Many under similar circumstances have suffered shipwreck. But if we hold fast to the promises, abide in Christ and he in us, no one shall be able to pluck us out of his hand. The Lord has promised to be with his children wherever they are.

WORDS OF ENCOURAGEMENT.—One of our correspondents from Page Co., Iowa, writes as follows: It always affords me pleasure to read the many edifying articles in the HERALD OF TRUTH. I could not well do without it. To me it is next to the Bible, and contains many good articles. May God bless the Editors and contributors, and may the good work

prosper. It is especially a source of comfort and joy to many that are scattered abroad and have not the privilege of attending preaching regularly. Our aged minister, J. S. Good is in feeble health. He is afflicted with asthma, and has been confined to his chair night and day for four weeks. He is getting some better now again."

FROM NEBRASKA.—From Chappell, Cheyenne Co., Neb., we also hear the Macedonian cry: "Come over and help us," in the following language. "I live in the western part of Neb. There are here twelve families of Amish Mennonites and no preacher. We would be very glad if we could have regular services, and I hope the Lord will provide for us in time. We have a fine country here. It is still new, but land is cheap. A man can here secure a home for himself and family on very easy terms, but let us all strive to obtain a home in heaven, which is not to be purchased with money, but is the free gift of God to all through his Son Jesus Christ."

Here is another field opening for Christian labor. Some of our Amish ministering brethren may feel pressed to visit this settlement and minister to their spiritual wants. Who can go? The Evangelizing Committee should look after this work and see that some minister visit these people.

CORRESPONDENCE.

FROM SLACKWATER, PA.—A subscriber writes from Slackwater, Pa., the following encouraging words: "This will commence the fifteenth year's subscription for the HERALD OF TRUTH, and I wish to express my love for the HERALD, as it has been a great comfort to me. I love to read the contents in particular if signed by some brother or sister that I know. May the Lord bless its workers, and let His light shine through it over all the country."

LIST OF MORTALITIES.—Bro. J. E. B. sends us a list containing the number of deaths published in the HERALD for the year 1887, of those whose ages were given, showing the number of deaths in each decade of their ages.

Under ten years	.....	98
Between 10 and 20 years	.....	29
" 20 " 30 "	.....	34
" 30 " 40 "	.....	32
" 40 " 50 "	.....	24
" 50 " 60 "	.....	34
" 60 " 70 "	.....	60
" 70 " 80 "	.....	61
" 80 " 90 "	.....	34
" 90 " 100 "	.....	8

Total 423

A VISIT TO CANADA.

I left home on the 18th of November, for the purpose of visiting the churches in Canada. I first visited Bro. Moses Hochstetler, near Hamburg. I also visited one of his sons. There I met five members of the Herrite or Reformed Mennonite church. These were the first of that denomination that I have met. I first thought they were of our people, but they talked as though there were no Christians outside of their church. I had also some other conversation with them which I will not repeat here.

The next day Bro. Hochstetler took me to David Shantz's meeting-house, where the third chapter of John was read, and the 16th verse was used as a text. After meeting I visited with Bro. David Shantz. Also sister Smith, but I think she did not recognize any one any more, and died the next morning. In the evening we visited with a brother whose name I did not note down, and we spent some time in devotional exercises, after which I spent the night with Pre. Tobias Bowman. Here I met a number of young people and I had an opportunity to speak to them of Jesus. We should all be diligent in taking every opportunity to lead them to Jesus, for they are bought with a price, even the precious blood of Jesus.

The following day, Bro. Bowman accompanied me and we visited three old sisters, nearly 80 years old. On our way we had quite an adventure. Our horse ran away, and kicked terribly, going down hill, but by the help of God, we sustained no injury.

We also visited an old brother and sister, and took dinner with Bro. John Smith. Then we went to Smithville to see the old Bro. John Scherck, and the same evening it was my privilege to speak to a small congregation on the Great Supper, Luke 14.

The next morning Bro. Sherck's son-in-law brought me to Geiger's meeting-house, where I was permitted to speak from the 5th chapter of Matthew, presenting the subject of "The light of the world." At noon I visited with Bro. John Nahrgang (deacon). He is a widower and has six children that can neither hear nor speak. They are all bright, intelligent children. He has also other children, who are blessed with the use of all their faculties.

I then went to Bro. Cassel's, and after supper they brought me to Bishop Amos Cressman, where I staid all night. The brethren Clemens and Snyder and their wives were also there, and the next morning we went to Biehn's meeting-house. There I read from Acts 3, where we are told of the prophet, whom we shall hear in all things. At noon we went home with Pre. Menno Cressman, and from there we visited John Bean. Bro. Bean is old, but he brought me to Pre. Joseph Nahrgang's and said he rejoiced that he,

in his old age, had the privilege of conveying me. There we again met Bro. Clemens and Bro. Snyder and their companions.

From here we attended the funeral of Sister Smith. She was buried at David Shantz's meeting-house. The brethren Moses Bowman, Tobias Bowman and Noah Stauffer led the services. The aged sister had chosen these brethren and had also selected her text. She was the widow of Pre. George Smith, who died several years ago, and who was a very zealous laborer in the Lord's vineyard, and declared the way of salvation to many souls in a very earnest manner.

In the afternoon it was my privilege to speak to a full house of the way of salvation, as suggested from the text, John 14:6. I then went to Dea. John Shantz, where the evening was spent in singing, prayer and exhortation. The following morning Bro. Jos. Smith brought me to Joseph Johns, and in the afternoon we had meeting at Blenheim, where I spoke from John 7:37. "If any man thirst, let him come to me and drink," etc.

After meeting I visited at Samuel Shupe's, at Bro. Fisher's and Joseph Hallman's. At the latter place I staid all night. The next day I went to Jesse Cassel's, and from there to Detweiler's meeting-house, where I spoke of the unbelief of the Jews, and how the people in our day still manifest as great a degree of unbelief as the Jews did; and how we now must come to Jesus by faith.

I visited also Pre. Solomon Gehman, and John Hallman. Here I remained all night, and on Sunday morning I was brought to Latshaw's meeting-house and spoke from John 6. The bread of life, which came down from heaven; and is still for us also the same heavenly bread to all who desire to be fed; and if we desire to be saved we must have a desire for this bread; we must hunger and thirst after righteousness.

After meeting I went to Pre. Moses Bowman, where we had a short service with an aged sister, who is not able to go out, and I improved the opportunity by speaking from Luke 24:13, speaking of the two disciples with whom Jesus walked to Emmaus, and how, when it was evening they invited him to come in and abide with them. In this manner all sinners should invite Jesus to come into their hearts and abide with them, and not let him pass by; for the night may come when no man can work.

After this Bro. Eshleman brought me to Bro. Berg's, after which I went home with Bro. Eshleman, who is deacon, and the next morning (28th) we attended meeting at Weber's meeting-house. Here I spoke from John 15, taking for my subject the "Friend of Jesus," and how we must become the friends of Jesus. Yes, come while it is to-day; do not neglect the

blessed opportunity—the loss is too great. I went home with Bro. Noah Stauffer. Then I visited Bro. Bean, after which I went home with Pre. Jacob Gingrich, and in the evening we visited his mother-in-law, Sister Sherck, widow of the late well known Pre. David Sherck, where we sang and read and prayed together. This we also did at most of the places where we were, and which is indeed the most needful to our edification and encouragement. Visits of this kind often afford us the very best opportunities to speak a word to the impenitent, and these precious opportunities we should not neglect.

We then met at Hagy's meeting-house where I had for my subject. Building on the foundation, and corner stone, Jesus Christ, Luke 6th chapter. There is a great difference whether we simply say; Lord, Lord, and do not his will, or whether we really come and do his will from a sincere heart, whether we hear his word and do it, or whether we simply hear it and do it not. We must build on the Rock.

After the meeting I visited in company with Bro. Gingrich, Bro. Hagy in Preston; also Sister Erb and her daughter, and Jacob and Levi Witman, Sister Hagy, widow of the late Bishop Jos. Hagy, and Bro. Geo. H. Clemens.

Then we had meeting at Cressman's meeting-house, when I read and spoke from the 55th chapter of Isaiah. My theme was: seek the Lord while he may be found. Salvation is free, if we will only come and take it.

After meeting we made a number of visits and then I attended another appointment at Snyder's meeting-house, where no other minister was present. I read the 53 chapter of Isaiah and spoke from the words, in the 11th verse: "He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Then I visited a number of brethren and sisters, most of them old, yet still earnest in the work of the Lord. May God bless them.

Bro. Shantz and Bro. Koch are both over 86 years. Bro. Koch is still strong in mind and zealous in the service of God. He grieved very much over the discord and strife there is among the churches. May the Lord preserve us from discord and dissension. Be diligent, brethren and sisters, walk together in love; and labor for union and the salvation of souls.

I remained with Bishop Elias Weaver all night. One of his daughters, still residing at home, has also given her heart to Jesus. Bro. Jonas Wenger here is an earnest Christian. John Jantz is still strong in mind but entirely blind. I visited also an aged sister, a widow living near by. Then I went to Dea. Jacob Z. Kolb's, and from there to David Eby's meeting-house, where by the help of God, I spoke of the narrow way, and how we must come in-

to it, and how on the broad way men can have all that the flesh desires, but on the narrow way the old thoughts must be taken away and a new heart received, and when this is done all that is displeasing to God must be put away. The true child of God will willingly put away all vanity and pride, and walk before God in true humility. Let the brethren especially so have their garments that they may be distinguished as brethren, even as the sisters who dress plainly. Though to some of them, humility also becomes a too heavy burden. Let us not say, "It makes no difference," for this is a representation of the evil one, and let us not be so willing to follow the flesh, but much more ready to follow Jesus.

After a short visit with John E. Brubaker, we had meeting in the evening, in Waterloo with Bro. Daniel Snyder. I spoke from Luke 24:13. The next day we had meeting in Berlin, where a goodly number were present, and I spoke from Jas. 2:1 concerning faith and works, referring to the faith of Abraham as an example, who was called the "friend of God." If we would be the friends of God our faith and our works must go together. In the afternoon we attended Sunday-school in Berlin, and there we also had a brief service. Three applicants for baptism received instruction from Bish. Weaver.

After this Bro. Woolner brought me to Breslau to Sister Burkholder's, and in the evening we had a meeting there. There was a good attendance and I spoke from John 3:16. Subject, "The love of God." After several visits I went home with Bro. Woolner, and we read and prayed together. I visited nearly all the ministers and many brethren and sisters during the first two weeks of my trip.

The Lord bless all the dear brethren and sisters whom it was my privilege to meet.

JOHN SPEICHER.

A VISIT.

On Wednesday, the 18th of January, 1888, Bro. David Hochstetler, minister in the Amish Church, near Smithville, Wayne Co., Ohio, and Bro. Isaac Mosser, who accompanied him from Orrville, went to Elida, Allen Co., Ohio. There Brother Hochstetler held several meetings in Salem, and in Schneck's Meeting-house.

On Sunday evening the 22d, he, in company with Bro. Christian Brenneman, arrived in our midst. In body we were partly strangers, but in spirit we were soon united and were ready to go forth hand in hand to work in the gospel vineyard.

On Sunday evening we proceeded to the Meeting-house, where an appointment had been made. We spent a very pleasant time together. Thus we had four meetings here. On Tuesday evening Bro. Hochstetler preached in the Meeting-

house of the Swiss Mennonite brethren near Bluffton.

Wednesday morning Bro. Hochstetler and my wife and I proceeded to Berne, Adams county, Ind., where Bro. Peter C. Steiner met us and took us to his home. Here we met also Bro. Christian Augspurger and had a very pleasant time together. There is a small Mennonite congregation here under the care of Bro. Augspurger. They have services every two weeks in their own houses. There is also a small Amish congregation here. They have a meeting-house and meet for worship every two weeks. Two young ministers have charge of this flock. We held several meetings together here and advised the little flocks there to do the same, and thus work together for the common good. Brethren, do not become discouraged when the cry is heard on many sides: "Lo, here is Christ, there is Christ;" there is still plenty of work left for you to do. May God add His blessing to this work, that many sinners may repent and be brought to the feet of Jesus.

Tuesday, the 24th, in company with Bro. Hochstetler, we proceeded to Allen Co., Ind., where in the evening we reached Bro. Eli Yoder's house, fourteen miles north-east of Fort Wayne. Here also we were almost entire strangers, yet we were received very hospitably, and we were soon united in the Spirit to work together. There is an Amish Mennonite church here with two ministers, Eli Yoder and John Luginbuhl. Wednesday the 25th, we had a meeting in their Meeting-house where we had a pleasant and I trust profitable time. From there we went for dinner to Bro. Lichty's. After dinner Bro. Lichty's son and wife conveyed us several miles to our Mennonite brother, Jacob Amstutz. We here found six members, but they have no minister with them. On the morning of the 26th, Bro. Amstutz conveyed us back to the Amish Meeting-house where we had a very pleasant meeting.

We took leave of our brethren here and also of our traveling companion, Bro. David Hochstetler. He intended to hold several meetings that had been appointed for him. On Monday following, he and one of the brethren Yoder or Luginbuhl intended to visit the Church in Howard Co., Ind. We trust that their labors there may not have been in vain. My wife and I went back to visit the aged Sister Amstutz, who is at present very much indisposed in body, but in the Spirit she feels comforted in the Lord. To these brethren and sisters I would say, Be steadfast in the Lord and in His word. I would further say to these brethren, that since it is pretty far and inconvenient for us ministers to reach you, and moreover since it is not good that you have no regular services, I would advise you to work with the Amish Mennonite brethren and worship with them.

Friday morning at 3 o'clock, Bro. Joseph Amstutz conveyed us on his sleigh to Fort Wayne, 14 miles distant, and at 7 a. m., we started for Lima, Ohio. Here we had to remain until 3 p. m., when we proceeded to Beaver Dam, from whence we drove home. We found our family all well, for which we feel deeply grateful to a kind Providence. C. P. STEINER.

Cranberry, Allen Co., Ohio.

OUR TRIP TO PENNSYLVANIA.

(Concluded.)

Friday, Oct. 7th, was a very fine and pleasant day, and we started early for Mellinger's Meeting-house, where the Conference was to be held. This Conference is the largest in the United States. There were ninety-five ministers and deacons present.

Many earnest appeals were made, much valuable instruction was given and all present were willing to abide by the teachings of the Gospel and the instructions of the fathers. Earnest pleas were presented referring to the importance of the Sunday school work, and that the churches should be diligent in teaching our doctrine to the rising generation. The proposition in favor of a hymn and tune book was adopted, and friend Joseph Elkhart made some excellent and encouraging remarks in support of our plain and non-resistant doctrine, laying much stress upon the necessity of teaching right views to our children, and also of having schools similar to those of the Friend's school, of which I gave some account in a former article. The Conference was profitable throughout and we trust its effect may not be lost.

We accompanied Pre. John Landis to his house after Conference and spent the night with Pre. Charles Hostetler, and enjoyed a pleasant visit with both of these brethren.

On Saturday, Oct. 8th, Bro. Shaum attended meeting at Stumptown, while I went with Bro. Hostetler to Landis Valley. The congregation was not large, but we had a pleasant meeting and it was my privilege to speak from the 6th chapter of Matthew, it being a preparatory service. After services we visited Bro. Long. He is 90 years old, very feeble, hard of hearing and almost blind. We had a season of devotion with him, which encouraged him. He appears to have a good hope, and looks forward to the day of his redemption.

We also visited John White, eighty years old, and very feeble. May God give him grace to put all his trust in Jesus and be saved. We also visited Sister Greider and met there Sisters Fanny and Maria Hess, both of whom had visited us in Indiana some years ago. Sister Maria is a deaf-mute and we could converse with her only by means of a pencil and paper. But we had a profitable conversation and spent the afternoon very pleasantly.

I staid all night with Bro. David Leaman and on Sunday morning communion services had been appointed at Landis Valley, where we had attended preparatory services the day previous, and there was a large congregation present. About one hundred and fifty participated. I spoke from Jn. 19:30, "It is finished," etc. After services I, with a number of others, made a visit with Pre. Adam Brenneman, two miles east of Lancaster, and in the afternoon met an appointment in the city of Lancaster. There was a large and interested congregation present and a number of ministers, among whom was Bishop Amos Shank, Bishop Jacob Graybill, of Juniata, county, Pennsylvania, Pre. Benjamin Hartzler and others. I presented some words of admonition suggested from the words, Heb. 12:1, and it seemed that the spirit of the Lord was in our midst, and we trust our words and the words of the brethren who also spoke may have fallen as good seed upon a well prepared ground.

Here I took leave of many dear brethren and sisters, and also of my daughter Martha, who had accompanied me from Bucks county, commending them all to the Lord, and visited with Bro. Isaac Wambold and family who is well known as a correspondent of the HERALD. They were at this time residing in Lancaster, but are now living in Waterloo Co., Ont. At Bro. Wambold's I met also Bro. and Sister Charles, Sister Kauffman, Sister Dohner and others. Bro. C. Henning, of Elkhart, was also with us there.

After a season of devotion with these kind friends we took our leave (Bro. Shaum, who had attended meeting at Stumptown with Bish. Isaac Eby, had now again joined us), and staid a short time with Bro. I. L. Miller, and about midnight we boarded the west-bound train and started for home, in order to be in time for the Indiana Conference on the succeeding Thursday. We had talked of making a stop near Wooster, in Wayne Co., Ohio, but time failed us and we must proceed. We regretted very much that we could not stop, inasmuch as we afterwards heard that a meeting had been appointed for us on Sunday. We hope the brethren there will kindly bear with us.

The details of the journey were, as they usually are, tiresome. We traveled along without detention and arrived in Elkhart at one o'clock on Monday night, tired, it is true, but well, and with hearts filled with gratitude to the Giver of every good and perfect gift, for His love and care and the many favors and blessings which He permitted us to enjoy.

We also return our sincere thanks to the brethren and sisters everywhere for the love and favors they extended to us. May God bless them all.

JOHN F. FUNK,
HENRY SHAUM.

A JOURNEY TO MISSOURI, ILLINOIS AND KANSAS.

(Concluded.)

Next morning, Sunday, we attended divine service in the school-house where we had first met in McPherson Co., and had a full house again. In the evening we came to Samuel Y. Yoder's. Next day we visited many friends, among whom were Christian Yoder's from La Grange Co., Ind. The dear sister has a blessed hope, God bless her. She has a desire to leave this tenement of clay and be with Christ. I would to God that all professors could have such a lively hope in Christ Jesus. In the evening I went to Sol. Swartzendruber who has lately been chosen to the office of a minister. He feels the great responsibility resting upon him, and desires to have the prayers of the church; for that "avaleth much." May the good Lord be with him and strengthen him in all his labors that he may proclaim the gospel truth in its purity and bring souls from the power of Satan unto God.

On Thursday, the 17th we attended a meeting at Bro. Jacob Stutzman's. Bro. John L. Miller was present and preached from Matt. 18. We remained with Deacon David Yoder all night. On Saturday the 19th we again had meeting in the Liberty school-house in the forenoon and afternoon, and then went home with Pre. Swartzendruber, and again had the pleasure of meeting Pre. D. Zook from Harvey Co., Kansas. Next day, Sunday, we had a meeting in the new Amish Church. The brethren here have erected a fine, substantial building. Brother Zimmerman opened the service and Pre. David Zook led in prayer, after which he preached from 1 Cor. 3, and was followed by the writer in German and English. Other brethren followed with remarks, after which we sang the hymn, "Take the name of Jesus with you." I went in the evening to Abram Hostetler's and had a pleasant time there. On Monday the 21st we had services in the Mennonite Church and I remained with Deacon John Hershberger's all night. On Tuesday Bro. Abram Hostetler took me to the Russian brethren. Those people are well adapted to frontier life. They get along very well, and the visit amongst them was quite interesting to me. In the evening we went to Andrew Troyer's, where some of the young folks had met, and had quite a pleasant time in singing and prayer. Next morning I was called to visit a sister who was very sick with lung fever. I remained with her until next morning. I was sorry to leave her, although she was some better, but duty called me, and I had to go. This was Thanksgiving-day, and a meeting was appointed for me at the new church. After meeting I took leave of the brethren, never perhaps to meet them all again on

this side of Eternity. It caused tears to flow when we thought of it. I went home with John Gunda and C. R. Miller and wife. Anna and Mattie Yoder also took leave here.

In the evening we met at the house of Samuel Yoder, where a goodly number assembled. We had a pleasant time in singing, exhortation and prayer. God bless the dear brethren here that manifested so much kindness to me while I was among them.

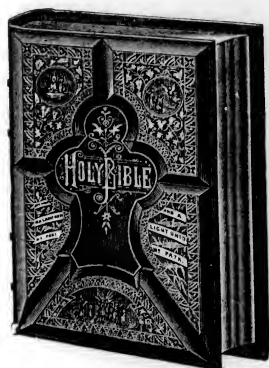
Next morning it rained, but Bro. Sam. Yoder and wife conveyed me to Reno Co., where we had services in the house of Bro. Noah Miller. We then went to Bish. Christian Borntrager. We had intended to visit more, but while visiting at C. Borntrager it blew up a regular Kansas blizzard, so we returned to Noah Miller's again. There had been meeting appointed at Bro. Miller's house for Sunday the 27th, but with the mercury to below zero, but a few were present. In the evening we went to the house of John Heding's and next morning we went to Hutchinson in company with Noah Miller. We then went to Newton, Harvey Co., where we were met by Pre. David Zook who conveyed us to his home. Next day we visited here in the neighborhood, and in the evening we met at the Mennonite Church-house. I here had to think of the words of the Savior when He said that one had bought five yoke of cattle, the other some land, and some had other work and therefore could not come. It was not here as in McPherson county. After church I went home with Pre. David Weaver, a Mennonite minister, where we spent the evening pleasantly. Bro. Weaver seems abundantly blessed in temporal things. Next morning we went to see Jonathan Miller, formerly of the Fork's Church, Elkhart Co., Ind. In the evening I went to Jonas Zook, and next morning took the cars at Walton for Lyon and Coffee counties. I was met at Hartford by Bro. John Miller, who took me to his house. Next morning I visited Isaac Stoltzfus, who as the readers have already learned through the HERALD lost his wife in Pennsylvania, she having been struck by a locomotive while crossing the track.

On Saturday I went to Dea. Joseph Stuckey and had a pleasant time. Next morning we had a meeting in a school-house near by, and in the evening I visited Bro. Peter Shrock's, where we had a very pleasant time in singing and prayer. Next day I went over to Coffee county and visited the widow of the late John P. King. She has a hard task to endure. May God bless her in her afflictions. In the evening we had another meeting at another school-house, and after services I went home with I. Stoltzfus again. The following morning Pre. Andrew Miller took me to the house of Pre. Joseph J. Borntrager, formerly of La Grange Co., Ind. After taking dinner with Bro. Miller he took me to

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GOING EAST—MAIN LINE, leaves.

No. 12, Night Express. 3.30 A. M.
No. 86, Way Freight. 4.45 "
No. 22, Mail. 6.00 "
Grand Rapids Express. 1.20 P. M.
No. 24, Acc. from Chicago. 8.35 "

GOING EAST—AIR LINE, leaves.

No. 2, Special New York Express. 12.45 P. M.
No. 8, Atlantic Express. 11.55 "
No. 4, Limited Express. 8.25 "
No. 28, Goshen train. 8.40 "
No. 82, Way Freight. 9.30 A. M.
Train G leaves Elkhart for Goshen 7.45 "
" E " Elkhart for Goshen 4.10 P. M.
" F arrives Elkhart from " 11.30 A. M.
" H " Elkhart from " 7.00 P. M.

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express. 12.40 P. M.
No. 25, Michigan Accommodation. 2.55 "
No. 1, takes Acc. car from Elkhart for intermediate points to Chicago.

Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio.
G. B. Wyllie, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 20th, 1887, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.

No. 4, Cincinnati & Indianapolis Ex. 7.47 A. M.
No. 2, Ind. & St. Louis Express. 4.36 P. M.
No. 8, Way Freight. 5.45 A. M.

GOING NORTH, leaves.

No. 1, Grand Rapids Express. 10.52 A. M.
No. 3, Michigan Express. 4.58 P. M.
No. 7, Way Freight, arrives. 7.50 P. M.
No. 11, " leaves. 8.00 A. M.

No. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago

CONNECTIONS

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. At Anderson Junction with C. C. & I. R. R. way for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.
OWEN RICE, Gen'l Ticket Agent.

O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

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Whole No. 367.

THE BLESSING OF SONG.

"What a friend we have in Jesus!"—
Sung a little child one day;
And a weary woman listened
To the darlings' happy lay.

All her life seemed dark and gloomy,
And her heart was sad with care;
Sweetly rang out baby's treble—
"All our sins and griefs to bear."

She was pointing out the Savior
Who could carry every woe;
And the one who sadly listened
Needed that dear Helper so!

Sin and grief were heavy burdens
For a fainting soul to bear—
But the baby, singing, bade her
"Take it to the Lord in prayer!"

With a simple, trusting spirit,
Weak and worn, she turned to God,
Asking Christ to take her burden,
As He was the sinner's Lord.

Jesus was the only refuge,
He could take her sin and care,
And He blessed the weary woman,
When she came to Him in prayer.

And the happy child, still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace unto a troubled heart.

—Selected by S. M. L.

Gap, Pa.

**For the Herald of Truth.
A WORD FOR ALL.**

Dear brothers and sisters, and readers of the HERALD OF TRUTH, unto you I wish the grace of our Lord and Savior Christ Jesus, who is the Giver of all things, who is able to save us from death and raise us up into life everlasting.

While I was reading an article in the HERALD, entitled, "Your Avenue of Escape," an earnest call to those who are yet out of the ark of safety—I was made to think of the lost condition of those precious souls which are traveling upon the forbidden path which leads to ruin and destruction, from which none can ever return, but will have to spend eternity in hell; yea, in darkness where there is weeping, wailing and gnashing of teeth; where the worm never dieth, and the fire is never quenched. It is indeed sad to see them all hastening on as it were, not thinking that their life is short and uncertain at the best.

Dear brethren, how earnestly should we be engaged in working for our Lord and Master, Christ Jesus, before whom we have promised to forsake these worldly lusts, and to be obedient unto God who has sent His holy Son into this world that the way of salvation may be opened for all, and who is able to carry us through these trials and afflictions which we meet in life's journey. We should put forth every effort that is within us, to save these precious souls. Let us remember that if we, in our weakness and by the help of God, save one of these souls, that we have saved a soul from death and have hid a multitude of sins. Let us be a light unto them, so that they can see that we truly desire peace and rest for their souls, that they may come out from among the world. Be a child of God and not serve the evil one; let our lights so shine that they can see that there is a desire in us for them. For if we by the help of God in our weakness and by walking in His presence as a light unto the world in doing and obeying His holy laws and commandments, and telling the sinner that Jesus loves their souls, and that He came into this dark and dreary world to take upon Himself our iniquities and that He suffered death and has opened the way of salvation for all, so that they can be saved. If we should save one of these souls from death, we would have gained more than the whole world.

"For what is a man profited, if he shall gain the whole world, and lose his own soul?" or, "what shall a man give in exchange for his soul." "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works," Matt. 16:26, 27. "He that converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins," James 5:20. It is not the will of God that one soul should be lost. He wants us all to come unto Him and find peace of soul. He is willing to forgive us our transgressions if we come unto Him and ask Him in faith, and with an earnest desire to find salvation. Whosoever cometh unto him he will in nowise cast out. Christ in Matt. 11:28, says: "Come unto me, all ye that labor and are heavily laden, and I will give you rest."

If we are burdened with sins and sorrows, struggling under a load of care, He invites us to come unto him and He will give us rest, relief and inward peace. So long as a sinner goes on in his unconverted condition, he feels condemned and is walking in darkness and not in the light of Christ Jesus. But at the moment that he is converted and becomes a child of God, he feels a great change in his heart and feels no more a condemnation in his conscience, but a promise unto life everlasting. When this darkness leaves: "Behold all things have become new!" There is more rejoicing over the repentance of one sinner than over ninety and nine just ones which need no repentance.

We should earnestly call unto those who are yet out of the ark of safety that they return before it is forever too late. When once the door is shut it will be forever closed. O brothers and sisters, let us take hold of this great and important work with a firm resolution to work while it is yet called to-day; for the night cometh when no man can work. Sinners, remember that God is not mocked, and that He also knows every thought that is within you. You cannot hide anything from him. Think of the sad and terrible condition in which you are standing. If death should meet you in that condition, (in an unconverted state) how terrible is the place where you will have to spend eternity; yea, with Satan and his angels, and you will be deprived of all the joys of heaven.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16. God did not send Jesus to condemn us, but to save us. Jesus has opened the way of salvation for me, and it is open for you. Jesus invites you to come. He loves your souls, but not your evil deeds. It is your souls that He longs to save. Hear him calling you; "Come unto me, all ye that are burdened and are heavily laden, and I will give you rest." He has indeed rest for the weary soul. He is standing before you and knocking at the door of your heart, asking you to let him enter in. Think of the judgment day! How can you bear the idea of standing before that great Judge in a lost state? no more to speak to your pious father, no more to

your sainted mother, never more to rest, but to be forever in misery. How can you so idly spend your time in this world when Jesus invites you to come? Do not trifle with your soul, but hasten to Jesus and seek rest for the weary soul, and travel no longer upon that forbidden path. Jesus invites you, and your Christian father and mother invite you to go with them to that heavenly Canaan, to share its joys with them. Let your sins be red as scarlet, Jesus will pardon you. Jesus has suffered for us all; He has opened the way to life for us all; He is the true bread of life. He once said, "I am the bread of life; he that cometh to me, shall never hunger, and he that believeth on me shall never thirst," John 6:35; "And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely," Rev. 22:17.

J. B. SHOUR.

Winesburg, Ohio.

For the Herald of Truth.

ARE OUR LIGHTS BURNING?

"Let your loins be girded about and your lights burning," Luke 12:35.

Dear brothers and sisters, are our lights trimmed and burning as they should be? Let us examine ourselves and have our lamps filled, ready and waiting till the bridegroom cometh. "And ye yourselves like unto men that wait for their Lord. When he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." Let us be watching and have our loins girded about, and ask Jesus to help us; for without Him we can do nothing. "Blessed are those servants, whom the Lord when he cometh shall find watching." We must keep our lights trimmed and burning, so that the world may see our "good works, and glorify our Father in heaven."

Dear readers, it is to be feared that there are too many (if I may be allowed so to speak) who have not oil enough by the way. If there be any such, go to Jesus at once and ask him to renew you and give you more oil before the midnight hour brings the Bridegroom. "Be ye therefore ready also, for the Son of man cometh at an hour when ye think not." Let us so live that we do not merely get to heaven ourselves, but also be instrumental in leading others on the way. Let our loins be girded about, and our lights burning, that we need not ask the question, Are our lights burning?

"We'll gird our loins my brethren dear,
Our heavenly home discerning,
Our absent Lord has left us word;
Oh! every lamp be burning."

EMMA HUBER.

Rimer, Putnam Co., Ohio.

For the Herald of Truth.

BURIED WITH HIM IN BAPTISM.

Romans 6:3, 4 and Gal. 2:12, are the texts in which the inspired apostle couples the idea of death with baptism. As to the kind of baptism here intended students of the Bible are not all agreed and the ideas presented in this article may not be entirely in harmony with the most commonly accepted theology. May these thoughts not mislead a single soul, but instead be a help to some sincere inquirer in finding the truth.

That baptism in the New Testament Scriptures does not mean one and the same thing—water baptism—wherever it is used, is clear from the following text: "Of the doctrine of baptisms," Heb. 6:2. Here the plural form of the word is used, and more than one kind of baptism must be understood from the form of the sentence. Baptisms are here classed with the principles (first principles) of the doctrine of Christ.

The Apostle Peter writes of the ark, "wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ," 1 Peter 3:20, 21. It was literal water upon which the ark floated and that rained down upon it from heaven. So this text gives us the idea of literal water baptism. This is no doubt the baptism that our Lord commanded the disciples to use when he said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father," etc., Matt. 28:19. Baptism with water is the kind of baptism that men can use and are commanded to use. This is one kind of baptism.

In the record which John the Baptist bore of the Savior, he said, "The same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost," John 1:33. This text with Matt. 3:11 and Luke 3:16 presents to the mind another kind of baptism.

When James and John came to Jesus with the request that they might sit, one on his right hand and one on his left hand in his glory, he said to them, "Ye know not what ye ask; can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized," Mark 10:38, 39. In speaking of this same baptism in Luke 12:50 Jesus said, "I have a baptism to be baptized with and how am I straightened till it be accomplished." This was his baptism of suffering.

No less than three distinct kinds of baptisms are clearly presented by the New Testament Scriptures—water baptism, Holy Spirit baptism and the baptism of suffering.

But the question for consideration here is, to which of these three baptisms do the texts, "Buried with him in baptism," (Col. 2:12) and "Buried with him by baptism," (Rom. 6:5,) belong? Let us conclude for a moment that they might belong to the baptism of suffering and reason from that position.

The apostle begins the 6th chapter of Romans with the idea of living separate from sin. Sin is inherently in man, and the apostle is giving a remedy by which the power of this inherent sinful nature may be destroyed instead of abounding along with the grace that God gives to those who believe on Christ. Sin must be brought into death; and how? The only way is by the way of death on the cross; So, to become dead to sin, we should know to what extent we have come into Christ. We have followed Christ, he would say to the Roman brethren, also to the Ephesians, even into the death on the cross. "Into the fellowship of his sufferings, being made conformable unto his death," (Phil. 3:10). So we that "were baptized into Jesus Christ (by the baptism of suffering), were baptized into his death. The water baptism of Christ did not bring him into death, but his baptism of suffering was baptism even "into death." So the water baptism of believers does not accomplish the death of the body of sin, but when we are "made conformable unto his death" by an actual crucifixion by faith of the old man of the body of sin we are "baptized into his death," and the old man (body of sin) is actually, (not figuratively) "buried with him by baptism (of suffering) into death." Then, "like as Christ was raised up from the dead by the glory of the Father" we arise (not figuratively but actually in the new man of our spiritual life,) and "walk in newness of life."

Many minds have been confused by the idea that a part of Rom. 6 and Gal. 2 is to be understood literally, or as having reference to water baptism, and the rest to be understood spiritually. This confusion is entirely cleared up when we take the position that the apostle had reference neither to a literal work nor a figurative work, but to an actual work through faith. Then it is not difficult to see that "baptism into death" is the baptism of suffering with Him by which our old man of sin is crucified and "buried with him by baptism into death," and in the new creature, "like as Christ was raised up from the dead by the glory of the Father," even so we also walk in newness of life.

When the apostle says, "Knowing this, that our old man is crucified with him" it would be difficult to understand from these words a literal act. He cannot

For the Herald of Truth.

PEACE AND LOVE.

mean that a person must be actually crucified, verse 6. Where then is the harmony in our reasoning when we go back to the three preceding verses, and claim a literal, outward baptism, a literal burial, a literal resurrection, in direct and intimate connection with a spiritual crucifixion and a spiritual death? The same difficulty is presented, taking a part as conveying a literal meaning, in Colossians 2. The apostle says, "In whom also ye are circumcised." But he states the actual meaning more plainly here than in Rom. 6, for he follows with a description showing the kind of circumcision meant. He says: "With the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Then follows the text, "Buried with him in baptism, wherein also ye are risen with him." This he also explains without a break in the sentence, by saying, "Through the faith of the operation of God." Let all these texts point us to an actual work by faith "through the operation of God" and there will be perfect harmony in all the texts of both Rom. 6 and Col. 2.

So long as in these grand texts, which will accomplish such a glorious work in man if rightly understood and applied, we see only a work that is to be accomplished by a literal outward act of man, we do ourselves the injustice of hanging before our eyes a veil against which we look and can see no farther, while beyond are hidden the glorious workings of God whereby we by faith are "crucified with him" (Gal. 2:20); are made "conformable to his death," have part in his baptism of suffering, are "buried with him by baptism into death," raised up from the dead by the glory of the Father, "walk in newness of life," and shall be also in the likeness of his resurrection. May the veil of man's own works be torn from our eyes, and the glorious inward working of God make us complete in Him, so that the life which we now live, we live by the faith of the Son of God who loved us and gave himself for us.

J. S. COFFMAN.

GOSPEL ETHICS.—Here are some precepts lying out upon the surface of things that we know comparatively little about:

1. Condescend to men of low estate.
2. Look not every man upon his own things, but also upon the things of others.
3. Be not wise in your own conceit.
4. Let each one esteem another better than himself.
5. Recompense evil to no man.
6. Let love be without dissimulation.
7. Love your neighbor as yourself.

For the Herald of Truth.

THE GNAT AND THE CAMEL.

"Ye blind guides, which strain at a gnat and swallow a camel." Matt. 23:24.

These words were used by the Savior in his denunciations of the scribes and Pharisees on account of their great wickedness and hypocrisy. He tells the people that they (the scribes and Pharisees) sit in Moses' seat, and whatever they bid them to observe that should they do; but as their own works were antagonistic to their words, they should only follow their words and not their works.

They were ambitious and did their works solely to be seen of men, and loved to be honored of men with grand and high sounding titles, such as Rabbi, and Master. He denounced eight woes against their great blindness, foolishness and hypocrisy, and declared that not only will they themselves not go into the kingdom of heaven, but they are also a hindrance to others from entering in; he calls them fools and blind guides who are careful to cleanse the outside of the cup and platter, but within they are filled with extortion and excess; they were like serpents, and a generation of vipers, full of uncleanness and unrighteousness, and doomed to damnation. They were very strict and punctual about small matters such as paying tithes of mint and anise and cummin, while the great, and more important matters of the law, they omitted. For although they were punctual to devote the tenth part of these herbs of small value to the service of the temple, yet they unwisely omitted the weightier matters of giving justice to all men, and having compassion to the needy, and faith in God; hence the Savior calls them "blind guides which strain at a gnat, and swallow a camel."

While they were very scrupulous about the presence of a little gnat in the water or beverage they drank, and would first carefully strain it out (it is almost universally admitted that the word "at" in our text is a misprint and should read, "strain out a gnat," etc., which will also correspond with the German, as well as with the revised edition,) they would without scruple swallow the great hump-backed camel, that is, commit great sins and glaring transgressions against which they were blinded.

Now let this teach us to deal justly with all men, showing love and compassion towards all, and piety and humility towards God. Let the religion we profess manifest itself from within, instead of being but an external observance, that we may be fully alive to the great and important question, whether we truly live in God and perform his will, or whether our religion consists only in vain and outward forms. This matter is sometimes tested when we see our neighbor commit some little fault in his weakness—when he has

H. G.

mote in his eye—and we try to magnify his faults and shortcomings, and perhaps rejoice in them, while our own vision is dimmed with a beam in the eye; while our brother may have swallowed a gnat, we are opening our mouth and swallow the great dromedary, as blindly as the Pharisees, by spreading an evil report among all our kindred.

Sometimes these little gnats are not even discernible to the naked eye, existing only in the imagination, and the water, for fear it is contaminated with the little insects is strained before the draught is taken; so the camel is sometimes petted, and groomed and fattened before the quadruped is swallowed. For who does not know of the Christian professors who are as strict and self-righteous in the outward forms of religion as were these identical Pharisees? All these formalities must be strictly observed, while they have not any scruples in the least against raising a scandalous warfare against their neighbors, against seeing a brother at law, against taking an oath, or going to the battle-field to engage in carnage and blood-shed, and take the life of their enemies, or to take a hand in almost any of the great evils that God's word so strictly forbids. Picnics, and festivals, and dances, and theater performances are all patronized by many of these camel-eaters, while these same professors would blush to face their salaried minister had they neglected to pay him tithes for reading to them his sermons on the Sabbath-day. Would not Christ say to such, "These things ought ye not to have done, and also leave the others undone?"

They would doubtless blush—if they were compelled to attire their bodies with the plain apparel the scripture enjoins; to stoop and wash their brethren's feet; to greet them with the holy kiss. These plain commands they ignore, while the vain formality of baptizing little innocent infants, they regard as of the utmost importance. They strain out those points of God's law that does not suit their vain ideas, while the unclean camel they swallow with an apparent relish.

We sometimes find persons who would not dare to steal a cent from a neighbor, but they have the audacity to cheat him out of many dollars in a business transaction, and not feel the least guilt about the matter. Or they might have an abhorrence against telling a direct lie, yet they will freely art lie and also conceal the truth perhaps a hundred times for the sake of gaining a few dimes. They may be apparently honest to your face, yet in a thousand ways they would take the advantage of you without dreaming in their blindness that in all these matters they are only straining out the little gnats but swallow greedily the ponderous camel, head, hoofs and all!

Finally, in waging a continuous warfare against some particular evil to the neglect

of all others, the camel will walk in at the open door, unobstructed, while we are fighting the gnats in some other person's back yard. Every man to his tent!

A. METZLER.

OUR WEIGHT.

"Thou art weighed in the balances, and art found wanting." Daniel 5:27.

Dear readers of the HERALD OF TRUTH: If we want to gain the victory and the crown of glory, we must weigh something when put in the gospel balances. In our natural state we find ourselves light and wanting. And if this is our case, what is the most necessary for us to do? It is necessary for us to come to the Lord and ask him to cleanse us from all our unrighteousness and iniquity, for then only can we begin to gain in that weight that will bear down on the gospel balances. Just so long as we do not try to weigh anything in those balances, or in the word of God, we are not making headway in Christian life.

If we want to be children of God let us set our "light upon a candlestick" and let it shine before the world, by being true and faithful laborers in the vineyard and bring forth fruit abundantly. Let us humble ourselves therefor under the mighty hand of God, that he may exalt us in due time, casting all our care on God; for he careth for us. Let us take the words in view that Paul wrote in his first Epistle to the Philippians 2:14, 15. "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world."

O, how often we Christians get out of patience and get to grumbling about things that concern the good Lord. Sometimes Christian professors grumble about the weather if it is a little too wet or too dry, and in thousands of other ways. Let us weigh ourselves and see how it is with us. If the Lord were given to grumbling, He would have to grumble at us all the time. Men are thus often stumbling blocks to those who have not come out on the Lord's side; they only drive them out into the wilderness.

O let us be careful in our Christian life; let us be more earnest in bringing those lost ones to the light that build up the Church of God, that our names may be written in heaven. O what a joy will it be among the angels, if we can bring in the sinners to the fold of the good Shepherd, that they become true and faithful Christians. But to do this we must be true and faithful first before we can bring sinners in; we must have the necessary weight first, before we can work for others. But remember, that God will not give

weight to an impatient man; or to a selfish man; or to an ambitious man. We often wonder why Christian professors have not more power to bring in those outsiders. I say, it is because we go to the house of God with empty buckets. If we go into a field full of laborers that are thirsty and they see we have no water in the bucket they would not ask for a drink. That is the way with Christians, if they go about with empty hearts, not having their hearts filled with that good Spirit, those thirsty starving souls will not come to us to get filled because we have not any more than they have.

Let it ever be God's glory, and not our own, that we seek. When we get to that point, how speedily the Lord does then bless! Then the measure of our blessing will be full. Do you know what heaven's measure is? *Good measure, pressed down, shaken together, and running over.* If we have our hearts filled with the word of God, how is Satan going to get in? How is the world going to get in? For heaven's measure is good measure, full measure, and running over. When we get this fullness, we have something which will give weight to our spiritual being, and we can win souls to Christ. Have you this fullness? If you have not seek for it. God put us in this world to glorify him and to testify for Christ Jesus. He wants us to shine in the darkness of this sinful world as lights.

Turn to the sixteenth chapter of John, thirteenth verse, and read: "Howbeit, when He, the spirit of truth is come, He will guide you into all truth." If we are not guided by that spirit we are always found wanting. My beloved brothers and sisters we know that there is no joy above the joy of a true child of God. There are to-day too many doubting Christians, we read in Romans 14:23. Where Paul says: "He that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith is sin." How many Christians are there to-day who, just as soon as anything comes before them that they cannot just exactly understand or see that way they begin to doubt: O, brothers and sisters, have faith; so that the Lord will not come to us, as he did to Peter, and say, "O thou of little faith, why doubtest thou?" The faithful friend, the Holy Spirit, tells a man of his faults in order to lead him to a better life. There is a class of people that does not like this part of the Spirit's work.

Do you know why? Because He convicts them of sin, and they do not like that. Self conceit is becoming the overpowering sin among Church members. We see some of our church members to-day, if the preacher does not suit them, just right, or his sermon is not just as they think it ought to be, some one will say: I will never go to hear that man again. Another will say: Well, I will go once or twice yet; and if he does not do better, I

will not go any more. My dear readers, let us have patience with one another; let us love one another; let us have the love of God shed abroad in our hearts, for then only can we bear weighing in that balance.

When a man who has been living in sin turns from his sin to God with all his heart, God's love is ready to meet him right there. God has so loved us that he is ready to meet the worst sinner in the world, and so long as we have no peace among us we will not have much power over the sinners, and that long we will not have anything like a full measure of joy. Where there is love and peace among the children of God there is joy. Even the angels of God will rejoice with us in heaven. If the whole church of God would live as the Lord would have them live, Christianity would be the mightiest power this world has ever seen. It is the low standard of Christian life that is causing so much trouble.

Peter in his second Epistle 1st chapter, writes: "Give all diligence; add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Now while we know these things and do not take them to heart, are we prepared, when our Lord will come to weigh us in the balance? No, we will be found wanting. O let us work earnestly and more faithfully.

A great many people think that unbelief is a sort of misfortune, but do not know that it is the damning sin of the world to-day. There would not be a drunkard walking the streets, if it were not for unbelief; there would not be a harlot walking the streets, if it were not for unbelief. It is the germ of all sin, and yet we find so many men that want to be Christians who are entangled in this sin. We are to be unpotted from the world, but if we follow and help to keep up those sin cursed pleasures, where is our weight? I say it is very light indeed. Our lights are not burning and we are nothing but stumbling-blocks in this world; we are keeping other poor sinners out of heaven and ourselves too.

Let us come out on the Lord's side boldly and work for him, so that we can gain the full weight. The Gospel has not lost its power; it is just as powerful to-day as it ever was. Let us grasp for this power. We are to be the temple of God, but we cannot be it any other way but to be of one heart and one mind. Let us pray as David did in Ps. 51:10: "Create in me a clean heart, O God; and renew a right Spirit within me." If we do this we

gather treasures in heaven which are everlasting. May the grace of our Lord Jesus Christ be with every reader of the HERALD OF TRUTH.

G. W. NORTH.

EMANCIPATION.

A glorious work of emancipation was performed in 1863 when the shackles of a natural bondage were struck from three millions of human beings. When we think of their sufferings it is no wonder that the poor negroes sang songs comparing themselves to the Israelites in the bondage of Egypt, and rejoiced in the triumph of their redemption. But when this "relic of barbarism" has been eradicated we must not suppose that we have freed ourselves from slavery.

There exists to-day in our country a slavery a thousand times worse than any human bondage. "Whosoever committeth sin is the servant of sin." Ask those who have drunk the bitter depths of vice and their testimony agrees that sinful habits bind more firmly than chains of iron. Time and wear may sever a chain of iron, but these only serve to make a chain of habits more binding. Nor does sin exist in only one form. If it did it might be more easily overpowered. But human beings may become the servants of sin in a great many ways.

That hideous monster intemperance parades the earth at the head of a vast army of slaves, whom he has bound to his service. This beastly form need not be described. He walks abroad and all who wish to do so may behold him as he is. Yet, hideous as is his aspect, thousands trifle with him, follow him, till at last they can not break away.

Perhaps not less hideous although less public is sensuality. Those who are acquainted with life in our cities have some idea of the number of victims claimed by passion.

But the one term which embraces within it more ideas of bondage than any other is the tyranny of custom. It is necessary and proper that we do to a certain extent follow the dictates of custom; yet, looking at it in the abstract, fashion is one of the most enslaving of vices and the most difficult to master. The difficulty lies principally in placing a limit beyond which it becomes wrong to follow fashion. Our ancestors wore what are generally termed "knee breeches," but for obvious reasons it would be absurd to assert that therefore we should do so also. We however in this case follow the custom and wear our trousers long. We might continue and enumerate many examples of customs in which we differ from our forefathers for the same reason. But to follow this thread of argument to its end, and

say it would be right to follow all the fancies of fashion, would lead to an opposite extreme no less absurd. Hence the difficulty in striking a proper medium.

But fashion extends far beyond dress. To it a multitude of vices owe their maintenance. It is fashion that upholds inebriety and as long as drinking remains in fashion, all the legislative enactments in the world cannot prevent it. Get the demon alcohol to be universally regarded as such by the masses of the people and intemperance will writhe in its death throes. It is fashion that causes young men to defile themselves with tobacco, and when we see old men of threescore and ten still addicted to its use we may see what an enslaving habit it is.

But, thanks to an all-merciful God, a redemption has been provided from all these forms of bondage. The royal proclamation has been issued and it emancipates, not one particular class or race, but all who will accept its provisions. "If the Son therefore shall make you free ye shall be free indeed;" and the Son has made us free. He has purchased our ransom with his own life and presented it to us as a free gift if we only accept it. How foolish then, to serve that old master sin when the Lord of Paradise himself says, "My yoke is easy and my burden is light."

CHRIST CRUCIFIED.

We often read that our Lord was crucified. What was he crucified for? Did he suffer that awful death to save us in our sins? No. What then? To save us from sin. How often we crucified our savior by not heeding his voice! O sinner, do no longer grieve your Lord. Think how often he has called you and is still calling you to give up your sinful ways and live for him, why do you not heed his call and come? Come now, for now is the accepted time, to-day is the day of salvation. Some may think to live a Christian would be a hard life. But a true Christian will not find it so.

You will indeed have to give up all worldly pleasures, but there is a pleasure in living for Christ that surpasses all worldly pleasures. Those who follow worldly pleasure, if they do not repent, will find in the end that their joys are past. While the pleasures of the Christian, if he is faithful, will be increased in the end. I would again say to the unconverted: Do not refuse to give your heart to Jesus, for the longer you wait the harder it will be to yield to his call. Come before his loving Spirit ceases to strive with you. My advice to the sinner is, "Repent and believe on the Lord Jesus Christ." Your friend in Christ.

LIZZIE L. BRUBAKER.

Leonard, Mo.

For the Herald of Truth.
GIVING OF ALMS.

I see many interesting subjects, in the HERALD and feel it a duty as well as privilege also to attempt to present a few thoughts on the subject of giving of alms. The Savior, in his wonderful Sermon on the Mount, Matt. 6:1, in regard to his subject, speaks as follows: "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven." We know that alms are gifts to the poor. Now we as a non-resistant church want to live and work in such a manner that men may properly call us a Christian church. But if we are not Christ-like in our nature we have not the love abiding in us as we should have, God has created man for a noble purpose, with reason above the beasts of the field. We are to be the image of Christ himself, and he has placed us beings in this world on probation that we may partake of his likeness. Why then should we not love our fellow-men as ourselves even as Christ did?

Those poor despised beggars on the streets are God's children as well as we, and, dear readers, perhaps they often pray to God for us. If they pray for all mankind they surely mean us too. Then how can we who have been enlightened and have tasted of the sweetness of the life in Christ pass them by without giving them alms? And when we do give alms we must not sound a trumpet like the hypocrites do that we may have glory of men, for to God belongs all the glory.

We should always be glad that we can find an opportunity of serving God by lending a helping hand to the poor and by ministering to their wants. If we can make a poor invalid happy by providing something that will add to his or her comfort we should do it to the glory of God, and not sound a trumpet by saying to the world: I have done so and so; for by so doing we have no reward of our Father in heaven. Jesus himself tells us plainly that we are not to do our alms before men to be seen of them. If we can find an opportunity of giving alms we should gladly do so, but rejoice in God that he has blessed us with earthly goods that we can give alms to our fellow-men.

We should serve God with all our soul, with all our strength, and with all our mind and love our neighbor as ourselves. If we have no alms to give we should share the "bread of life" with them that are in need by telling them of that great gift of God, eternal life through his Son. Oh what a precious gift is eternal life! We can even rejoice at the very thoughts of living forever with Jesus and those who have long preceded us to the Promised Land. Dear reader, if you have not yet covenanted with God, think of the solemn declaration that the only wages you can

receive for your life's work is death; not only a natural death but eternal death and banishment from God. Let us then be careful how we live and try by the help of God to be shining lights in the church of God and try to persuade others to come to Christ. By so doing we will add stars to our crown of rejoicing; for we may save souls and thus cover a multitude of sins. Yours in Christ.

MARTHA BARKLEY.
Burton City, Wayne Co., Ohio.

For the Herald of Truth.
WHY NOT LIVE FOR JESUS?

Dear readers of the HERALD OF TRUTH, by the help of God I will endeavor to write a few lines. I fear sometimes we are all too careless in regard to this important work, for when we read the blessed Bible we see so many precious promises that God has given us. In John 14:2, 3 we read: "I go to prepare a place for you, that where I am there ye may be also." Oh what a blessed thought for the children of God, that, if they live at the foot of the cross we shall be blessed and that where Christ Jesus is there we may also be and be made happy through all eternity. But alas! how sad indeed when we look around us and see near and dear friends that have never set their faces toward that beautiful mansion that God has prepared for all who are washed and forgiven.

We should be more earnestly engaged in the service of our heavenly Father who has done so much for us. But what are those of us who have accepted Christ as our example doing for him? Let us be faithful and true to our Savior, ever striving to be bright and shining lights to the world that some poor sinner may see the beauty of living for Jesus and may turn before it is forever too late.

I feel an interest in the welfare of every soul and I am often made to feel sad to see how carelessly and indifferently some poor sinners are living in this world, as if there was no God to fear, nor hell to shun. Time is fast hastening away and we with it, and sooner or later we will be called to leave this world and Oh how sad indeed if we were to hear that sentence: "Depart from me ye cursed into everlasting fire prepared for the devil and his angels. I never knew you." But how blessed to hear on the right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I feel to say with the poet:

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

LEAH H. HORNING.
Shambaugh, Iowa.

For the Herald of Truth.
TO THE YOUNG AND THE UNCONVERTED.

Dearly beloved young friends and fellow travelers to eternity, let us stop for a moment and consider what we are doing, or in other words, on what road we are traveling. Just now is the time for us to think about this matter, because of the very opposite destinations at which we may arrive by taking either one of the two roads before us. One of these is the broad road. It leads to death and all the horrors of the "blackness of darkness." The other is the narrow way which leads to life and all the exquisite enjoyments of the world of light and glory. There is no time for procrastination until after death, for at death's door our eternal destiny is sealed. There is no repentance in the grave; judgment alone will follow. Now is your time, dear friends, for now is the day of grace, to-morrow is more than we deserve, and besides it is not promised us. We can only hope to see it.

If we would have true and satisfactory pleasure, such as leaves no regrets and heart-aches we must direct our course upon the narrow way. On this way we have continually a lamp to travel by—a lamp to our feet and a light for our pathway, and which, as we travel farther and farther onward, becomes brighter and brighter, showing the way farther and farther ahead.

I beseech you all, dear unconverted friends to give your hearts to God and follow in the footsteps of the blessed Savior; for He is the Way, the Truth and the Life, and no man cometh unto the Father but by Him. Rest assured that no regret will ever fill your heart for having chosen this narrow way, and at the end when you arrive at the "great white throne" you will be filled with joy unspeakable.

Think on the other hand of the wretched state of him who follows the broad road when he is about to plunge into the vast and bottomless unknown regions of darkness. Instead of joy there is despair, instead of calmness there is fear, instead of peace there is trouble, instead of increasing light there is deepening gloom, instead of happiness there is indescribable wretchedness.

Do not look upon the apparent visible disadvantages into which religion seems to place you in the world, and the little buffeting and mockery you will have to endure. As Christ has taken your guilt upon Himself and paid for it with His blood, so also should you now suffer these things for His sake, for He endured the cross, the reproach, the shame and wickedness of the world for your sake. All this He did that you might have access to the tree of life and to that rest which remaineth for the people of God.

Let us do like Mary of old did and wish her choose the better part which shall no

be taken away from us. A soul is worth more than all the riches of the world, hence we will gain by giving up the world and accepting salvation. It is free for all, without money and without price; for Jesus paid it all. May the blessing of God rest upon all the dear readers.

E. H. HUBER.

New Providence, Pa.

For the Herald of Truth.
SUNLIGHT.

Dear readers, have you ever considered the benefits of the glorious sunlight. It is one of the most wonderful, cheering and useful of all the gifts of God; it was called into being on the first of the six days of the Creation by His voice: He said, "Let there be light," and there was light. We get so accustomed to sunlight, that we think it will always exist. When we have performed our daily duties of life and retire to our night's repose, we do not know whether we will ever be permitted to see another return of the sunlight, for Christ says, "For ye know not when the Master of the house cometh; at even, or at midnight, or at the cockcrow, or in the morning." Mark 13:35. I often have to think it is a wonder that God still permits the sun to shine on this overflowing wicked world of ours. May we be so led by the light of gospel, that when this earthly sun refuses to shine forever, our hearts will be filled with the glorious rays of the sunlight of His Holy Word which will be a lamp unto our feet and a light unto our path, and will lead us to the realms of endless days in Eternity.

It is a sorrowful scene nowadays to see so many thousands of precious souls on the broad road that leads to destruction. It is sad to see so many people take the fashion magazine for their guide instead of the Word of God, which will stand throughout all Eternity. The vanities of this world are but as filthy rags, and cannot enter the gates of heaven in the final judgment day, where we must all appear to give an account of the deeds done in the body whether they be good or bad. Oh! let us watch and pray that we may not be led astray, and try to keep our lights burning that others may see the necessity of coming to Christ, and be led out of darkness into His marvelous light. May we all meet in heaven is my wish.

"What glory gilds the sacred page;
Majestic like the sun?
It gives a light to every age,
It gives, but borrows none."

"My soul rejoices to pursue
The path of truth and love;
Till glory breaks upon my view
The brighter worlds above."

ELLA H. BRUBAKER.

Ohio.

For the Herald of Truth.
TO THE UNCONVERTED.

Dear unconverted friends, a few words, I hope, will prove a benefit to you. Did you ever solemnly consider the time you have wasted in living for the world and its vanities? Do you realize that if you only lay up treasures on earth, you will only receive for your reward eternal punishment, but if you lay up treasures in heaven you shall inherit eternal life? If you have Christian parents, there is nothing they desire so much as the salvation of your souls, and oh how you grieve them when you turn a deaf ear to their entreaties. The Savior is also pleading for your souls. Do not harden your hearts when the gentle voice of Jesus is pleading with you.

Listen kindly to your friends when they warn you to turn from your evil ways, for they are friends indeed, who are interested in the salvation of your precious souls. If you never disobey the slightest wish of your parents or any of your Christian friends, you will never be liable to follow the ways of wickedness.

The love of obeying my parents was one of the chief reasons of giving my heart to God in early youth. When I arrived at an age when I knew good from evil I also felt inclined to follow the world and its lusts. New temptations were thrown around me every day, and each time that I yielded I took a step on the downward road to ruin, which was contrary to the will of my parents. Thus I was in continual trouble. I did not like to disobey my parents, but the world and its attractions seemed pleasing to me and I felt inclined to follow them. But thanks be to God, the good instructions of my parents and the pleadings of my blessed Savior caused me to realize that my ways were evil. I knew that if I kept on in this way my heart would become hardened and I would no more care whether I respected the feelings of my Christian friends or not. I then resolved to give up my sinful ways and turn to the Savior, who is able to cleanse us from all sin. I am thankful to my heavenly Father that I yielded to his call when I did. I have never regretted it, but am sorry that out of eighteen years of my life only two have been spent in the service of God.

Dear souls out of Christ, I earnestly plead with you to turn to your savior who is willing and able to accept you at any moment. Don't wait until you are better, for there is danger that you will never come. You may wonder who is thus speaking with you. It is a young friend who is interested in the work of rescuing precious souls from eternal destruction. May God add his blessing to what I have written is the prayer of. A YOUNG SISTER.

AN IDLE life and a holy heart is a contradiction.

THAT WHICH IS NOT LAWFUL TO DO UPON THE SABBATH.

The New Testament gives a good idea of what things are unlawful to do on the Rabbinical Sabbath. We name here but a few of the other things that, according to strict Oriental orthodoxy, are not to be done on the day. Coins, or currency of any description, cannot be touched, much less carried about the person. In walking outside of a walled city, not even a handkerchief could be carried in the pocket, for that would be bearing a burden. The handkerchief may be tied around the neck or body, provided the knot can be untied with only one hand. No sealed letter could be opened. Writing in any shape is out of the question. The Sabbath toilet must be attended to on Friday, as no soap can be used, nor nails pared, neither hair trimmed, on the day of rest. No knife can be handled. Of course, it is well known that no fire can be kindled or lamp lighted after sunset on Friday. A Sabbath day's journey is limited to about three-quarters of a mile; beyond this no one should walk. Riding of any kind is excluded. No flower can be plucked, or fruit picked; not even those that fall to the ground can be used. One who got buried under ruins might be dug out if alive; but should he die, the body must not be moved until after Sabbath. Sickness also has its restrictions. For toothache, vinegar might be put in the mouth, on condition that it is finally swallowed; to throw it out is not lawful. For sore-throat, no gargle can be used, for that will be too much like work; but the liquid, if harmless, may be taken into the mouth, and gradually allowed to go down the throat. It is of such a Sabbath that the rabbis repeatedly declare:

"If Israel would only keep one Sabbath according to its order, the Son of David is sure to appear." No wonder that some of them tried hard to keep the day "according to its order." For example, "Rabbi Gamaliel's ass happened to be laden with honey and it was found dead one Sabbath, because he had been unwilling to unload it on that day" (*Sabbath*, f. 154, c. 2). All these laws are solemn enactments strictly enjoined on the faithful. The transgressor, in some instances, is flogged; in others, fined; but in every case, if done willfully, he is adjudged as much a breaker of the fourth commandment as the one mentioned in Numbers 15: 32-36. He is worthy of death; nothing but his life could atone for his sin; and therefore the fanatics contrive "how they might destroy him" (Matt. 12:14).

E. Isaac, in S. S. Times.

WHEN a man dies, people generally inquire what property he has left behind him. The momentous inquiry which seals his destiny is: What good has he sent before him?

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, Asst. Editor.

March 15, 1888.

Entered at the Post Office at Elkhart, as second class mail matter.

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TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "Dec. 88," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

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Home Seekers' Excursions to Kansas, Nebraska, Texas, Arkansas, Minnesota and Dakota, will be given by the L. S. & M. S. Ry., on specific dates in March, April, May and June. The price, one fare the Round Trip, good to return in 30 days. The exact days will be advertised. Write for or call on the undersigned for particulars.

G. B. WYLLIE, Ticket Agent.
Elkhart, Ind.

BRO. L. B. HERR, 55 and 57 N. Queen St., Lancaster, Pa., keeps on hand our Sunday-school Books, Question Books, Bible School Hymns, Bibles, Testaments, and other books. Our patrons in that vicinity may purchase there, and save both time and shipping expenses.

OUR SUNDAY SCHOOL QUESTION-BOOKS have been used by many Sunday-schools with good satisfaction, and the demand for them has necessitated the printing of several editions already. We have just issued a new edition of Bible Class Question books, and have now a full supply of the entire series, and hope our brethren will make use of them in the different schools.

In the Bible Class Question Book the lessons are taken from the Old Testament, and are intended for the older and more advanced classes. In the Intermediate Question Book and the Primary Question Book, which are intended for the younger and less advanced classes,

the lessons are taken from the New Testament. In all these books the principal historical events, in a large measure, are given, and the doctrines of our faith, as well as the practical duties of Christian life are drawn from them.

The Infant Class Question Book, is written in simple style, with easy questions, 62 lessons, also drawn from the New Testament and is a very excellent little book for the little ones. These books are entirely non-sectarian, and may be so used in such a manner as to make the school very interesting.

The prices of these books are as follows:

Bible Class Quest. Book 80 lessons,	per copy 20 c;	per doz. \$2.25.
Intermediate " " " 15 c;	" "	" \$1.70.
Primary " " " 10 c;	" "	" \$1.15.
Infant " " " 6 c;	" "	" \$.70.

Mennonite Pub. Co.,

Elkhart, Ind.

Also to be had of L. B. Herr, No. 55 and 57 N. Queen St. Lancaster, Pa.

SUNDAY-SCHOOL PAPERS.—Our four-page Sunday-school paper, Welcome Tidings, contains excellent reading matter for our Sunday-schools. Its contents are for the instruction of both young and old. It will be furnished weekly, so that schools which desire it, can give a paper each Sunday, or they can give it only every other Sunday as they may prefer. New numbers will be issued during the summer so that schools can commence this spring where they left off last fall. For instance a certain school may have last summer used the numbers from one to ten. This school can now begin with No. eleven. Another school may have used the numbers from one to fifteen. This school can begin this spring with number sixteen and so on. The paper costs, 10 copies for 5 cents; 20 copies for 10 cents; 100 copies for 50 cents. We publish them at this low rate, hoping all our brethren who use papers in their schools will supply them with the Welcome Tidings. Sample copies free.

WORDS OF CHEER.—The children's paper, "WORDS OF CHEER" has taken a decided step upward in the number of its subscribers and now visits regularly many families of our own church as well as those of other churches. It is also an excellent paper for monthly distribution in Sabbath-schools and can be used with

"Welcome Tidings." Single copies 25 cents per year; or when 100 or more copies are sent to one address, 10 cents. Sample copies free.

LETTERS TO A YOUNG CHRISTIAN.—In response to a short sketch which we gave in the HERALD some time ago of this valuable little book, "Letters to a young Christian," a number of orders have come in for copies of the same. Our ministering brother, J. Shenk, of Allen county, Ohio, sends us the following testimonial by request:

"Dear readers of the HERALD:—I am glad that the editor of our paper has made public mention of the little book, 'Letters to a young Christian.' I have read this book with much interest, and would advise every brother and sister in the Church to read it."

The price of the book is 40 cts.

THE ENGLISH MARTYRS MIRROR.—Copies of this excellent work may still be obtained by all who have not yet purchased. The book should be read by every member of the Mennonite church.

For the interesting account of Stephen Grellet's visit among the Russian Mennonites, in 1819, we are indebted to the kindness of Friend Joseph Walton, of Moorestown, N. J., Editor of "The Friend."

TO OUR READERS.—We feel truly grateful to our dear readers who have so ably assisted us in our work by their contributions. We have also received many words of encouragement from our patrons for which we feel very thankful. And now, as the long winter evenings are again leaving us, and bright spring days with spring's busy hum of reanimated nature are upon us we hope our kind friends will not forget us, but will continue as often as time permits to send in items and articles suitable for our columns, and thereby do good, not only to themselves, but also to others.

CONFERENCE NOTICES.—We would be glad to receive notice from every conference district stating the time and place of conference in each respective district, so that brethren who desire to visit one or more of the conferences may know when and where to go. It is highly profitable to the Church for the brethren to visit

conferences other than the one in their own particular district, for to work the most successfully for the upbuilding of the Church, it is necessary that there be a uniformity in the work and this can best be gained by attending each other's conferences. This just brings to our mind also the fact that a General Conference of representatives from all the churches would be a benefit to the cause. How would it be if every conference this spring would take this subject under consideration, and get, at least the views of the ministers and bishops on this subject. We believe it would be a grand thing for the ministers from the East and West and North and South to meet together and counsel upon the important work of the Church, and the best means to enhance and extend the usefulness of the Church.

SEVERAL years ago, Basel Stephanoff, a native of Macedonia, in European Turkey, came to this country to learn the English language, and become acquainted with the religion and institutions of our country. He visited Elkhart, and spent some time there, visiting different churches and preaching at different places. He afterwards returned to his native home, and we give here a letter recently received from him, which we feel sure will be of interest to our readers:

MONASTIR, Macedonia, European Turkey, Jan. 31st. 1888.

Beloved Bro. in Christ, permit me to thank you for the kindness of sending to me the Herald of Truth. I am much interested in it. It contains articles that are full of encouragement and truth. May God bless you in your work of faith and love.

Our work goes on nicely. I have four other missionaries from America with me, and expect soon to support one or two natives. We trust in God for all that we need. So far the Lord has not forsaken us. Although I have passed through many fiery trials, the grace of God was sufficient and the cross a protection and hiding place, for me.

Last Sunday morning (Jan. 29th) I preached from Acts 17, "The unknown God." I had two hundred hearers at my home. The subject was especially about God, nature and the Bible. In the evening the missionary that is with me

preached from Gal. 3:18. The people were much interested. Praise ye the Lord! that once more the truth, once delivered to the saints is preached in this dear old Macedonia. I hope that all your family is well. I am glad to see your work so prosperous. Could you send me a copy of your new book, "Martyr's Mirror?" * * * * Continue to send the Herald. We expect soon to publish a magazine on the faith, but we don't know whether the Turkish Government will give us liberty to do so. With fervent love and regards I am yours.

BASEL STEPHANOFF.

THE EMPEROR OF GERMANY DEAD.—Emperor William, of Germany, after a comparatively short illness died on the 9th of March, at the advanced age of about 91 years, having been born in 1797. He was one of the greatest monarchs of his time, but he had to succumb under the icy hand of the grim monarch, death, and now, he is placed on a level with the poorest subject in his empire. His body will soon return to the dust and his soul will have to appear before the great and impartial Judge; there to be rewarded according to the deeds done in the body, the same as all the rest of mankind. When we shall appear before that tribunal the momentous question will not be asked whether we were great in the eyes of the world, but whether we have been humble and obedient servants of our Lord and Master.

TRAPS OF DESTRUCTION.—Montgomery Co., Pa., has 250 places for the sale of intoxicating liquors. The Weekly News says this is a decrease of about 30 since last year. The high license has driven some of the liquor dealers out of business. What a blessing if they could all be driven out; 250 traps of destruction in one county to decoy the boys and young men into habits which will ruin men, mentally, physically, morally and spiritually, and destroy them body and soul—the thought is heart-rending! The souls of our young men are precious, and we cannot afford the waste.

MOVING TO COLORADO.—A good many of the Russian Mennonite brethren are moving to Colorado this spring from different places in the West and Northwest.

Land is cheap, the soil productive and the climate healthy. They are settling in the vicinity of Yuma. We hope they may find pleasant homes and be blessed with prosperity both temporally and spiritually.

BRO. J. S. COFFMAN has just returned from a three weeks' season of work in the Church—in Illinois and Indiana. We trust that his earnest efforts for the upbuilding of the Church and the dissemination of our faith among all classes may be richly blessed of the Lord, that many may be brought to a saving knowledge of the truth.

BRO. DANIEL COFFMAN, of Rockingham Co., Va., has taken a position in our establishment, and has moved here with his family. We welcome him to our midst.

CHURCH NEWS.

FROM NAPPANEE, IND.—Bro. J. P. Schmucker, of the Amish church, near Nappanee, writes us that there are in his church fifteen applicants for baptism, which will probably be received on the 18th of March.

CONFERENCES.

For the Eastern District of Pennsylvania on the first Thursday in May at Franconia Meeting-house, Montgomery Co., Pa.

For Lancaster Co., Pa., on the Friday before Good Friday (March 30th) at Brubacher's Meeting-house, Lancaster Co., Pa.

For Ohio, on Thursday and Friday, the 17th and 18th of May, in the Salem church, Allen Co., Ohio. Ministers, Deacons and brethren from other conference districts are cordially invited to be with us. The nearest R. R. Station is Elda, on the Pittsburg, Ft. Wayne and Chicago R. R.

G. BRENNEMAN.

The Virginia Conference will meet on the second Friday in May, at the Springdale church, five miles south-west of Waynesboro, Augusta county, Va. A hearty invitation is extended to all ministers, deacons and other brethren and sisters to visit us at that time. The nearest R. R. Stations are Lynnhurst, on the S. V. R. R., and Waynesboro, on the C. & O. R. R. Brethren will be at these stations to meet those coming by rail. Those coming before the time had better write to J. N. Driver, Ladd, Martin Brunk, Waynesboro, or other brethren and let them know the time of their coming.

CORRESPONDENCE.

FROM SHELBY CO., MISSOURI.—We have Sunday school every two weeks, our regular day for church services. The little flock here is left without a bishop since the death of Bro. Hershey; Bro. J. Brubaker is left alone in the ministry. We feel greatly in need of encouragement, and cordially invite ministers and others to visit us. We hope they will remember us and not pass us by. C. M. B.

FROM SHORE, LA GRANGE CO., IND.—We have been permitted to enjoy a number of very good and instructive meetings in the past five weeks. On Sunday, Jan. 22d, Bro. Joseph Yoder, of the Amish Mennonite church at the Town Line, LaGrange Co., Ind., was with us, and preached a very earnest sermon to a well filled house. On Monday evening, Jan. 30th, Bro. D. J. Johns, of the Amish Mennonite church, in Clinton twp., Elkhart county, Ind., was present with us and preached for us.

On Saturday, Feb. 4th, Bro. J. S. Coffman, from Elkhart, came, and remained with us until Thursday, Feb. 9th, and preached with us a number of times. These meetings were not all as largely attended as we would like to have seen. We feel that the word of God was plainly and illustratively preached. On Thursday evening, Feb. 14, Bro. John P. Speicher, of Kent Co., Mich., was with us and preached a very instructive sermon to a small, but attentive congregation, and on Sunday, Feb. 19th, Bro. Isaac Miller, from Ohio, was here, at which meeting the writer was not present, but has since learned that the brother preached the word of God with power.

We feel to thank God that there are still a few of His servants that are not ashamed to go forth in humility and preach the word of eternal truth according as He gives them the power from on high. We pray God that He will continue to bless these brethren, and not only these, but all whom He has sent forth to call sinners to repentance, with a perfect understanding of His divine will, and the power to present the same to the people in a manner that will redound to His name's honor and glory.

THE NEW TUNE BOOK.

Very little has been done up to this date, in actual work on the new Tune Book, though the committee is making some progress in preliminary work. They desire co-operation with other committees. So far, only one conference (of Lancaster, Pa.), which appointed Henry S. Rupp, of Shiremanstown, Cumberland Co., has made an appointment. They would ask through the HERALD that all conferences throughout the U. S. and Canada, would

this spring consider the subject and express their views whether favorable or otherwise, and if favorable, and see proper, would appoint a committee to lend a helping hand in the work, and report to the committee or through the HERALD. It is contemplated to publish a book containing about 300 pages of sacred hymns set to music suitable for all church services, Sunday-schools and all religious purposes, not to displace our hymn book, but to arrange in such a manner as to correspond with the hymns; new hymns will be added, and those not used will be left out.

FURTHER OBSERVATIONS.

We reached home as stated in our last, but it seems to us, in justice to our readers, our task is not yet done. It is true we have said enough regarding our journey, but scenes, incidents, and events are daily transpiring, and these are the things that make up the great Book of Life, in the history of the world; and these are the things from which daily lessons of instruction may be drawn. So we may continue these sketches from things that transpire at home, or in our own neighborhood, and from these things others may look at us, as we have been looking at others, and if from this mutual intercourse we may learn things profitable and useful to our growth and progress in Christian life, let us give God the glory.

After returning home, of course, there were many questions to ask and many things to talk over from both sides of the house. In our own household the Lord had dealt kindly with us, though one link in the family chain was missing, and at the table there was a vacant seat; yet we looked forward with joyous hope to the time when we should again form one unbroken circle around the family board.

In the Church, and in one family of our little number it was not so. One of that family, one of our fellow laborers, as our readers have seen, was no more; his place was vacant to be filled no more until we shall be gathered home to where there will be no more sorrow, and no parting. Our readers will understand that we refer to Bro. H. B. Brenneman, who during our absence was called to the life beyond. With thoughts both pleasant and sad our first day at home passed quickly away.

Wednesday, Oct. 12th, our second day at home, brought its measure of the circumstances and incidents which go to make up the history of our lives. One of the number of our lady employees, who for five years was a faithful worker, entered upon the responsibilities of married life. We pray that the enjoyments of the wedding-day may not, as with so many, go out in the dark night of matrimonial infelicity.

The question of marriage is a very important question and none should ever venture to assume its solemn responsibilities without asking God for wisdom and for guidance. These are some of the most solemn duties and privileges of this life, which should be assumed only in the fear of the Lord.

In the evening, Bro. John Shenk, of Allen Co., Ohio, filled an appointment at the meeting-house in Elkhart, and spoke to us words of comfort from the text: "Almost thou persuadest me to be a Christian," the words of King Agrippa, to Paul, when Paul had powerfully reasoned before him of righteousness, temperance, and judgment to come. May the word's spoken bring forth much fruit. After meeting we were glad to welcome to our house the aged Bro. Henry Nice, who by the grace of God was enabled to leave his home near Morrison, Ill., and visit us, in order to be with us at our conference. He was accompanied by Bro. Lehman, of the Freeport church, and recently ordained to the ministry.

Thursday, Oct. 13th, was conference day. Our conference does not count so many members as the eastern do, yet we have the same important subjects and the same difficult questions to meet and to consider, and the promise of God is as well to the few as to the many.

In the evening, we had a general service in the Holdeman Meeting-house, where the conference was held. The meeting was led by the Brethren Henry Nice and J. S. Coffman, and we could only pray that the Lord would bless the truth spoken to all hearts.

On Friday we met again in conference and several ministers who were not in attendance on the previous day were present; among these were J. J. Weaver, Peter Y. Lehman and Bro. Hershberger, from Kent Co., Mich., and others. The deliberations of conference, were carried on with earnestness and vigor, yet with kindness and the spirit of love.

In the evening, in company with two brethren I returned home. The next day (Saturday) was appointed for the baptism of several young people, who had become convinced that the service of the Lord was both good and needful, and had given their hearts to Jesus, and were willing to enter into a covenant with Him, and confess His name before men. Sister Charlotte Garber, from Mancelona, Mich., and her brother Christie, had arrived at our house and accompanied us to the meeting. The attendance was good and seven precious souls were received into the communion of the church. These were baptized in the stream a short distance from the church, that is, in the water and with water. We could not help observing the deep solemnity that pervaded the large audience, as the people stood on the banks of the stream, quiet and respectful observers of the solemn

ceremony. A still quietude reigned, such as we have seldom witnessed. We felt that we had a very profitable meeting, and that the Lord was with us. Several persons were also baptized at the Yellow Creek meeting on the same day. May God bless all these precious souls and preserve them in the ways of truth and righteousness.

On Sunday, the 16th, we were privileged to meet again for the first time since our return home from the east with our people in Elkhart. We attended Sunday-school, as usual and after school spoke in the German language from the text: "Have faith in God," Mark 11:22. In the evening we again had a pleasant meeting, where a large number of young people especially were present.

On Monday, the 17th, an appointment had been made for the purpose of choosing and ordaining a minister. Sisters Barbara Herr, from Lancaster Co., Pa., and Sarah Freed, of Medina County, Ohio, accompanied us to the meeting. There were six candidates, among whom was one young brother not yet seventeen years of age. Under existing circumstances the lot was deferred until the following Thursday. Bro. Henry Nice, Sisters Barbara Herr and Charlotte Garber accompanied us home and in the evening we had a pleasant and profitable meeting in the Elkhart Meeting-house where Bro. Nice, Bro. Henry Good, of Ohio, and Bro. Lehman, of the Freeport church, were all with us to preach the word of God, and we were much encouraged with the warm-hearted and earnest remarks of the brethren. The Lord bless the work and lead many souls to Christ.

(To be continued.)

A TRIP TO CANADA.

(Continued.)

In company with Bro. Weber, we visited Pre. Samuel Bauman, and the widow Eby, with whom we had a season of devotion. May God bless her in her old age.

I visited in this vicinity many brethren and sisters, and found many old and feeble persons. Henry Steckley's mother, though very old is still strong in mind, and zealous in the service of God. I also met Bro. Jacob Steckley, whom I have known twenty years ago, and staid with him all night. May God bless all the dear brethren and sisters with whom I met during my two-weeks stay in this vicinity.

From here I went to Dunnville, on the 8th of December. Bro. Daniel Huber met me at the station, and we visited Bro. Amos Hunsberger. Bro. Huber then brought me to his home; he lives very near Lake Erie. The first settlers came in here already in the year 1800. It is a fine level country, and good soil.

We had a meeting in the Rainham Meeting-house, where I spoke from Luke 6, where the Savior speaks of them that say, Lord, Lord, and do not do the things which he commands them. Bro. Jacob Gingrich was with me and we went together and preached together about two weeks.

After this we again visited many brethren and sisters, and enjoyed their company very much, and then attended another meeting in the evening where we read the 5th chapter of Matthew, and our subject was the man who had been sick 38 years at the Pool of Bethesda. We remained all night with the aged Bro. Huber. His son lives with him. The next day we had another meeting, on which occasion we spoke from Jas. 2, of faith and works. Faith and works must not be separated. If we have faith without works, our faith must still be dead. If Abraham should have remained in his tent his faith would have been a dead faith. Now therefore we are admonished to repent, and become converted, and manifest a living faith and thus we shall be made the friends of Jesus. O do not neglect the time of repentance, for "there is no repentance in the grave nor pardon offered to the dead."

On Sunday we had services again and we read the 15th chapter of Luke. This is a very instructing chapter, especially for the impenitent, setting forth the joy over one sinner that repenteth more than over ninety and nine that need no repentance. Now dear friends do not neglect the precious opportunity! Do not say, "Go thy way for this time, and when I have a more convenient season I will call for thee." Come to the Lord while it is called to-day.

The next morning we had come ten miles to a place where another meeting had been appointed. Here the fifty-fifth chapter of Isaiah presented us the subject of discourse. From here we went home with Christopher Huber. He lives with his father. The old mother has been blind for about sixteen years. May God help her so that in her blindness and old age, she may have the true love of God in her heart. They invited their neighbors and we had a meeting there that evening.

The next morning we went to the Town Hall because the Meeting-house was not accessible, on account of some of the brethren in whose hearts the love of God is wanting. I told the old bishop they should open it to the brethren. Such things should not be among the non-resistant Mennonites. This is not the spirit of love nor the will of God. At this meeting we read John 15. "Ye are my friends if ye do whatsoever I command you."

At Moses Hallman's we had another opportunity to speak concerning the salvation of our souls. I read the 15th chapter of Luke and admonished those present to seek the Lord in the accepted time and in the day of grace.

We also visited John and David Martin. The old brother is very feeble; the aged sister has suffered from palsy eleven years. May the Lord bless these old people in their afflictions and comfort them.

We then went to the town hall where we had a meeting, and I spoke from Jn. 3. I remained all night with Bro. Amos Hunsberger, and the next day we had a short conversation with Bishop Gehman on our way to Dunnville, from which place we went to Clarence Centre, New York, where we had meeting in Good's Meeting-house, speaking from Rom. 8. After visiting several brethren and sisters we had meeting in the Brethren's Meeting-house, where I spoke from Jn. 5 and 7. "Let him that is athirst come to me and drink." From here I went home with Bro. Hahn who is the minister here. His wife has the consumption,* but is still able to be about.

(To be continued.)

A VISIT AMONG RUSSIAN MENNONITES.

When Stephen Grellet, a minister in the Society of Friends, was paying a religious visit in Russia in the year 1819, he met with some settlements of Mennonites in the southern part of that country. His journal speaks of his visit to them as follows:—

"Accompanied by dear Contentius we left Ekaterinoslav early in the morning of the 23d of fifth month, for the colonies of the Mennonites, on the Dnieper; we came sixty-five versts to the chief village of the fifteen that form this part of their settlement; they are an interesting people; much simplicity of manner, and genuine piety appear prevalent amongst them. I felt my mind so drawn towards them in the love of Christ, that I apprehended it my duty to endeavor to have a religious meeting among them; their bishop, who resides in this village was sent for by Contentius to consult on the place and most proper time to hold the meeting; the dear man, who is very plain in his manners and way of living, was at the time in the field behind the plough, for neither he nor any of the clergyman receive any salary. They maintain themselves and families by their honest industry. They are faithful also in the maintenance of their testimony against oaths, public diversions, and strong drink. The Empire exempts them from military requisitions. The bishop concluded that there was no better or more suitable place than their meeting-house, which is large, and in the center of the other villages; the time was fixed for the next day, and he undertook to have notice spread. At the time appointed, they came from all the other villages; the house was crowded with the people, and

* She has since died. See death notices.

their ministers; much solitude was evinced. The people gathered at once into such stillness and, retiredness of spirit, that it seemed as if we were amidst our own friends, in their religious meetings. I was enlarged among them in the Gospel of Christ; Contentius interpreted from the French into the German; dear Allen had an excellent communication to them which I first rendered into French, and then Contentius into German; we also had access together to the place of prayer, our spirits were contrited before the Lord; the dear children, who also felt the Lord's power over them, were in tears.

"We went thence about thirty-five versts to Kortitz Island, in the Dnieper, where we stopped awhile with Peter Hildebrand, one of their pious ministers; we had with him and his wife a refreshing season before the Lord. Then they accompanied us, in small boats, about eight versts down the river, to one of their villages below Alexandrowsk, where we had that evening a large and satisfactory meeting. We felt much concerned for parents in that place; their young people are exposed by being so near a city of resorts and temptations. Before we took our departure, the next morning, we had a tendering opportunity in the family, where also several others met us. Peter Hildebrand's heart was full on parting with us. We left with them, as we had done in the other villages; some of our books in German.

"We then traveled sixty-five versts, over what is called a steppe, where not even a shrub grows, only coarse grass. That night we came to a village of German Lutherans, where are kept beautiful flocks of Merino sheep, for the use of thirty villages. We had some religious service, but we did not find much piety among them. Thence we went over the river called Molotschna, which divides the settlement of the German colonies from a settlement of the Mennonites, composed of twenty villages. We stopped at their first village, where they have a large cloth manufactory; their land is in high cultivation; formerly, not a tree or shrub was to be seen on these vast steppes; now they have fine orchards of various kinds of good fruit. Traveling over these steppes, we saw, as we thought, at a distance, large groves of beautiful trees, and to our astonishment, the scenery continually changed, at first it appeared as if the groves were in motion; on coming nearer, we found that they were flocks of cattle feeding. At other times we thought we saw large sheets of water, like lakes; but all this was an optical delusion, caused by the state of the air.

"The Mennonites, here, are preserved in much Christian simplicity, in their worship, manner of living, and conversation. They have also a testimony against making the Gospel chargeable, and against wars and oaths. I felt it my religious

duty to have a meeting amongst them. It was agreed to be held in the evening of the next day, and the bishop readily offered to have notice of it sent to the villages around,—ten in number.

"In the forenoon we had a meeting with the children of several villages, collected on the occasion; their sobriety, and religious sensibility gave pleasing proofs that their parents have not attempted in vain to instruct them, by example and precept, in a Christian life. We also visited with much satisfaction several of their families. The meeting in the afternoon was largely attended. The Lord owned us by his Divine presence, and gave us an evidence that He has here a people, whom He graciously owns as members of his church. We afterwards went a few versts further, and lodged at an aged couple's; Christians, indeed, they appeared to be; we were much refreshed with them, in our bodies and spirits.

"Next morning, we had another meeting with about five hundred of their young people. I have rarely met more general religious sensibility than among these. I had not spoken many sentences, when a great brokenness and many tears gave evidence of their religious feelings. In the afternoon we had a meeting with the people at large; a very satisfactory season. Dear Contentius is a faithful helper to us; he is so feeling in his manner of interpreting. After visiting many of these people in their families, we went to another village, where we had a very large meeting. Many of these dear people came to it from fifteen different villages round, their meeting-house being large. It may be said to have been a holy solemnity; the Lord's baptizing power was felt to be over us.

"We then went to Altona, their most distant village, which stands pretty near the colonies at the Duhobortz. We put up at the house of a Mennonite, a young man, who is a minister among them. The order of his family and children is most gratifying; piety seems to prevail over them all; the simplicity and neatness of the house are beautiful. Much quietness and simplicity is also apparent in the religious meetings of this people. They are very regular and punctual to the hour at which their meetings for worship are held. When gathered, they all kneel. They continue so in total silence in secret meditation or prayer, about half an hour. After resuming their seats, their minister is engaged either in preaching or in prayer; both extempore. Before they separate they kneel down again, and continue for some time in silent prayer. The Emperor grants them every privilege, and liberty of a civil and religious nature. They choose their own magistrates, and are not under the authority of the police of the Empire. This is exercised by themselves. They are exempt from military requisitions, and have no taxes, except

those requisite amongst themselves, for their own government, and they are placed under the superintendence of those persons who preside over the colonies in the Crimea generally. Contentius is the chief person on whom that care now devolves."

FOR THE LITTLE READERS.

(Continued.)

In the last chapter we had the sad story of the wicked Abimelech's deeds and his sorrowful death in the midst of his ungodliness. When he was dead a new judge arose; whose name was Tola. It seems that Tola was a good man, for Israel prospered during the twenty-three years of his rule.

When he was dead a Gileadite, called Jair became judge and remained in office to the time of his death, which was after a period of twenty-two years. His thirty sons helped him in his work, and as there were at that time no railroads, nor even good roads like we have them at the present day, they traveled about the country on asses to see that everything was done in the proper way throughout the land, and that nobody was unjust or cruel to his neighbor.

One would think that after forty-five years of quietness, coming as it did by obeying God, the people would not forget God so soon after their judge was dead. But as soon as Jair was dead the people fell again into idolatry, that is, they worshiped idols. They might have learned from the experience of their forefathers, that God would punish their idolatry. But do many people do better now? No, for people at present will live in sin and worship the things of this world when they know that what they do is wrong. Many of these are, like the Israelites, called away in their idolatry and ungodliness to suffer forever the punishment they have brought upon themselves.

As God had punished Israel before for their wickedness, so he punished them again. This time the Philistines and the Ammonites afflicted them and continued to do so for eighteen years.

Now about the end of this time a large army of the Ammonites marched against Israel. The children of Israel were greatly frightened, and now they again thought of God. This is just the way many people do yet. Even those who are so wicked as to say "There is no God," when they came into great danger they called upon God as though they had never denied him.

The Lord, who is ever ready to help those who call upon him, was again gracious unto his people and heard them. They acknowledged their unfaithfulness and confessed their sins, and trusting in God, they gathered an army to meet their enemies. But they had no one to lead

them. So the chief men of Gilead offered to make the man who would lead and command the army, a ruler of the land.

Jephthah, a man of Gilead, was famed for his great bravery and strength, and the Gileadites, remembering this, sent for him and asked him to be their leader. Now Jephthah had been very badly used by them and so he told them how ill they had used him, but told them that if they would obey his commands he would come and aid them.

Jephthah now sent a message to the king of the Ammonites to ask him why he had thus entered with his armies into the land of the Israelites. The king tried to make some excuses because of some quarrels which had happened several hundred years before. This you see was a very poor excuse indeed and was just as good as telling a direct lie; for it was not the real reason why he came into the country.

Jephthah knew this well enough, so he accused the king of his wicked intention of shedding blood, and he prayed to God to help him against this wicked man. The Spirit of the Lord came upon Jephthah, and he resolved to meet his foe. And Jephthah promised God that if he would defeat the Ammonites, he would, on his return from the battle, offer to the Lord as a sacrifice of thanksgiving the first thing he met of his own house.

Jephthah now led his army against the Ammonites and soon defeated them. But on his return home what was the first thing he should meet with but his daughter and only child. In those days it was the custom of women, when the conqueror came home from battle, to greet him with music. So this daughter went out to meet her father according to the custom, and being the first object he saw out of his house, he remembered the promise he had made to God. He was in exceeding great trouble and rent his clothes for grief; for in this way the Israelites used to show their grief.

"Alas, my daughter!" said he, "thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord, and I cannot go back." His grief was so much greater because she was such a kind, loving and obedient daughter. When she saw her father's grief, she said, "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon."

Then she asked permission of her father to let her have two months' time to mourn over her early departure from the world, and that she should die childless, which was a great grief to a woman of Israel; as each one hoped that the Savior, Christ should be born in her family; for the Israelites were constantly looking for the fulfillment of the promise made to Eve and

again to Abraham, Isaac and Jacob and still later through Moses to the Israelites themselves.

When the two months were over, this young woman returned to her father, who did with her according to his vow.

It would be sad indeed to think that this good and affectionate young woman was offered up for a burnt-offering. But such may not have been the case. You remember perhaps how God commanded Abraham to offer up his only son Isaac whom he, too, loved dearly, and in whom Abraham foresaw his posterity. But you will also remember that Isaac was not really offered up, but that Abraham showed his willingness to do what God commanded he should do. So also this young woman, may not have been offered up, but only separated forever from the world, and made a kind of priestess, spending all her days in the especial and exclusive service of God. To offer her up would have been heathenish, and God would have looked upon it with horror as a brutal act. Besides Jephthah might have rescued his daughter by paying a ransom, according to the law of Moses, even if he had made this vow. Every year then, the daughters of Israel went to condole with her on her misfortune, in being separated from the mothers of Israel.

When Jephthah had come back from the field of battle, the Ephraimites, who had quarreled with Gideon in his time, now also came to Jephthah and seemed to be very angry because they had not been called to go along to the battle and therefore share in the triumphs of their victory, although when he had asked them before they would not go. You will perhaps also remember that they did not drive out their enemies out of their part of Canaan. Now they abused Jephthah and threatened to burn down his house. Thus they quarreled and at last they began to fight, and a sad and terrible fight it was. The Ephraimites were very insolent at first, but they were soon beaten and driven away. They however had to cross the Jordan at certain fords where the water was most shallow, so the Gileadites hastened to these fords to meet them there. And as the Ephraimites tried to pass they were asked if they were Ephraimites; but they, thinking they might save their lives by telling a lie, said, "No." But this alone did not satisfy the Gileadites, so they made use of another means for distinguishing them. There was a word which means a river or stream, which the Ephraimites did not pronounce the same as the Gileadites. The word was *Shibboleth*; but the Ephraimites called it *Sibboleth*, leaving out the first *h*, because they could not make the *sh* sound. You know that in our country some people do not pronounce words just as others in other countries or in other parts of our country do.

Now, when the Ephraimites told a lie about who they were, the Gileadites said

to them "Say now Shibboleth." But they said Sibboleth, for they could not speak the word right. In this way they could all be found out, and almost the same moment that they denied that they were Ephraimites they showed plainly that they were, so they were all slain. Better far would it have been for them if they had staid at home, for forty-two thousand of them were slain. The wicked are always sure to suffer in the end, and they are very often overtaken when they least expect it or in a way they did not think of. God is opposed to all manner of wickedness and we put ourselves in great danger when we consent to any kind of evil.

Jephthah judged Israel for six years, and when he died he was buried in one of the cities of Gilead. After him Ibban of Bethlehem judged Israel for seven years. When he died he was buried in his own city.

After him Elon, a Zebulonite became judge, and ruled for ten years. When he died Abdon the son of Hillel judged Israel for eight years and at his death he was buried in the land of Ephraim. After him came Samson. Almost every little child knows that Samson was a man of very great strength. In our next chapter we will tell you some of his wonderful feats and also some of his strange acts and how he was led astray and at last overcome by his wicked enemies.

(To be continued.)

SPIRITUALISM A FRAUD.—Several years ago Mr. Henry Seybert, of Philadelphia, left by will the sum of sixty thousand dollars to the University of Pennsylvania, on condition that the University would appoint a commission of learned men who were to impartially test the so-called spiritual manifestations of the mediums, and give a fair and impartial report of their work. They have, after a painstaking investigation, in which they examined the most noted spiritual "mediums" in the world, including Slade and others equally as well known as slate writers and mediums, made a report of their work. In summing up the results of their labors, which covered a considerable period of time, they "are forced to the conclusion that spiritualism, as far, at least, as it has been shown before them, presents the melancholy spectacle of gross fraud perpetrated upon an uncritical portion of the community." They had with them an experienced slight-of-hand performer and juggler, the celebrated Heller, and they say that even Slade and other "mediums" examined, were unable to do anything that could not be equally as well done by Heller. The verdict against spiritualism, as taught and practiced by the "mediums," so far as this commission is concerned, is a sweeping one, and they write the word FRAUD on the whole thing.

doned sinners cry: "Abba, Father." We need not fear him as a rigorous Judge, for through the Son of his love we have become his children, have been made acceptable through his well beloved. We can constitute his home, his temple, as Jesus has said: "If a man love me, he will keep my word; and my Father will love him, and we will come unto him and make our abode with him."

O blessed Gospel which so completely, so effectively meets all the wants of our hearts! Truly, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. O that many dear readers may take heed to the words spoken to them, that the gospel may not have been preached only to return to the fountain without accomplishing some good. O that many dear souls may look up to Jesus the great High Priest and make an unconditional surrender of their all to Him. May "the approaching day which we solemnize as the day on which our dear Savior ascended to the glories above still further impel the unsaved to this step. We rejoice that our blessed Redeemer has ascended; we rejoice that His work was so completely "finished" on earth; we rejoice also that His work for us and in us still continues, that He accepts us even now, that he is our Advocate, that we are dear to him as the apple of His eye, that he suffers with us, and also strengthens us and will make us conquerors through his might, yea that he longs to have us even where he is and even gives us the promise, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Praise, honor, glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. Amen.

A. B. K.

For the Herald of Truth.

THE THREE EXCUSES.

"And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. Another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." Luke 14:18-20.

This scripture is for Christians as well as for sinners. Why are so many professors of Christianity so cold? When they do a bad thing they say, "I am so weak, and I am not the one that makes no mistakes." But a *mistake* is not a willful sin, and the Christian should know the difference. A mistake is done by persons who did not know better, or could not think of in the true light at the time it was committed. Remember it is possible

to be untrue to our fellow men all our life, but the time will come when we must stand before God in the true light. Persons are inclined to try to repent to themselves, by reasoning with their own minds to ease their consciences, and fail to make the matter right with God. They say to themselves, "This is not as bad as I am not as seen other Christians do, and I am not as deep in these wrong things as many others are. I am so weak, and I hope God will forgive me." But let no one persuade himself that this is true repentance. Is not the fault with many that they dare not say, "By the help of the Lord I will not engage in these doubtful or wrong things again."

There are professors of Christianity who keep on cheating, stealing, lying, etc., working, merely for the love of money, from early morning till late at night. This is all for the mighty dollar. We must sometimes be fearful that persons rob themselves of sleep and rest by thinking through the hours of night, that they must be up early to attend to this and that; this business to see after, so much interest on money they have to pay, so much they are receiving; and in this way hours of rest or that might be spent in holy meditation are misused because of the love of this present world. Where is our time for prayer?

Shall Christians think they have found the grace of God, and they shall be saved even if they continue in the things that "are not convenient?" Read Rom. 6:2. "How shall we that are dead to sin live any longer therein?" We are living on one side or the other; where is it? If we almost unconsciously get on the wrong side and serve Satan instead of God, it must be because we do not obey the command to watch. The command to the believer is, "Watch and pray." If we get wrong it is because we do not obey this teaching. Some persons have their idols in their houses, and spend the time in their worship while they should be watching and praying. They think too much of their horses and cattle and like the man who had bought the oxen they wish to be excused. Some women have no time to worship God. They say they have such large houses that it takes all their time along with their other duties to keep them neat and in good order. But remember He will come as a thief in the night. When men shall say there is no danger he is even at the door. Would we not then rather have eternal life than all the world and its objects of vanity. People now want bay windows to make a bright house; can we not make a little effort to have the light of a Christian life shine forth from us. If men should obey the entreaty, "Let your light so shine," then sinners could see the difference between the Christian and the world. If there was more light in the professed Christian, the world would be better.

We hear it said, "We have many Sunday schools, the churches have many members, and here and there they are having many conversions; so it cannot be that the world is getting worse." But the question is, are these many members, and these many converts regenerated? If they do not the will of God all their professions will not do them any good. Sometimes persons unite with the Church, and for a while their life appears like that of a Christian, but a little temptation and trial finds them again in their old ways. While men are saying that the world is better, and may be comforting themselves with the thought that great works for God are being done, the salt of the earth may have lost its savor, the earth cannot be preserved, and suddenly, "at an hour when ye think not," the Son of man shall come with trumpet sound, and they that are ready shall go in and the door will be shut. Then men can not run to their costly houses to be saved; their finely furnished parlors, their lands, their money, their gold cannot save them. Let every soul call upon God now in this day of grace.

How blessed is the condition that enables the soul to say with Paul, "I have fought a good fight, I have kept the faith." Then, should the Lord come suddenly the soul can say, Dear Savior, I rejoice to see thee, it is glorious to meet thee to be ever with the Lord.

If the love of earthly treasures is forming the excuse for not coming to Jesus in an actually consecrated life, let those who are thus hindered remember what James says of the rich. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." That day is coming; the tree has been blossoming, the fruit is ripening. Then why shall we not do as Christ said to the rich young man, "Go sell that thou hast, and give to the poor." Surely those whose life is absorbed in his riches cannot serve God as it is his will that his children shall do. No man can carry the world on one shoulder and Christianity on the other. "No man can serve two masters." The man who had married a wife said, "I cannot come." If one is married to his possessions he will not give them up even for the feast of heavenly blessing. But in the terrible day of the Lord the question will not be whether men are willing to give up earth and earthly things.

It appears sometimes that persons allow their children to come between them and God. It is possible for people to serve their children more than their Father in heaven. This they do by laying up for them treasures on earth. It is possible for parents in this way to put loads upon

the necks of their children that will draw their souls down to eternal destruction. Instead of this we should help to make life what the Savior says, the yoke easy and the burden light. But when faithful ministers warn the people, men say, there is no danger, the world is getting better. It is true that there are more Christian professors now than there have been since Noah preached his last sermon, but when God looks for regenerated Christian professors, they are not so plentiful. If all who profess were as God instructs us to become the world would be indeed better. Once men are born of God they will not have so many idols and strange gods as they now have. Whatever persons have their minds upon their affections is their god. Having the mind on worldly things makes men servants of Satan, but to have the mind and affections on heaven and heavenly things makes us servants of God.

E. GEGAX.

(To be continued.)

CHRISTIAN COURTESY.

The Christian should be the most complete gentleman you meet. The graces and perfections of life should culminate in him. He should be the highest in rank in all genuine accomplishments.

And if he is indeed a "pattern of good works," every fine sensibility and tender emotion will have their counterpart in the simplest forms of love. The marks of a true Christian gentleman are gentleness and goodness. These qualities are enumerated among the fruits of the Spirit, and are an essential product of the Christian religion. No minister of the Gospel can succeed without them. He must be affable without being hypocritical, condescending without compromising dignity of character; while treating all alike, he must "make a difference with some;" to the weak he must become weak, and for the time being must lose sight of himself; to the poor he must become as one who has no place to lay his head; he must be rich in works of love and cheer, and attract to himself such as need strength and hope. He must not be haughty, and proud, and stiff, and exclusive. He must not be afraid of soiling his garments by human contact. It is bad manners for him to be arrayed in gaudy attire, and so impeccable that a hair on his shining garments assumes in his imagination the proportions of a cable. Pharisaical precision and the "superfluity of naughtiness" should be avoided as moral nuisances. It is coarse and hypocritical for a Christian (professor) in public to pretend to be pretty, and easy, and airy, and elegant, and loving, and obsequious, when in private life he is ugly, and reserved, and impudent, and exquisite.—*Sel.*

For the Herald of Truth.
FOR ME.

"Who loved me, and gave himself for me." Gal. 2:20.

Reader, before many days, or months, or years at most, you and I shall be face to face with the death messenger. On what shall we then rest for our acceptance with God for the life beyond? A faithful answer to this will assure us on what we now rest.

Shall I then begin to reason with God on this wise? I have not been an outbroken sinner that violated all the laws of the ten commandments. I have not been a murderer, a Sabbath breaker, an adulterer, a thief, a liar. I have not been as bad as many persons who have been regarded as moral, and have been respected in society. No, friend, the plea that we are not bad will neither do for to-day, nor for the dying hour, and just as little for the judgment; for we are all naturally depraved and wicked, and deserve only hell and banishment from God.

Shall I then instead of this say: My God, I have fed the hungry, I have clothed the naked, I have comforted the distressed, I have graced my life with many acts of charity and noble deeds? No, no, when we have done all that it is our duty to do we are to say we are only unprofitable servants, and have done only our duty.

Shall I turn then to my devotion to the forms of worship in which I have engaged, and say, Lord, I have been baptized, I have observed the communion, I have washed my brother's feet which many have neglected or refused to do, I have believed and practiced many doctrines of the New Testament that other professors of Christianity have not, and for this reason I should find favor in my dying hour? No, no, no. The word expressly tells us that we are not saved because of our works, but by grace as ye saved through faith, and that not of yourselves; it is the gift of God. Not of works lest any man should boast."

What then shall my plea be? Reader, you and I may take up a plea in that dreadful, solemn hour, and we may make it now, that will avail before God. We need only by faith place Jesus between us and God—our mediator through which we can come to God,—and plead mercy of the Father for Jesus' sake. We can then say, Father, accept me for the work which Jesus did by death on the cross to atone for my sins to put them away forever. In His righteousness, not mine, accept me, for he was worthy, his was a righteousness in which I fear not to stand before thee.

Yes, reader, the plea that you and I can make in the hour when sleep is overtaking us is, He "loved me and gave himself for me." J. S. C.

THE WORKS OF INFIDELITY.

What are they? Such a question naturally arises with the presentation of our subject. We will endeavor to state briefly a few of its works; hoping that the kind reader will investigate the matter still more deeply and attain to more minute details than will here be given.

Beginning with the earliest history of man we find that in those remote times already existed a class of men who believed not in a God, in no Omnipotent Being who hath made the heavens and the earth and all things that in them are. As a people they were known by their belief; but they were not signalized for any good works they did. David said: "The fool hath said in his heart, There is no God." The term which David applies to those of that remote day are also applicable to those of the present day who claim that nature has no superior, but is the originator of herself, and that a man's life goes in accordance with human nature. When the body dies all existence is at an end; the body, like a plant going to dust, and is succeeded by his descendants. He does not look to the invisible, but only to the visible, which the Apostle Paul says is temporal, but it is the invisible things which are eternal.

We may infer by what David says in regard to infidels that they were not noted for good works but for iniquity, for which read Ps. 14:1; 49:10; 53:1; 92:6. If those who do not believe in God are fools, then they will certainly do the works of fools. Denying the knowledge of the existence of an almighty God, they are under no moral restraint, but live to fulfill the inclinations of their carnal nature, in whatever direction that may chance to incline them, Titus 1:15. This following the carnal inclinations is what is so detrimental to all true goodness and so destructive of all true morality. Place a nation of unbelievers in a country and you see a national corruption unworthy the name they may have of being a civilized people. For examples of this read the account in the Bible, of the nations before the flood. They defied God, and as a result of their unbelief their government, if such it may be called, was a reeking mass of corruption, wherein nothing but evil works were manifest. Human life had no value, hence it was sacrificed in every conceivable manner. Indeed it is believed that, had not God used the great deluge as a means of exterminating this corrupt, unbelieving race, the whole human family would in time have exterminated itself from the face of the earth, by its own hand!

But let us take a glimpse of those who played their part in infidelity in times more modern; in times when men claim to have been enlightened by civilization and education. Let us look at the history

of France during the great Revolution of 1789-1794. Here we are at a time when (the people, seeing the fallacy of the Roman church and its leaders, and coming to the conclusion that because the practices of the Roman church were vile, and diametrically opposite of what its doctrine purported it to be, the whole doctrine of the existence of a Superior Being of an eternal existence of the spirit after life was a farce,) the mass of the people who were at the head of affairs disavowed the belief of punishment or reward after this life. There being with them no heaven to win and no hell to shun, crimes, of all kinds were committed, and atrocities were perpetrated such as have scarcely a parallel in all secular history of civilized countries, and the blood of victims flowed as freely as it did at any time in the persecutions of the Christians in the 15th and 16th centuries. All benevolent institutions; all sympathy of man to man were alike ignored, by those in authority. The holy Sabbath was wholly dispensed with and every tenth day was devoted, as a day of rest from common toil, to pleasure. In this condition of things morality was unknown. All those who opposed or were suspected of opposing this method of government were doomed to the guillotine. Well might the few god-fearing ones, who had hidden themselves in mountains and forests exclaim, "O Lord, have mercy on us," "Help us O God of our salvation!"

Future ages will scarcely credit the terrible catalogue of atrocities committed during this revolutionary period, when men, freed from all restraints of law, morality and religion, poured out the blood of their fellow-creatures like water. A writer estimates the number of victims of this "Reign of Terror" as 1,022,250, of whom 18,000 perished on the scaffold and 32,000 at Nantes and as many at Lyons. This does not include the frightful massacres at Paris, Toulon, Marseilles, Avignon and other places.

This, then, is the work of infidelity! What good do we get from all the acts of these men in this period to counterbalance the great evil that was done? Not one jot or tittle, except perhaps the all-important fact that infidelity with all its boasted enlightenment which it pretends to give to the world, causes a nation who adopts it to fall back into barbarism such as cannibals could not surpass. How does it compare with the teachings of God's blessed word? Bible readers know, and they see anew that the word of God has for its Author, One who knows all things, and from whose eyes the destinies of nations are not concealed.

But let us come down to our own day and age and see the workings of infidelity, in our own time and in our land. There are those living at present who claim that infidelity is in its infancy. But David tells us that it is not so. Even antediluvian

history tells us this. But taking it for granted that infidelity under the Gospel dispensation had its birthplace in France, during the time of the revolution, is there anything inviting in it that would lead a man of reason to be willing to give up his belief in an Almighty Being and a life beyond the grave for the dread uncertainty of the doctrine of skeptics? True Christianity is what leads men into a higher sphere of life, intellectually, morally, physically and spiritually; it is the light of the Gospel truths that makes man good and leads him to do good, not the dark, abominable, self contradicting teachings of skeptics. What good has all the literature of Thomas Payne or Robert Ingersoll and their brilliant oratory against Christianity done? It has done more harm to this nation—it has caused more disrespect for religion in the minds of the young people of the land and a wholesale disregard of the holy Sabbath day than anything else.

Look at the base-ball games, the public amusements, the open stores, the general activity which is everywhere to be seen in the larger towns and cities, and which is so injurious to the cause of Christianity and so conflicting with the Bible Sabbath. What is the reason? Alas, we must say it is the secession of the people from the doctrine of Christ to the doctrine of infidelity. Like a wounded man, who, as his life-blood ebbs away, grows feebler and feebler and slowly sinks into unconsciousness, so the belief in an almighty, universal Power and his personal claims upon humanity seems gradually and almost imperceptibly to lose its hold upon a great mass of people in this country, and unless something is done to awaken them out of their comatose condition the life-blood of their religious inclinations—their belief in God—will ebb away and leave them void of all traces of that spiritual life which flows from God.

Infidelity tears from many a heart the hope of immortal life without giving any compensation above except a vague uncertainty for the future. It brings about in a large measure that frivolous indifference to the matters which concern the salvation of our souls. It lifts men from the rock Christ—and in the hour of death lets them drop into the slimy quagmire of despair. It keeps the wheels of infamy rolling and oils them well. Infidelity can not show good works, because unto the unbelieving is nothing pure, and good, and holy; what therefore is not pure must be impure and evil. That which is evil cannot be favored of God; therefore also the unbelieving of this world are barred from his presence and have their part in the lake of fire which shall burn forever and ever.

This is a part of the workings of skepticism. No benevolent institution, no charitable enterprise, no reaching out of an assisting hand to those in need. The

whole method adopted by the slaves of this false belief is based on the principle of "each man for himself," the stronger to suppress the weaker and the weaker to be crushed. It is directly against what the dear Savior teaches through his apostles, namely: To help those in need, to raise up the fallen, to cheer the faint, to deal kindly and charitably with the unfortunate, and above all to seek the kingdom of God and his righteousness and to persuade others to do the same. But "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are;" "And what agreement hath the temple of God with idols? What concord hath Christ with Belial? or what part hath he that believeth with an infidel?" Their works are different, their courses lie in opposite directions, their whole purpose of life is based on different principles; therefore, if we would be received of the Father and be his sons and his daughters, it is our duty as Christians to "touch not the unclean thing,"—be not led away by its skeptical influences, nor allow it to defile our hearts. We must fight against it, not with carnal, but with spiritual weapons.

Where, then can we best cope with this great enemy of Christianity? How can we administer an effective remedy or rather a preventative to this soul-devouring disease which spreads over the country? The answer comes: *Teach the children*, inculcate into their minds the great facts that lie in the Word of God, impress them upon their hearts in early youth, fill their young hearts with a reverence for their Maker, instill into their natures that God is Lord and the Originator of all things, and convince them of the frailty of all human institutions and doctrines, and lead them early to see the necessity of consecrating themselves to God's work.

For the attainment of this end, Sunday-schools are instituted and adapted; not those in which fashion and pride are the leading feature and Christianity present only in name; for such foster rather than hamper infidelity; but where those actively engaged in the work seek to promulgate the cause of Christ in its purity and the true character, and who seek to fulfill the mission which Christ gave to his followers. When we see the territory that skepticism has already wrested from the church of God, and how its workings are so successfully defeating the aims of the defenders of Christianity on every hand, how dare we stand up and denounce the institution of the Sabbath-school, or the earnest prayerful laboring of the consecrated Sabbath-school teacher; or how can we protest against sending out into all places men filled with a zeal for the advancement of the cause of the Master upon earth?

The enemy must be met in the proper way to make resistance effective. When fire threatens to consume our houses we use water to stop the work of the destroy-

ing element, but when a flood comes we do not use water to stop it, nor when a storm comes we use neither fire nor water to stop it, but we seek to use the remedy in accordance with the law of necessity and use it as necessity demands. So also in spiritual matters, we must use the means that God places in our hands, and a method of working to gain one end might very easily not be the proper method for gaining another, while both methods would be good and necessary in their proper place. In order to overthrow, or what is still better, to hinder the workings of infidelity, we must teach the world and especially the young, and prove by our daily walk and conversation, that "Our Lord is God," that an eternal reward follows a pious, godly life and that if we would escape the eternal punishment which follows a life of sin we must acknowledge God as our Father, Christ our personal Savior and benefactor, our fellow-men as our neighbors and objects of our care and charity, and our life here on earth as the time and place for preparation to enter into the glories of the life which is to come.

A. B. KOLB.

CONDEMNED OR JUSTIFIED BY OUR WORDS.

"For by thy words shalt thou be justified, and by thy words thou shalt be condemned" Matt. 12:37.

These words of the Savior contain a valuable lesson for us all. We are sometimes very careless concerning our words, and yet the Savior plainly teaches us that by them we will be condemned or justified. How many idle words have we spoken that we will have to give an account of? Did you ever think of the good that may be done by one good word in season, or of the harm that may be done to ourselves and those around us by one thoughtless word? The apostle says, "Let no communication proceed out of your mouth," etc. We should then be very careful as to what we say. The "imagination of the heart is evil." The "tongue is an unruly member full of deadly poison." And "out of the abundance of the heart the mouth speaketh." So we, if we do not ask God for a clean heart and bridle our tongues, may do much harm by our words; for Satan is ever busy trying to lead us astray, and he always seeks the weakest point. The Savior had great reason to say, "Watch and pray," etc.

Then let us strive to have our conversation as "becometh the gospel of Christ," and see that our words may "minister grace unto the hearers." If the heart is full of the love of God, there will be no time for idle words. Let us ever watch our words, that they may not condemn but justify us. CLARA M. BRUBAKER.

A SUGGESTION.

"But now commandeth all men everywhere to repent." Acts 17:30.

The article, "A Discourse," first delivered before the Evangelizing Committee by J. F. Funk, and which has since appeared in the HERALD of March 1st, I confess to have read with more than ordinary interest. When we come to survey the field thus, and hold the religion of Christianity, and especially the non-resistant faith as taught by us, in the attitude as portrayed in this article, we are presented with a most startling truth. The magnitude of the work, that in the light of the statistics produced, yet remains to be done, before the world can strictly be said to be christianized, has doubtlessly caused many readers of the HERALD to comprehend this question in a light in which they had perhaps never seen it before. Viewing the situation thus, the question that naturally suggests itself is this: "Why should the grand work that our Savior inaugurated nearly nineteen centuries ago, for evangelizing and converting 'all the world' to christianity lie so long delayed," or, why are men and women who, having professed His name, so slack in performing the arduous duty consigned to them?

In a country like ours, where liberty of conscience is given such a wide scope that people from heathen lands, by dwelling in our midst as citizens of the commonwealth, can, if they choose, set up and worship their idols unmolested by the government; we believe that our revealed christianity should long ago have reached that stage, in which men are expected "everywhere to repent" and believe the gospel of Christ—not only believe but in all candor and honesty accept openly, and before all men, the terms of salvation as laid down in His word. At least as it is, it should unanimously be regarded as the boulder duty of every child of God to put forth more earnest effort than ever before, to persuade new men and women, be they high or low, rich or poor, bond or free, to become live, earnest workers in the grandest cause that it has, by the design of God been made possible for man to engage in while in this life, viz.—to use all means within their power, to make the world better, and themselves to walk humbly before Him.

It is often claimed, and perhaps justly too, that the church militant, even here in our land of gospel light and freedom, is weak, that a large proportion of her members in a measure fail to live up to the high standard of their profession; that her ministers, with but few exceptions, are not as fully consecrated to their work as they should be, that too much of their time is devoted to secular matters, and that many are so much engrossed in money-getting that the complaint has become

common that the doctrine of Christ is not preached as plainly and pointedly as it otherwise could be. Many of whom we can in all propriety call "our own people," who by the common ties of nature are very near and dear to us, who are known to be in full sympathy with the doctrine that we preach, attend church with us regularly and respect all our religious services by their presence and good behavior, are notwithstanding all this, not open professors of religion. It must be feared that some of these at least are gradually settling into the hardened belief that there is no risk to run in living simply a good moral life, and when spoken to, with regard to the importance of making a change of heart, the reply is sometimes remarkably similar to that made by King Pharaoh to Moses and Aaron,—"Who is the Lord, that I should obey his voice?"

In the light of all sober thought, the right and proper thing for the church, should be to unite all her present strength in the effort to first induce all people and kindred who worship with her members to rise up in one solid phalanx against the bulwarks of sin within her own borders and then place herself in an attitude to send forth her laborers abroad. Instead of being fully equipped for such work, we as yet, find her ranks far from being solid and full.

We do not wish to be understood as endeavoring to depreciate or undervalue the importance of sending forth laborers to places where the call is made to have the word preached, but we are anxious to present to the readers of the HERALD, as well as to the "Evangelizing Committee" the practical side of this fact; that there are far too many non-professors in the various districts of the country, where the different flocks of our members are located, for the welfare of the church. We are too much confronted with the melancholy fact that there are far too many men and women among us who as non-professors and who are silently and perhaps unconsciously using a dangerous influence against the church at home, and who should long ago have been secured as burning and shining lights to the church as well as to the rising generation, who perhaps could, and should have been profiting by their example. Then, does not the solemn thought come rushing into our minds that the church must needs convert and utilize the material that lies about her at home, if she would make herself strong in the effort to send her laborers to the fray, abroad.

L. J. HEATWOLE.

Dale Enterprise, Va.

FEELINGS come and go like light troops following the victory of the present; but principles, like troops of the line, are undisturbed and stand fast.

For the Herald of Truth.

DO ALL TO THE HONOR AND GLORY OF GOD.

There is much done, even by professed Christians, in a vain-glorious mind, or in a spirit that is not to the honor and glory of God. Often people are possessed with an imagination that is totally unsubjected to the cross of Christ. Even many of the readers of the HERALD seem to think the contributors only give their opinions on different subjects. It was told to me once that all should put their names to their articles, so that if any would have a different opinion, they could communicate with the writers. If we write only for the sake of disputing, we surely do not write alone for the honor and glory of God and the welfare of mankind. As truly as the rightly qualified ministers of God have the witness in themselves that their gift is from above, and are filled with thanksgiving and praise when they have faithfully delivered the message their Master has given them to speak, so in a certain measure will the soul who has God's love in his heart and the good of mankind ever before him, be ready, when the given work is done, to say with the Psalmist, "All my springs are in thee."

This feeling is not that of mere elation for what has been done. The thought struggling upward will be that it is through the ability which God gives. And what are we that He should condescend to make use of us, as instruments of his good purpose. Well would it be if we always seek to know this seal of holy approval to our work.

Let us closely examine ourselves what is the motive that prompts us to write. Are we trying to serve God in our own strength, or are we looking to Jesus as our righteousness, strength, help and example? Are we so sensible of our own weakness that we ever watch and pray? Are we living by faith in a daily and simple dependence on God, and remember that we are accountable to God for a right improvement of the talents entrusted to us, to do all to the honor and glory of God and the welfare of fallen humanity? Have we resolved, in the strength of God, to forsake all sins, however dear to us? Is it our constant desire to abstain from the very appearance of evil, and to keep ourselves unspotted from the world?

These, and many more, are questions that we should ask ourselves, and pray for assistance to live up to a right answer of them. Let us follow the example of Paul, who could say, "Be ye followers of me, even as I also am of Christ." While he bids his brethren follow him as he followed Christ, he himself pressed toward the mark for the prize of the high calling of God in Christ Jesus. He bids us to present our bodies a living sacrifice, holy acceptable unto God, and to endure hard-

ness as a good soldier, the same which he himself did, teaching by example as well as by precept, even as his divine Master also did. We have in him one of the best patterns of Jesus himself that the Christian age ever produced. In him was embodied all that is desirable to constitute a good Christian. Neither trials, nor hardships, nor threatenings, nor persecutions could quench his fiery zeal for Christ. In all the accusations brought against him, we find none against his moral character, perseverance, firmness, sincerity, faithfulness; all shone forth prominently in his character. The accusations against him were mainly that he was a Christian and preached Christ. So persuasive were his arguments in his defense before king Agrippa in favor of his own conduct as a Christian and so powerful, that both the king and Felix were brought under conviction by his reasoning, so that the king was made to exclaim, "Almost thou persuadest me to be a Christian." When Paul reasoned of righteousness, he himself was a righteous man, a living example. When he reasoned of judgment to come, he himself was a living example of one who was fully prepared for that judgment. This was no doubt what in a great measure carried conviction to the heart of Felix, so that he trembled. His conduct entered so fully into his ministerial labors, that it gave double force to his arguments. This was no doubt one great point in Paul's success as a preacher of righteousness. Might it not be the reason, if we fail to succeed in winning souls, simply because our conduct is contrary to our teaching, and we hesitate to perform the same duties and to bear the same crosses which we enjoin upon others? Paul tells us if we have renounced the hidden things of dishonesty not to walk in craftiness, nor to handle the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. For God, who commanded the light to shine out in darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, to whom belongs all the honor and glory for every gift we receive, truly unworthy, and not of works, lest we should boast of ourselves, and not give God the glory and honor due to him. A. M. C.

PROHIBITION KEEPS SAILORS SOBER.—

Admiral Luce recently said at Portland, Maine, to a correspondent of the *Prestyterian Banner*: "You cannot tell how glad we are to get to the harbors of Maine, the only state where our crews can go ashore and return sober. Last night twenty-four of our men went ashore and returned promptly at 7 o'clock, all sober. This could not be done in any other state."

Exchange.

TO FATHERS AND MOTHERS.

I would have the mother look upon her innocent child in her arms, and think he may become a dunkard; you can prevent it—he may become a thief or robber; you can prevent it—you may have to follow him to the jail, penitentiary, or the gallows—you can prevent it. How? Prov. 22:6. Ans.

I have some thoughts from Wesley and an occasional one from other sources, which I will give you. The natural state of children—it does not appear that man naturally has any more idea of God than the brutes of the fields, He is an atheist: (don't believe there is a God). He loves, pleases, and worships his own life or self; does his own way; and makes himself his own God. His pride is natural, for he can see it in every one but himself, and so of the love of the world which he has, and so of the anger, for he feels an injury received, and desires to pay the offender back. One said in haste, "All men are liars," and we can say after cool meditation that all natural men are liars. Grace changes nature, "Behold an Israelite in whom is no guile." The natural man is unjust and unmerciful. Matt. 7:12. Most parents in their teachings feed each one of these passions, when they should not, but try to heal them. Atheism may be fed in children by not mentioning God, but by speaking of everything else around them; or by ascribing the work of creation to nature, and not to God; or of coming by things happening so, or of coming by chance, or of good or ill fortune; by speaking of your own power to do so and so, and leaving God out of the question, reader, ponder well the above ideas. Chance is a silly word; God made the world, and rules it; and everything in it; He governs all men; good, bad, little and big, educated and illiterate, self-will should be broken in children as soon as it appears.

Don't humor your child by letting it have its own way; you must have firmness and resolution for that: for after you have once begun, you must never give way. Never on any account give a child what he cries for; if you do, you will pay him for crying, and he will always have a good stock of "cry" on hand, for what he wants. Wesley says: "Out of our family of ten children, not one of them was ever heard to cry aloud after one year old." Pride is increased by praise, never praise, nor let another praise your children to their face, show them that they are fallen spirits, don't speak to them of things that are really praise worthy. Teach them that they are more foolish, ignorant, and wicked than they can conceive of, show them that in pride, revenge, and passion, they are now like the evil one; that in groveling appetites and foolish desires they are like the beast of the fields.

You may command but with exceeding caution. Love of the world is fed by pampering their appetites, giving every kind of food before weaning, never put on children shining buckles or buttons, fine clothes, laced hats, or needless ornaments such as ribbons, necklaces, ruffles. Servants will want to give pieces between meals, which should never be allowed, better lose a good servant than spoil a good child. Teach children that the author of all falsehood is the devil. Don't say "I'll go to sleep with you" when you lie down with them to get them to sleep, when you have no such intention. Don't threaten to whip them if they do so and so next time, and then not do it, or promise them a thing and not grant it. They watch your example. Children are imitators, fast learners from example." 2 Cor. 3:4. Don't feed injustice by laughing at, or applauding their witty contrivances to cheat one another. He that will steal a penny will soon steal a pound.

Don't nourish the ill-nature of children by allowing them to vex their brothers and sisters, either in word or deed. Don't allow them to hurt, or give pain to anything that has life; nor rob birds' nests. Children should obey Col. 3:20, Eph. 6:1. It is acceptable to the Lord; it is right, it has a good promise to it; it includes health and temporal blessing, as well as long life. Never do anything your parents forbid, unless God enjoins it; also unless God forbids. Rebellion against parents is rebellion against God. Disobedience is a certain way to destruction as swearing or cursing. Would you allow them to do either in your presence? Keep them in as plain dress as yourself. Bid defiance to indolence and cowardice. Parents never blame one another before your children. Be diligent in teaching them the truth of the Bible, Deut. 6:6, 7, to read and love it. Get them to read it to you and to each other; tell them it is God's book and that he speaks to them through it. Teach them to pray. Do you take each one off alone into your closet, and pray for them, and tell them about Jesus? Have they ever heard you pray at the family altar? Do you pray for them each one by name? Remember God has committed to you, immortal souls; will you train them for heaven or for hell; or will you let the devil train them for himself? Selected by S. STAUFFER.

Holder, Ill.

GENEROUS.—Phil. Armour the millionaire preacher of Chicago, built and endowed the Armour Mission Chapel, where 2,000 children are instructed in the teachings of the Bible. The expense of this work amounted to \$200,000. On last Christmas he spent a considerable sum in providing Christmas gifts for the children who attend there.

AN EXPLANATION OF REV. 14:6.

One of our correspondents desires an explanation on Rev. 14:6. The following from Gray's Biblical Museum is the best we have now. Should any of our readers have anything better, or even anything additional we shall be glad to have them send it:

The comparison of the Gospel.—As to its origin and glory, the Gospel may be compared to an angel "standing in the sun;" as to the territorial range of its commission, it may be compared to "an angel flying in the midst of heaven;" as to the gracious mysteries of salvation, to which it points, it may be compared to the angels looking into the ark of the covenant; as to the pure and holy worship which it enjoins, and over which it presides, it may be compared to the angel standing beside the altar of incense; as to the hopes and inspirations which it warrants and sustains, it may be compared to an angel at heaven's gate, saying to us poor dusty way-farers, "Come up hither." But, looking at the relations of the Gospel to us in the business of every-day life, we may regard it still as an angel (losing nothing of its ethereal beauty and celestial brightness); but then it is an angel full of condescension and brotherly companionship; an angel mingling with us, and talking to us, helping and guiding and comforting us; an angel recognizing our earthly wants, and sympathizing with us in our earthly trials, like the angel who came to Abraham under the trees of Mamre, and to Lot in his house at Sodom; like the angel who appeared to Ornan while he was threshing wheat; like the angel who appeared to Zechariah in the shop of the four carpenters; like the angel who touched Elijah asleep, and showed him a "cake baked on the coals, and a cruse of water at his head;" and like the angel who came to Peter in prison, and took off his chains, and set him free. Thus does the religion of the Bible come home to us, and put itself on a level with us; entering fully into our temporal circumstances, temporal necessities, temporal duties, and temporal trials.

METEOROLOGGY.

Moses B. Weaver, of Harrison township, Elkhart Co., Ind., has furnished us with tabulated forms of the meteorological condition of this locality from 1886 to the close of last year. We are sorry that we have not the room to publish the tables in their entirety, but are very much obliged to Mr. W. for them, and we shall file them away safely for future reference. We compile the appended tables from these statements, the first containing the clear, cloudy, rainy and snowy days of each year from 1866 to 1887, inclusive, and the second the same information for each month of 1887. We learn many

other interesting facts from Mr. W.'s manuscript, such as the following: December 22, 1878, the mercury was at zero, and six inches of snow fell; January 3, 1879, clear, and mercury 16 degrees below zero; December 29, 1880, 20 degrees below; February 4, 1881, 12 degrees below, with clear weather, and August 12, of the same year, 116 above; April 8, 1883, 5 degrees below; January 6, 1884, 21 degrees below; February 13, 1885, 26 degrees below, and July 31, of the same year, 107 degrees above; January 23, 1885, 16 degrees below; April 5, of the same year, deepest snow of the season, and September 7, same year, mercury 106 degrees above; January 3, 1887, 21 degrees below, and August 2, of the same year, 110 degrees above.

The month of August, 1867, had 25 clear days; May, 1883, had only one clear day, while it was cloudy on 15 days, rained on 14, and snowed on one. December, 1880, also only had one clear day. In September, 1886, in September, 1882, and in May, 1883, each, it rained 14 days. In August, 1869, no rain fell, and in September it rained only one day. No rain fell in May and August, 1874, none in February, 1868, 1870, 1873 and 1877, and none in January, 1876, 1878 and 1879. In 1867 no snow fell before New Years. In 1869, 1872, 1873, 1874, 1879, 1883, 1884 and 1887, snow fell in seven months.

TABLE 1.			
YEAR.	CLEAR.	CLOUDY.	RAIN. SNOW.
1866	179	69	81 36
1867	204	26	35 20
1868	180	93	64 29
1869	159	90	79 37
1870	181	95	61 28
1871	180	105	51 19
1872	186	96	49 36
1873	158	107	60 40
1874	161	137	40 22
1875	127	117	97 24
1876	126	144	63 33
1877	178	88	74 25
1878	131	140	72 23
1879	118	147	61 39
1880	114	163	67 22
1881	109	139	75 42
1882	97	200	81 17
1883	92	165	83 33
1884	93	175	67 31
1885	89	180	66 30
1886	120	146	61 38
1887	92	163	69 32

TABLE 2.			
MONTH.	CLEAR.	CLOUDY.	RAIN. SNOW.
January	4	12	4 10
February	2	13	7 6
March	8	17	1 5
April	8	18	2 2
May	7	17	7 7
June	12	11	7 7
July	12	11	6 6
August	15	8	8 5
September	10	11	10 2
October	8	14	6 2
November	11	12	6 1
December	5	16	2 5

The above is taken from "The Goshen Times" and by request we give it a place in our paper. Bro. Weaver gives much in his reports that is interesting to weather observers.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

April 1, 1888.

Entered at the Post Office at Elkhart, as second class mail matter.

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TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send our books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where those cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 31" it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

IF YOU wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE ENGLISH MARTYRS MIRROR.—Copies of this excellent work may still be obtained by all who have not yet purchased. The book should be read by every member of the Mennonite church.

SUNDAY-SCHOOL QUESTION BOOKS and Sunday-school supplies, Bible school hymns, etc., see last page of paper. These books can also be obtained at the book store of L. B. Herr, Lancaster, Pa.

"WELCOME TIDINGS" our four page Sunday-school paper, is a very excellent paper for Sunday-school, and will be furnished weekly, so that the children can have a paper every Sunday. For price and description see last page. We hope all our Sunday-schools will send for it. Sample copies free.

THE WORDS OF CHEER.—We still send four beautiful colored picture cards, with Scripture texts in gold to all who send 25 cents for a year's subscription to the "WORDS OF CHEER." Ask your friends to subscribe for it and show them the pictures you have received. We have room for many more subscribers.

THE ENGLISH MARTYR'S MIRROR.—We have again caught up with our orders for the Martyr's Mirror, and are now ready to fill other orders that may be sent

in, and hope those of our friends who desire this book and have not ordered, will send their orders soon. The book should be found in every Mennonite household in the land. If the people of to-day would read this book, or books of similar character, more extensively, we would have a more devoted and a far more practical Christianity that we now have. It is, in a large measure, owing to the light literature, the worthless, pretended religious trash that is published so extensively and the refined, Christless, semi-scientific preaching of modern theories, without spirit or life that Christianity is at so low an ebb, and infidelity gaining such a strong hold in the world. If we wish to find the pure waters of life we must seek it from a higher source.

LIST OF INTERMENTS.—(The following list of interments at the Rock Hill Meeting-house, Montgomery Co., Pa., received from Bro. Abel Horning, was mislaid, hence the lateness of its appearance.—Ed.)

List of interments in the Rock Hill or Gehman burying-ground, Montgomery Co., Pa., in the year 1887:

Henry B. Durstine,	aged 22 y., 11 m., 2 d.
Harry S. Roth,	" 5 m., 11 d.
Catharine S. Detweiler,	" 29 " 2 " 6 "
Leah Detweiler,	" 2 " 8 " "
Elizabeth Durstine,	" 67 " 5 " 2 "
Gerhard Detweiler,	" 33 " 11 " 3 "
William Dunker,	" 8 " 11 " 8 "
Martha Oberholtzer,	" 3 " 8 " "
Elizabeth Allebach,	" 83 " 1 " 1 "
Jonas Geisinger,	" 88 " 6 " 15 "
Katie Horning,	" 10 " 21 " "
Horace Detweiler,	" 1 " 4 " 6 "
Lizzie Kulp,	" 4 " 8 " "
Joseph Horning,	" 64 " 1 " 9 "

SUNDAY-SCHOOLS.—With the return of spring the brethren near and far, whose occupation is farming, will resume their work on the fields. Without sowing there cannot be reaping, and without preparation of the soil not much of a crop can be expected. The spring work is planned and laid out before the work actually begins, so that everything may be done so as to accomplish best results. We sincerely hope that, as they are earnestly considering these things which, so far as temporal matters are concerned are good and necessary, they may not forget also to resume their work in the spiritual field—the nursery of the church—the Sunday-school. We trust that in many places, where hitherto Sabbath-schools have not

been organized, they may be instituted this spring. It is just as necessary for the church to prepare these spiritual fields for the sowing of the spiritual seed of the word of God as it is for the farmer to prepare the ground to receive the grain from which he expects in due time, to reap his harvest. We should be glad to hear of the organization of many new Sunday-schools in our churches near and far this spring. May God's blessings attend this branch of the work everywhere.

CHURCH NEWS.

FROM PEABODY, KANSAS.—The brethren north of Peabody, Kansas organized a Sunday-school on Sunday, March 18th. They have decided to use our Question Books, the Mennonite Hymn book and the Philharmonias. The school is to be held between the hours of nine and 10:30 in the forenoon, every Sunday and in accordance with the order of our Church. Communion services will be held in this church on Sunday, April 29th. May God bless the labors of the brethren there.

FROM COLORADO.—Our community here numbers ten brethren. We have taken up homesteads and pre-emption lands, and there is still land here to be taken up. This seems to be a healthy place and the settlement is entirely new. We expect to organize a Sabbath-school next Sunday, and will have it every alternate Sunday, as we hold meeting on the intervening Sundays. We trust the brethren will pray for us, that the Lord may bless us and we may at last be found among the redeemed of earth.

JACOB ROTH.
Harrisburg, Arapahoe Co., Col.

FROM ONE OF OUR OLD SUBSCRIBERS.—A brother in Pennsylvania, in sending his subscription for the English and German Herald says: "I have delayed sending the money for the Herald in both languages for the 23d year of my subscription, longer than I meant to do. I wish to read the paper still longer if the Lord spares me. The reason for not paying sooner was that my wife has been confined to her bed since the 8th of November, and we know not how long it may be before she will be able to get up; but we abide in the trust that those whom God loves them he chasteneth. When God afflicts us we should not murmur, for he sends us even afflictions for our own good. Greeting to all the dear readers of the Herald."

We feel grateful also to the dear brother for his kindly wishes in our behalf, and trust that his wife may soon be restored to health if it be God's will.

CONFERENCES.

For the Eastern District of Pennsylvania on the first Thursday in May at Franconia Meeting-house, Montgomery Co., Pa.

In Eby's Meeting-house, Berlin, Waterloo Co., Ontario, on Friday the 13th of April. Bishops, ministers, deacons and brethren from other conference districts are cordially invited to attend the conference.

For Ohio, on Thursday and Friday, the 17th and 18th of May, in the Salem church, Allen Co., Ohio. Ministers, Deacons and brethren from other conference districts are cordially invited to be with us. The nearest R. R. Station is Elda, on the Pittsburg, Ft. Wayne and Chicago R. R.

G. BRENNEMAN.

The Virginia Conference will meet on the second Friday in May, at the Springdale church, five miles south-west of Waynesboro, Augusta county, Va. A hearty invitation is extended to all ministers, deacons and other brethren and sisters to visit us at that time. The nearest R. R. Stations are Lynhurst, on the S. V. R. R., and Waynesboro, on the C. & O. R. R. Brethren will be at these stations to meet those coming by rail. Those coming before the time had better write to J. N. Driver, Ladd, Martin Brunk, Waynesboro, or other brethren and let them know the time of their coming.

CORRESPONDENCE.

FROM ZURICH, HURON Co., ONT.—Our ministering brother Samuel Bowman and wife of Waterloo Co., visited the brotherhood in this vicinity from the evening of the 15th of March to the morning of the 19th. He preached the Word of God publicly a few times, and in their visits they admonished, encouraged, and comforted us by their words. I hope their labor may be to the glory of God and the welfare of those they visited.

H. WAMBOLD.

A VISIT TO SOMERSET AND CAMBRIA COUNTIES, PA.—On the 19th of February our Amish brother John R. Zook of Nashannock Falls, Lawrence Co., Pa., preached in the Kauffman church, and on Sunday evening in the Stahl church from Rom. 12. He then went to Cambria, and on Wednesday he preached in the Miller church from John 15. On the evening of the 23d he held a meeting in the Weaver church, basing his discourse upon 1 Pet. 1. In all these meetings the brother earnestly and faithfully admonished us to be true to our God and do His will. The Lord bless the efforts of the dear brother in the behalf of our souls so that his labor may not have been in vain.

LEVI BLOUGH.

FROM LANCASTER Co., PA.—I have been a reader of the HERALD for about four years and would feel lonesome without it, especially during the winter. We have services only once in four weeks. Dear brethren and sisters, let us strive earnestly to be of the family of God, having all pride, vanity and covetousness with all wickedness cast out of our hearts, and have the Sun of righteousness for our guide to lead us into all truth. May its divine halo protect us from all harm, so that when our work is ended in this tenement of clay, we may be received into the everlasting habitations there to wear bright garments washed and made white in the blood of the Lamb.

ELIZABETH B. HURST.

HYMN & TUNE BOOK AGAIN.

From the communications we are receiving from different places in regard to the above book, we see that a little further explanation is necessary as to the general plan upon which it is proposed to get up the book. The object is to compile a book whose use will be beneficial to our churches generally; and this can best be done by the united co-operation of the churches in the work of compiling, for this reason the co-operation of the churches in the United States and Canada was solicited through the HERALD OF TRUTH. And as we hold no general conference the only way to get a fair expression from our people is through the different conferences. The subject has already received sufficient encouragement for the work to go on, but is still delayed with the hope of getting more help and more satisfactory expressions; as many conferences have not yet considered the matter. It is therefore sincerely hoped that the matter will not be overlooked at the Spring conferences.

The plan is for each conference that favors the move to appoint a committee consisting of one or more persons, with authority to represent the church or churches under its jurisdiction in selecting Hymns and Tunes for the book, and whose duty it shall be to attend in person or be represented by some one at a meeting, the place to be selected hereafter, for the mutual consideration of the various selections brought or sent in, of Hymns and Tunes, and also the size of the book, the number of Hymns and Tunes it is to contain, the general plan of the work binding, etc. And these points should be considered by the conferences who decide to aid the work and their committees be properly instructed in the same so they may be intelligently represented.

Then after the work of compiling is completed, the material selected must be placed in the hands of one or more competent persons to be reviewed, written out, arranged and prepared for the printer. Each church that proposes to aid the work,

though they do not aid in compiling should nevertheless have a committee appointed with whom parties interested may correspond.

The financial part of the undertaking should not be overlooked, and the more there are to aid in this part of the work the lighter it will be for each one.

When the brethren are appointed as committees they will please notify us of the fact at once, as we propose to begin the work of compiling as soon as practicable after the Spring conferences are over. A little time must however be given to new committees to prepare for the work.

Let us well consider the merits of the work and if we can see in it anything that will benefit the church and thereby promote Christ's cause let us work together harmoniously and diligently in it.

VIRGINIA COMMITTEE.

Harrisonburg, Va.

"YE SHALL BE MY WITNESSES."

On Wednesday the 29th of December, 1880, at one o'clock at night, the eldest son of my neighbor, Samuel Burkholder, came to our door and called: "Mother is sick, and requests you to come over; she has something yet to say."

We got up hurriedly and went out into the cold night to see the sick. While we were yet on the road we heard Bro. Burkholder's bell ringing; from this we concluded that we were to come quickly.

Arrived at the house, the afflicted sister called me and my wife, her husband and their children to her, and as we stood around the bed to hear what she might yet wish to say to us, she said: "You shall be witnesses to that which I will yet have to say to you, for my time is short. I shall soon die, and everything is revealed to me how it shall be."

She then began to speak to her husband and asked him, if she had offended him, to forgive her. He told her he had nothing against her.

She then spoke to her children and exhorted them to be good children, and be very obedient to their father and in this manner her husband should endeavor to keep the children together and to seek to bring them up in the fear of God. In this wise she spoke a great deal until she had moved us all to tears. Then she said: "Weep not for me, for it will soon be better with me, for I am going home."

The fever, however, continued to rise higher and higher; yet she would not hear of an earthly physician, and said: "My Physician is up in heaven; He will help me." She further said: I am at peace with every person, so far as it is possible, and I wish everybody well."

As the fever still continued to rise, she kept asking for fresh water, and said: "There I shall have fresh water, and shall thirst no more." By this she evidently

meant the water of which the Savior spake to the Samaritan woman: "If thou knewest the gift of God, and who it was that saith to thee, Give me drink, thou wouldest have asked of him, and he would have given thee living water."

She further said: "It appears to me, as though I could look into the kingdom of heaven; and Jesus surrounded by his many angels, appears quite clear before my eyes. Oh that I had wings, so that I might fly home! I can even now see myself in my plain brown coffin, dressed in a white shroud; there I shall suffer no more heat; Oh how cool it will be there! My coffin will also yet get into the snow, so that it will be covered with snow."

This also came to pass. At the burial there was such a snowfall that her coffin was covered with snow.

Later she said: "I have yet a request to make to you: To what I have said you shall be witnesses. Now give me fresh water once more, as I want it; then pray once more, but you must not weep." This was done accordingly.

After prayer was over and we had arisen, we all looked upon the suffering sister and found that her pulse and respiration was almost imperceptible. After she had thus lain motionless for about thirty minutes and appeared to us to be now in her last moments, she suddenly lifted up her hands and said: "*Such a time I never had in all my life! Oh, how long have I already wished for such a day!*"

After this she said but little more. The fever continued to increase, and finally on Sunday evening, the second of January, 1881, she sank peacefully to rest.

The deceased sister was Lydia, wife of Samuel Burkholder, at Reilly Creek, in Allen Co., Ohio, and died on the 2d of January, 1881, aged 36 years, 5 months 28 days, and her steadfast faith and earnest longing after God and his glorious kingdom, gives us new evidence of the real worth and blessing of Christianity. The true and loving faith in Christ has a value in life and in death which far exceeds the treasures of earth. Truly we can say with Paul: "For to me to live is Christ, and to die is gain."

The above narrative is subscribed by
C. P. STEINER,
BARBARA STEINER,
SAMUEL BURKHOLDER.

TRULY GOOD LOOKING.—Religion has a wonderful power in adorning people or improving their appearance. It gives them "a meek and quiet spirit;" and this the Bible calls an "ornament which is in the sight of God of great price." Religion will make the eye look brighter, and the complexion clearer, and the smile sweeter, and the voice softer and everything about our person better-looking than it otherwise would be.

FURTHER OBSERVATIONS.

(Continued.)

Tuesday October 18th was a busy day with us in Elkhart. The brethren Nice and Lehman, with Sister Herr left on the morning train, the former for their homes, the latter to meet the companions who came with her from Pennsylvania. The brethren Henry Good and Samuel Brunk, the latter from Virginia, were with us. A number of others also spent some time with us, and we felt that it was good as well as pleasant thus to be together in social and christian converse with one another. This day too, we were especially led to see how that all things are in the hand and under the kind care and protection of our heavenly Father, who is the giver of every good and perfect gift, who knoweth all our wants and all our needs, and who will not cast out any that will come unto him. May we ever live to His glory.

To-day (Oct. 19th) we visited a brother who for many weeks has been lingering on a sick-bed. Here too we often see the patience of the Christian tried, yet in our afflictions we must remember that whom the Lord loveth he chasteneth, and these light afflictions which are but for a moment (so to speak), work in us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

A certain writer very aptly says, in reference to the afflictions of this present time: "There will be no Christian, but what will have a Gethsemane, but every praying Christian will find that there is no Gethsemane without its angel."

The choosing of a minister is in every church a matter of the most serious importance. The work of preaching the Gospel is indeed a noble work, but he who is called to this work assumes with it the most solemn responsibilities. Watching over the souls of men is a work that requires the divine help. Teaching the way of eternal life, the way to heaven requires the guidance of the Holy Spirit. Upon the words of the faithful minister often depends the salvation of souls.

Dr. Chalmers gives us a telling example, illustrating the words of Paul to Timothy: "Preach the word; be instant in season, out of season," etc., as follows: He was the guest at one time of a nobleman near Peebles. His powers of conversation made him the life and soul of the company, and the subject about which they conversed interested the whole company, but it was a subject which had no direct reference to religion and the salvation of the soul. Among the guests there was a venerable Highland Chief, who listened with intense interest to the gifted speaker. The conversation was continued until late in the

evening, and the apartment in which the doctor slept was directly opposite to that occupied by the Highlander. Shortly afterward the doctor heard an unusual sound in the chieftain's room, like a heavy fall accompanied by a deep groan. He hastened to the apartment, and there beheld a white-haired man in the arms of his attendant, having sunk in a fit of apoplexy. The room was soon filled by the late company, but they could do nothing for their old friend, who breathed for a few minutes and expired. Dr. Chalmers stood in silence, with both hands stretched out, bending over the deceased, the picture of distress. When he broke silence it was to say to the assembled group in a tremulous voice, "Never did I see or feel till now the full meaning of the text, 'Preach the word; be instant in season, out of season,' etc. Had I known that our venerable friend was on the threshold of eternity this evening, I would not have dwelt on the subject of our conversation. I would have preached to him and to you Christ Jesus and Him crucified. You would have pronounced it out of season; but ah! it would have been in season for him and for you."

The Lord speaks through the prophet and says: "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezek. 3:17, 18.

This is now October the 20th and was the day appointed for the choosing of a minister in the Holdeman district, and this important work suggested the thoughts presented above. The meeting was fairly well attended; the exercises were conducted in the usual manner, a Church Counsel was taken and the solemn importance of the work, the duties and responsibilities, both of minister and people, were presented and the lot was cast and fell, as is well known to our readers, on Bro. Jacob Loucks.

After a pleasant visit with Bro. Abm. Culp we returned to Elkhart, where we attended the usual Thursday evening Bible-reading, where we were again made to realize what David says: "The statutes of the Lord are right, rejoicing the heart," "and in keeping of them there is great reward."

October the 21st was a very stormy day and we were reminded that summer is ended, and that winter is at the door. The first snow of the season fell, and we spent rather a quiet day writing in our office, suffering somewhat under bodily indisposition.

On the morning of Saturday, October 22d, the storm had abated and the sun

came up in all his splendor, and we enjoyed the beautiful autumn day as we left home to spend Sunday with the Church in Clinton township, 20 miles distant. In the afternoon there was a preparatory meeting, and it was my privilege to speak from Matt. 18. There was a fair attendance and we had a pleasant meeting, after which we visited, in company with Bro. Henry A. Miller and wife, and others, Bro. John Baumgartner, whose wife is lying low with consumption, and who also desired to commemorate the Lord's supper. The afternoon was threatening and in the evening it rained, and we remained all night. The dear sister seemed to be fully resigned to the divine will, and to have set all her hopes in Jesus, her dear Savior, and has recently taken her departure to be with Christ which is far better. May God comfort the dear brother and the daughter in their deep affliction, remembering that the Lord doeth all things well, and that all things work together for good to them that fear God.

On Sunday it was still stormy and rainy. Communion services were held at the church, but the attendance was small, yet the promise of God is that where two or three are gathered together in His name, He will be with them.

We accompanied Bro. Joseph Weaver's to their home and after dinner started for Elkhart, stopping on the way with Sister Strickler, where an appointment had been made to hold communion services with the aged sister, who has been much afflicted, and confined to her bed nearly a year. A small number of friends and relations had assembled and after a short service we commemorated the sufferings of our dear Savior in partaking of the emblems of the broken body and the shed blood with the aged sister, and the little company of brethren and sisters who were there, as we trust to the glory of God and the strengthening of our souls in the spiritual life. Sister Strickler seemed to be much encouraged and cheered by the service, and our prayer to God is that she may be strengthened from on high, for every trial that a kind heavenly Father may be pleased to lay upon her, and remember the promise which God gave to Paul, "My grace is sufficient for them."

"When languor and disease invade,
This trembling home of clay,
'Tis sweet to look beyond the grave,
And long to fly away.

"Sweet on His faithfulness to rest,
Whose love can never end;
Sweet on His covenant of grace
For all things to depend.

"Sweet in the confidence of faith
To trust His firm decrees;
Sweet to lie passive in His hands,
And know no will but His.

"Sweet to rejoice in living hope,
That when my change shall come,
Angels will hover round my bed,
And waft my spirit home."

(To be continued.)

A TRIP TO CANADA.

(Concluded.)

From here we went via., Buffalo to Bertie and visited Peter Shenk, who has two daughters, one of whom has already chosen the good part, which shall not be taken from her. We hope the other one will also follow her example.

Here I visited a number of the families and then we had meeting in the Bertie Meeting-house, where I spoke from Jn. 17. The next evening we had meeting again at the same place.

From here we went to the Twenty, and visited there, among others Bro. Chr. Kratz. He has been blind 30 years, has a fine home, is an excellent gardener and fruit grower. This is a fine fruit-growing country. In the evening we had services in Myer's Meeting-house, and we spoke from John 3.

The next day we had meeting in the Meeting-house on the mountain, where there was but a small attendance. We read here the fifth chapter of John, also a part of the 27th chapter of Job.

After this we visited a number of brethren and sisters in the vicinity, but it would be too tedious to name them. We left the neighborhood, Bro. Gengerich, going home, and I went to Toronto, and from there to Markham, Bro. John Koch met me at the cars. I staid with him all night. Here I have many relatives, and I had been five weeks in Canada before I met any of my relatives, but I met many brethren and sisters in the Lord. I think they have six meeting-houses in this neighborhood. I did not get to all of them.

The same day that I arrived there, brother Koch went with me to visit several brethren and sisters, among whom were Sister Susanna Kindig and Barbara Neuschwander, both old, yet vigorous in mind and devoted to God. We held devotional exercises with a number of those whom we visited and endeavored to encourage them in the pilgrimage of life. May the Lord lead them by His spirit and bless them in their old age. We then visited Pres. Jacob Wideman and remained with him all night.

The next day I made a number of visits, and met among others Bro. David Martin, who is suffering with cancer. His home is in Waterloo. I staid all night with Deacon Chr. Huber, and the next morning (Sunday) I attended meeting at Weideman's meeting-house, and spoke from Matt. 2, Jesus will not save us in our sins, but from our sins. This was the first opportunity I had to speak to these people of Jesus, and His word.

After services we made a number of visits and the next day was spent in the same manner. We also had a meeting at Risser's Meeting-house, and from there I went to visit Bro. Risser, who is bishop in

this district. Here we read the 15th chapter of John, and talked much about the love of God and our dear Savior, and how we should and must love one another, if we desire to enter the glorious rest of the children of God in heaven.

Then again after visiting from house to house with many brethren and sisters they brought me to the Altona Meeting-house, where I read the third chapter of John. After the meeting we again visited friends, and in these visits we found many who had not yet given their hearts to Jesus. May God so direct the dear friends that they may no longer delay, but give themselves to God and become the humble followers of the dear Savior.

At Almira we had another meeting where I spoke from Acts 3, where Moses said, "A prophet shall the Lord your God raise up, like unto me," etc. Him ye shall hear in all things. The same evening we had a meeting with a very old sister, at the house of Bro. Joseph Sherk, where I also remained over night. Here I spoke from Jn. 3:16.

I attended another meeting at Weideman's and spoke from 1 Cor. 4., speaking in reference to our public worship, how that we may all exhort and learn, and become convinced, that sinners may be brought to Christ and the Church be edified. We are to pray both privately and publicly as the occasion may require and if done in sincerity both are acceptable before God.

The last discourse that I preached in this vicinity was from James 2. The subject being Abraham as the friend of God. We become the friends of Jesus by faith and obedience, an humble walk and a full consecration.

After this meeting I went home with Bro. Ramer, who lives near Markham. His aged father who is eighty years old, and still strong in his mind lives with him. I took the cars here, that same evening, and arrived, in due time, at my home safely, kept by a kind heavenly Father's hand.

I thank the kind friends whom I met for the kindness and love they everywhere manifested toward me.

After my discourse at Berlin, there were three young persons who gave themselves up to the service of the Lord. O that many more might come to the dear Savior, and serve Him in all faithfulness and humility.

Brethren and sisters, Let us exercise ourselves that we may be lights in the world, that we may be as a city that is set on a hill which cannot be hid, and that we may walk circumspectly towards those that are still out of Christ, and that the world may not have any evil to say about us. Let us lay aside everything that may hinder us, and pray to God that His will may be done. The grace and mercy of God be with all of you, Amen.

JOHN P. SPEICHER.

DIED.

HOOLY.—On the 23d of Jan., in Cass county, Mo., of pneumonia, Bro. Jacob P. Hooly, son of David P. Hooly, of Milfin Co., Pa., aged 55 years, 1 month and 7 days. In his youthful days Bro. Hooly emigrated to Ohio, where he married Polly Yoder, daughter of Peter Yoder, of Wayne county, with whom he had 9 children, two of which preceded him in death. From Ohio he moved to La Grange county, Ind. Six years ago he moved to Cass county, Mo. His first wife died some years ago. He again married on the 25th of Sept., 1887, Caroline Gnagy, of Elkhardt county, Ind., with whom he lived 2 days less than four months, and was buried on the 26th, in the Clear Fork graveyard in the presence of a large concourse of friends and relatives. He leaves a widow and 7 children to mourn his departure. Services by Daniel F. Criner and Jacob Knagy from 1 Peter 1:24, 25.

LAPP.—On the 6th of March, in the village of Williamsville, Erie Co., N. Y., of bronchial pneumonia, of which she suffered only a few days, Sister Barbara, widow of the late Bishop John Lapp, aged about 87 years. "The Amherst Bee," of Williamsville, gives the following obituary notice:—

"In the death of Mrs. Lapp the community loses one of the most worthy and beloved members—a whole hearted christian woman, a loving wife, a devoted mother, a true friend. She went through the valley of the shadow of death, singing with the Psalmist, 'The Lord is my shepherd. I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.'"

"Mrs. Lapp, whose maiden name was Barbara Kurtz, was born in Ephratah, Lancaster county, Pa., in March, 1801. In 1818 she was married to Mr. John Lapp, and with him and their two children came to Clarence, Erie county, N. Y., in 1828. The journey was made with a six-horse team in nineteen days, which was a quick trip sixty years ago. They resided on what was known as the Lapp farm in Clarence, forty years. While in Clarence Mr. Lapp became a minister of the Mennonite Church, of which he was ordained one of the bishops in 1839. In 1868 they removed to Williamsville, where Bishop Lapp died Aug. 5th, 1878, and where Mrs. Lapp continued to reside with her son Jacob to the time of her death. She leaves five sons, the youngest and many grandchildren to mourn their loss.

"Mrs. Lapp was a woman of great simplicity of character. Her piety was sincere and unaffected. Her home-life was a constant service for others, and many outside the home circle shared in her generous sympathy and kindly offices of good-will and friendship. 'She stretched out her hand to the poor, yea, she reached forth her hands to the needy.' She was a true helper of her husband in his long ministry, and gave him good reason to know the meaning of the proverb: 'Whose fincheth a wife, fincheth good, and obtaineth favor of the Lord.' Of her it could truly be said: 'The heart of her husband doth safely trust in her.' She was devoted to her children, and watched over them in their childhood and youth with unrelenting love. She was their friend and counselor in their ripper years, after they had gone from their home-training, and rejoiced in their success and sorrowed in their losses as if they had been her own. It is no wonder 'her children rise up and call her blessed,' and venerate the mother so dear to them.

"Her funeral services, which took place Friday last, were conducted by Pre. Bear of Caus-

ada, who preached an excellent and appropriate sermon from 2 Tim. 4:7, 8. Jacob Hahn also made a very interesting address in German. Her body rests in the cemetery beside that of her husband, and her spirit now sings with his the new song in the heavenly Jerusalem 'unto Him who loved us and gave himself for us, and washed us from our sins in His own blood; and hath made us kings and priests unto God His Father.' 'Blessed are the dead which die in the Lord.'"

KAUFFMAN.—On the 13th of February, near Amish, Johnson Co., Iowa, of paralysis, Abner, son of Jeremiah J. Kauffman, aged 14 years, 7 months and 5 days. He was in usual health and spirits, and helped to put grain into sacks in the morning, and as he was washing preparatory to going to school a sharp pain suddenly seized him in the left shoulder, and soon also in his neck and head. In a short time his tongue was swollen so that he could hardly speak, and soon afterwards he became helpless and partly unconscious. Medical aid was summoned, but in vain, and in three hours he was a corpse. The sudden change from life to death brought intense grief upon the family. The sorrowful message was a surprise to the whole neighborhood, for he was thought to be one of the healthiest children in the family. This is indeed a loud call from God for all to be ready for death. He was buried on the 15th, followed by a large concourse of sympathizing friends. Services were held by C. J. Miller and J. P. Schwartzendruber from Mark 13:32-37.

GARBER.—On the 10th of March, at Waupacore, Lancaster Co., Pa., of infirmities, Lucinda Garber, aged 5 months and 22 days. He was buried on the 11th, in the Harshberger graveyard. Services by D. C. Miller from Mark 10:13-16 and N. Sproll and E. A. Mast from Psalm 103:14.

"Do not weep for me my parents, But look forward and be glad; For our meeting will be sweeter Than our parting here was sad.

WITMER.—On the 4th of March, in Waterloo Co., Ont., of infirmities of old age, Anna Reist, wife of Jacob Witmer, aged 80 years, 10 months and 9 days. Funeral services by Jacob Woolner, at the house of mourning in German, and Bishop Daniel Wismer at Wanner's meeting-house, in both languages from Isa. 38:1. She was born in Lancaster Co., Pa., in 1807, and was married to Jacob Witmer in 1828, two years after coming to this country with her parents.

MEITZLER.—On the 6th of March, in Elkhardt Co., Ind., Leudea Earl, son of Solomon and Elizabeth Meitzler, aged 2 years, 8 months and 20 days. Buried at Shaum's Meeting-house. Services by Henry and Christian Shaum from Matt. 18:1-3. May God bless this affliction to the sorrowing parents. Their little one has only gone to a brighter and better home.

LOUX.—On the 13th of March, in Hilltown, Bucks Co., Pa., Levi, only child of Enos B. and Anna Loux, aged 1 year, 2 months and 13 days.

LEHMANN.—On the 21st of Feb. in Paint Twp., Somerset Co., Pa., Anna Lehmann, aged 82 years, 2 months and 1 day. She lived in widowhood 16 years, shortly before she died she said, "It is time to go home." She was asked, "Where is your home?" she pointed with both hands to heaven and smiled. She was buried on the 23d at Faust's burying-ground.

MAST.—On the 1st of March, on Pretty Prairie, LaGrange Co., Ind., of lung fever, Franky, son of Isaac H. and Mary Mast, aged 16 months. Funeral services by C. Nafsinger and Peter Loug.

SHIRK.—On the 25th of Feb. in Carroll Co., Maryland, at the residence of his son, John, of gangrene, Bro. Jacob Shirk, aged 82 years, 1 month and 25 days. He was brought to Chambersburg on the 28th, accompanied by his son John and wife, where they were met by many of their friends, and proceeded to the Chambersburg church. Services by Peter Wadle and P. H. Parret from Rev. 21:7. Buried at the old Shirk graveyard beside his companion, who preceded him to the grave nearly three years. He left four sons and many friends to mourn their loss, he left a large circle of friends in the State as well as in Canada. He lived a moral life for many years, but he saw that by such a life he could not be happy, about 2 years before his death he sought and found his Savior and became a consistent member of the Mennonite church. He died in hope of inheriting that crown of glory which fadeth not away.

NEUSCHWANGER.—On the 5th of March, in Osborne Co., Kansas, of consumption and infirmities of old age, Frances, wife of Henry Neuschwanger, aged 61 years, 11 months and 8 days. She was a faithful member of the Mennonite church for 47 years. She was sick about 8 months, but held out firm in the faith to the end. She said she was going home, and did not desire to stay here longer. Her husband and 11 children survive her.

YODER.—On the 16th of March, in Bangor Twp., Elkhardt Co., Ind., Rosa Ellen, daughter of Samuel and Yoder, aged 1 year, 11 months and 15 days. Buried at Shaum's Meeting-house. Services by H. Shaum and Noah Metzler, from Matt. 10:24. The sorrowing parents may comfort their hearts with the thought that their dear little Rosa is safe with Jesus.

ESCHBACH.—On the 2d of March, near Millersburg, Lancaster Co., Pa., of infirmities to old age, Sister Mary Eschbach, widow of the late Christian Eschbach, aged 91 years, 3 months and 27 days. She leaves 3 children, 10 grand-children and 18 great-grand-children. Burial on the 5th at Millersville Mennonite church. Services by Benj. Hertzler, Jno. Brubaker and Amos Shenk, from John 16:33. It had long been her desire to depart and be with Christ, and we feel assured that our loss is her eternal gain.

Our grand-mother's chair is now vacant, Her laughing days are now o'er; But in heaven we'll soon hope to meet her, On that happy and beautiful shore.

Sleep on in thy cool silent chamber, Sleep on the sweet sleep of the blest; No more earthly cares will disturb thee, From thy peaceful and undisturbed rest.

KAUFFMAN.—On the 12th of March, near Manheim Lancaster county, Pa., Deacon Isaac Kauffman, aged 86 years, 6 months and 27 days. Funeral on the 17th. Text, Rev. 14:12. Buried at Kauffman's Meeting-house. A large congregation assembled to pay the last tribute of respect to the deceased. Bro. Kauffman suffered many years from the effects of a fall. He desired to depart from this life.

REMPEL.—On the 4th of Jan., near Jansen, Jefferson county, Neb., Gerhard Rempel, aged 72 years.

FAST.—On the 10th of October, 1887, in Jansen, Neb., Peter, son of Peter Fast, aged 24 years.

THIESCH.—On the 9th of Feb., in Jefferson county, Nebraska, Slater, wife of P. Thiesch. She leaves three small children. Her maiden name was Buller.

WANKENTIN.—On the 10th of March, near Jansen, Nebraska, Slater, wife of Peter M. Wankentin, and daughter of Bro. Peter

Thiessen, aged 20 years. She was buried on the 13th, just one year after her betrothal. She leaves a sorrowing husband and an infant child.

BORNTHREGER.—On the 10th of March, near Middlebury, Elkhardt county, Ind., of diphtheria, Elam A., Son of John and Susan Bornthreger, aged 4 years, 8 months and 6 days. He was buried on the 12th. Services by Eli Miller and Jonathan Troyer.

BORNTHREGER.—On the 17th of March, in the same family and of the same disease, Elizabeth, aged 2 years, 3 months and 28 days. She was buried on the 19th in Reber's graveyard. Services by Jonathan Troyer and Joseph Yoder from Job 17:1. The mother of these children was also stricken down with the same disease, and but few of the family were able to attend the funeral.

"Dearest children, you have left us, Here your loss we deeply feel; But 'tis God that hath bereft us He can all our sorrows heal."

MUSSEY.—March 10th, near Bowmanville, Lancaster county, Pa., Magdalena Good, wife of Jacob Mussey, aged 53 years, 10 months and 11 days. She was confined to her bed for 7 months. She was buried on the 13th in the Bowmanville graveyard. Services by Bish. Jonas Martin and Henry Good from Rev. 14:12, 13.

GRONCH.—On the 16th of March, near Kalona, Johnson county, Iowa, after long suffering of consumption, Sister Jane, wife of Bro. John Gingrich, aged 41 years, 7 months and 18 days. A few hours before her departure she said, "Lord, take me to thee," and soon after she sank peacefully to rest. She was buried on the 17th in Gingrich's graveyard, leaving behind her a husband and 8 children, who however mourn not as those that have no hope. Services by C. I. Miller and Peter Brenneman from 1 Thess. 4:14-18.

TROYER.—On the 4th of March, near Middlebury, Ind., of diphtheria and croup, Ada, daughter of widow Catharine S. Troyer, aged 3 years, 5 months and 25 days. Buried on the 10th at Forest Grove. Services by John L. Miller and David Hochstetler. Little Ada was the beloved one of the family, but her cousin said she has gone to her papa and her cousin Ida.

"A precious one from us has gone, A voice we loved is stilled, A place is vacant in our home, Which never can be filled.

Through all pain at times she'd smile, A smile of heavenly birth, And when the angels called her home She smiled farewell to earth."

LEATHERMAN.—On the 18th of March, in Elkhardt county, Ind., of lung fever, William, youngest son of Levi and Mary Leatherman, aged 1 month and 20 days. Buried at Yellow Creek on the 20th. Services by Noah Metzler and John F. Funk. The dear brother and sister felt deeply their bereavement, but by the grace of God they can say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

YODER.—On the 10th of Feb., in Logan county, Ohio, of lung disease, Bro. Eli Yoder, aged 40 years, 10 months and 20 days. Funeral services were held on the 28th at the South Union Church, where a large number had assembled and words suitable to the occasion were spoken by Joseph Kauffman and David Plank from Mark 16:35-37. The deceased was in town the day before, and in the morning at 4 o'clock when his wife arose he was still living. But when one of the family

went to wake him for breakfast he was dead. Surely in the midst of life we are in death. He leaves a wife and 7 children to mourn their loss, but we hope their loss is his eternal gain. He was a member of the Amish Mennonite Church.

"Dangers stand thick through all the ground, To push us to the tomb; And fierce diseases wait around, To hurry mortals home.

"Oh let us fly, to Jesus fly, Whose powerful arm can save; Then shall our hopes ascend on high, And triumph o'er the grave."

KOPPEL.—On the 14th of March, near Newton, Kan., after three weeks intense suffering of brain fever (supposed to have been brought on by a fall on the back of the head while playing), Elno, son of D. G. and Katie Koppel, aged 9 years, 8 months and 13 days. Funeral services by Jacob Holdeman and David Weaver from Matt. 6:8.

The monster death came rushing on, And here, his power to show, With icy hand he touched our boy, And laid dear Elno low.

But cares and ills of mortal birth, Are sent in pitying love, To lift our ling'ring hearts from earth And speed their flight above.

Thus every pang that wrings the breast, And ev'ry joy that dies, Tells us to seek a purer rest, And trust to holier ties. R. J. H.

FARNEY.—On the 15th of March, near Rushmore, Putnam county, Ohio, of droopy and heart trouble, Isaac Farney, aged 5 years, 8 months and 5 days. Funeral services were held on the 17th at the M. E. Church near his home, by H. H. Good and a U. B. minister from John 11:24, after which the remains were conveyed to the Salem burying ground in Allen county, where he and his two daughters who preceded him to the grave, are now sleeping their long sleep. He had never united with any church, but shortly before his death he acknowledged Jesus as his redeemer and his all. On that men would not wait until the 11th hour.

HOCHSTETLER.—On the 12th of December, in La Grange county, Ind., Lydia, wife of Eli Hochstetler, aged 43 years, 4 months and 10 days. She leaves her husband and six children. She was a faithful member of the Amish Church. She seemed anxious to depart and be with Christ. She gave her children advice how to live that it might be happy. Funeral services at the Town Line Church by Henry Miller and Jonathan Troyer.

BECK.—On the 1st of March, in Fulton county, Ohio, infant son of Christian and Maria Beck, aged 3 days. Funeral services by Chr. Freyberger and Elias Frey from Pa. 16:6 and Mark 10:15.

SCHAD.—On the 10th of March, near Archbold, Fulton county, Ohio, Barbara, wife of John Schad, aged 36 years, 6 months and 24 days. She leaves her husband and six children. (4 having preceded her), parents and many friends to mourn her early death. She was buried on the 12th on the Lockport graveyard. She was a faithful member of the Amish Church. Services by Chr. Freyberger and Chr. S. Stuckey, from Isa. 3:10, 11 and Rev. 14:13.

KOHN.—On the 9th of March, in Somerset county, Pa., of diphtheria, Mollie, daughter of Scott and Mary Kohn, aged 2 years, 6 months

and 2 days. Funeral services by Jonas Blough from Matt. 19:18.

"Dear parents, don't think of me as in the tomb, For I shall not fear its dark shadows and gloom; And I shall not fear, though the river be wide,

For Jesus will carry me over the tide."

SWARTS.—On the 11th of March, in Franklin county, Pa., of measles and pneumonia, Alvy Rush, son of Martin and Mary Swarts, aged 2 years, 2 months and 19 days. Funeral services on the 12th at Relif's Church, by Adam Bear, from Luke 14:17.

"Rushy dear, we all do miss thee, Thou hast gone from earth away To rejoice with thy dear Savior In the realms of endless day.

"He's sleeping, calmly sleeping In a new-made grave to-day; We are weeping sadly weeping, For our loved one gone away."

GRAYBILL.—On the 9th of March, in Juniata county, Pa., Samuel Y., son of Calvin and Lydia Graybill, aged 7 months and 7 days. Buried in Kauffman's graveyard. Funeral services by Wm. Graybill from Job 14.

JONES.—On the 5th of March, in Cambria county, Pa., Sally Jones, aged 51 years, 9 months and 9 days. Buried on the 8th. Services in the Shaper schoolhouse by R. A. Fink.

REAM.—On the 15th of March, in Morrellville, Cambria county, Pa., Jacob Ream, aged 88 years and 13 days. Buried on the 18th.

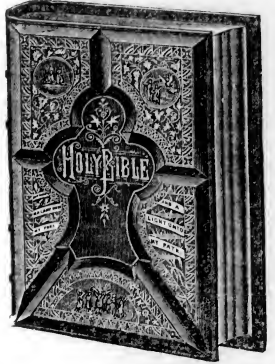
KRAFT.—On the 19th of March, in Wayne county, Ohio, Sr. Barbara Kraft, as advanced age of 80 years, 7 months and 14 days. She was a faithful sister in the church. She was buried on the 21st at the Oak Grove Meeting-house, on which occasion services were held by J. K. Yoder and D. Hostetler.

MILLER.—On the 22d of March, in Plevea, Howard county, Ind., Edward C., son of John M. and Mary Miller, aged 6 years, 1 month and 7 days. Buried on the 23d. Services by E. A. Mast, from 2 Sam. 12:23, and Andrew J. Troyer. May God bless the bereaved brother and sister for they have a precious jewel in heaven.

Sweet child unto earth, A little while was given; He plumed his wings for flight, And soared away to heaven.

CLEMENS.—On the 20th of March, at the residence of his son-in-law, Christian Eby, Berlin, Ontario, of the infirmities of old age, Bro. Abram B. Clemens, aged 74 years, 1 month and 9 days. He was buried on the 2d in Eby's burying-ground at Berlin. He had ceased brother was born in Montgomery Co., Pa., and came with his parents to this country when it was yet a howling wilderness. He was a member of the church from his youth. He leaves three children, and many friends and relatives here and in Michigan. He died services by J. Bowman and M. Eby, from 2 Tim. 4:6-8 and 2 Cor. 6:1. Peace to his ashes.

HALLMAN.—On the 18th of March, in Wilmet township, Waterloo Co., Ont., Bro. John Hallman, aged 75 years, 7 months and 12 days. Came from Pennsylvania with his parents in the year 1824; was married to Sarah Bergy in 1838; lived in matrimony 48 years; was the father of 18 children of whom 12 survive him. He was buried on the 15th at Latawah's meeting-house where a large concourse of relatives and friends had assembled. Appropriate remarks were made by Moses Bowman and Noah Stauffer, from 2 Cor. 6:1 and Prov. 4:32.

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No. 1, Limited Express..... 6.45 A. M.
No. 3, Special Chicago Express..... 8.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, leaves.

No. 12, Night Express..... 3.30 A. M.
Grand Rapids Express..... 4.45 "
No. 86, Way Freight..... 6.00 "
No. 22, Mail..... 11.45 "
Grand Rapids Express..... 1.20 P. M.
No. 24, Acc. from Chicago..... 8.35 "

GOING EAST—AIR LINE, leaves.

No. 2, Special New York Express..... 12.45 P. M.
No. 8, Atlantic Express..... 11.55 "
No. 4, Limited Express..... 8.40 "
No. 28, Goshen train..... 8.25 "
No. 82, Way Freight..... 8.80 A. M.
Train G leaves Elkhart for Goshen 7.45 "
" E " Elkhart for Goshen 4.10 P. M.
" F arrives Elkhart from " 11.30 A. M.
" H " Elkhart from " 7.00 P. M.

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express..... 12.40 P. M.
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Passenger trains after Nov. 20th, 1887, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.

No. 4, Cincinnati & Indianapolis Ex. 7.47 A. M.
No. 2, Ind. & St. Louis Express..... 4.36 P. M.
No. 8, Way Freight..... 5.45 A. M.

GOING NORTH, leaves.

No. 1, Grand Rapids Express..... 10.52 A. M.
No. 9, Michigan Express..... 4.58 P. M.
No. 7, Way Freight, arrives..... 7.50 P. M.
No. 11, " leaves..... 8.00 A. M.

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Vol. 25.—No. 8.

ELKHART, IND., APRIL 15, 1888.

Whole No. 369.

For the Herald of Truth.
CHRISTIAN WARFARE.

Christian soldier, don't grow weary.
Though great hardships oft may rise;
Give not heed to vain inducements
Which the world may highly prize;
God will give you strength and courage
To overcome the greatest foe,
Only trust in Him for victory
When through battles you must go.

You must fight successive battles
As your journey you pursue,
Gird your sword and shield and helmet
Like a soldier brave and true!
Jesus also fought and conquered,
Even Satan, death and hell;
He, great Captain, will assist you,
All reverses to repel.

Lay not hold of carnal weapons,
Lest with them you perish too;
Take the weapons Christ has left you,
"Weapons that are tried and true,"
Take the Spirit which He offers,
Take His Word so strong and free;
Fight for heaven—for salvation,
Till you gain the victory!

Soon the warfare will be ended—
Life does not continue long;
Then you'll sing the song triumphant,
With that happy, heavenly throng:
There a glorious crown awaits you,
Which the righteous shall obtain;
Christian soldier, don't grow weary,
Soon we'll reach the "golden plain!"

A. METZLER.

WHERE SHALL WE BEGIN TO WORK.

How and where shall we begin our part of the great work? Finding ourselves in a great field of labor where many laborers are at work (by far our superiors), how shall we as little children, new beginners, fulfill any part of the work? The only way we can see, is to commence right where we are, right at home, right in our family circle and in our own hearts. Oh: how much is looked upon a Christian professor and especially one just started out endeavoring to "bear the cross," perhaps mostly by those who are still standing aloof, not knowing which way to choose.

Our humble prayer is to come to that low estate, to that humility where true religion exists, and thus be enabled to do the

right work in the right place. It behooves us to let our light shine in our families, that they may see and feel that there is a change, a new life; and not only this, but that it is a glorious work, and that there is rejoicing on the way. Oh! if we are not Christians at home dear friends, are there any hopes of being Christians anywhere?

But as mothers do we not meet with many little trials and tribulations! Often when we would do the best, the worst may be before us, and which will we choose? It is very easy to say which we should do, but which is the easier to do? For the moment it might seem to be easier to choose the worst, but the Christian will meditate seriously and will restrain the quick words or action, whichever it might be, and set the example, which is far better than precept. The cry, "fight the good fight and gain the victory," and thus letting our lights shine.

Dear sisters (and of whom there are many who read the "Herald,") speaking of leaving the light shine, reminds us of another duty. To have a light to shine we must have it bright and filled with oil. This illustrates itself so beautifully in the domestic circle, comparing our natural work with the spiritual. We generally make it a regular morning work to trim and fill our lamps which we intend to use in the evening, but if for some reason or other we fail to do so and night comes on us unprepared how we regret not having done the right thing at the right time; even though we can, with very little difficulty, set all this right again. How much more pleasant it is to know that all is ready and waiting, and how much more necessary it is to have our spiritual lamps filled and trimmed in the morning of time, so that we can rejoice on the way, knowing that all is prepared. I never fill my lamps without recalling that sweet old German hymn to mind that my mother used to sing when I was but a little girl. The substance of which is embraced in the following stanza.

"Keep your lamps prepared and fill them with oil,
The bridegroom is near, prepare your mind and soul."

M. G. E.

For the Herald of Truth.
LIFE.

"And he said unto his disciples, Therefore I say unto you: Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment." Luke 12:22, 23.

Dear readers, this passage of Scripture shows us that it makes no difference what we have designed to do, if our heavenly Father sees fit to take our life from us. We must go whether we are at home or abroad. Let us try then to have our souls fit to enter the home of eternal rest, that when God calls us we may be happy in the consciousness that we are ready to enter that home above. We have the promise of to-day, but not of to-morrow, and I often think that we have not even the promise of to-day, for how often we hear of people getting up in the morning feeling well, who by the fall of night are cold in death. Likely they, too, had planned out what their work should be that day. God had however seen fit to take them away. When God sees fit to call one away it makes no difference whether in the eyes of men they can be spared or not. Word came to our home to-day that one was taken away from its parents. I know that its parents would rather have kept their dear little child than to give it up, but the old *must* die and the young *may* die. Our life is something that can be taken from us in the twinkling of an eye. Oh then, why not keep ourselves fit for death! We ought to try to please God in every way we can, for his Son had to suffer for us poor sinners. If we had to do so we would murmur about it. Life is uncertain; death is just a little ahead, and we know not how near. Let it be your first duty then to prepare to meet it and you will in no wise lose your reward.

"Life is the time to serve the Lord,
The time to insure the great reward;
And while the lamp holds out to burn,
The vilest sinner may return.

"God of my life look gently down,
Behold the pains I feel;
But I am dumb before thy throne,
Nor dare dispute thy will."

EMMA S. MARTIN.

For the Herald of Truth.

GOD KNOCKING AT THE
SINNER'S HEART.

"Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

The Apostle John was told to write this in a book and send it to the church at Laodicea, which was spiritually luke-warm—neither cold nor hot—it was indifferent in the matter of religion. God wished that they were either zealous or would make no pretensions at all to do his service. It seems they justified themselves in their position, because they said they were rich and increased with goods and had need of nothing, but the Good Spirit said they knew not that they were wretched and miserable, poor and blind and naked.

We all know that the church needs the blessings of God upon all its efforts. The Apostle Paul says, "I have planted, Apollos has watered," but God had given the increase. He ever put his trust in God for the prosperity of the church and he warned them, namely his believing brethren, against laying other foundations from what he had instructed them, namely on Jesus Christ, who is the chief corner stone. In the letter or epistle to the Colossians we find that Paul told them that after they had read it among them they should also have it read in the church of the Laodiceans. It is evident that they did not take heed to Paul's letter; for their ways displeased the Lord so that the Son of God told the Apostle John on the Isle of Patmos to write to them, and in this language we learn that he reproved them and tells them that those he loves he will rebuke and chasten and commands them to be zealous and repent, and then offers mercy and says, "Behold I stand at the door and knock; if any man will open the door I will enter in and sup with him and he with me." This is now the promise providing they will repent and open the door of their hearts that he might teach them the right way and make them humble.

It seemed the Laodiceans lacked the true knowledge of God. Their eyes were blinded by the god of this world; they could not see that they did not have the righteousness which is in Christ Jesus. With all this God offered his goodness and mercy, and in this text we find that the offer of mercy is to every man that is born into this world. *He stands at the door*, which denotes his longsuffering. While his enemies are enthroned within, the blessed God stands without. He can easily pass on or withdraw himself; he could do as well without us as with us, but when there was no eye to pity and no arm to save, God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He stands at the

door and knocks with his daily bounties, the necessities and enjoyments of life, by his gracious offers in his gospel of pardon and peace, by the suggestions of his Spirit which convinces men of sin. He knocks at the door of our hearts by visiting our families and persons with afflictions and bereavements. Dear reader, why do we not let such a good friend in, who sticketh closer than a brother? It is because we love the course of this world more than the teachings of Jesus. The Apostle John says in his gospel: "This is the condemnation that men loved darkness more than light."

As long as things which are an abomination in the sight of God are not hateful to us, Jesus will not enter the door of our hearts. Take heed to the promises of the communion he offers, they are upon condition: Hear my voice so as to understand it, consider it, believe it, and open the door freely, cheerfully, and with all your heart give me a welcome into your soul, in my own way and on my own terms, and to effect my own purposes, then I will come in to illuminate the mind, convince the heart, regenerate the soul, cause all old things to pass away, and to make all things new. I will sup with you and you with me; mutual fellowship and communion here and eternal enjoyment in the world to come. I would say with the poet:

"Pray, meditate before too late,
While in a gospel land;
Behold King Jesus at the gate,
Most lovingly doth stand."

He invites you to come unto him if you are burdened with your sins and He will give you rest and peace of mind. He will fill the vacancy in man's heart that is not in this world's power to fill. If we lose the peace we have with God it can not be restored in any way but through repentance and faith in our Lord and Savior Jesus Christ who is our Mediator and Advocate, and is seated at the right hand of God, still interceding for us. Now, dear reader, if we love the appearing of Jesus we have the promise that when he shall appear we shall appear with him in glory. And since we do not know when he will appear unto us the last time we should be wise and choose to live in Christ so we may die in Christ. If our life is not hid in Christ and we die in that state we must hear that awful sentence, "Depart from me, I never knew you."

O then, young men, young women,
"And old ones too, what will you do,
If out of Christ you die,
From all God's people you must go,
To weep, lament and cry,
Where you the least relief can't find,
To mitigate your pain;
Your good things all be left behind,
Your souls in death remain."

Dear readers, accept that dear Jesus upon the terms of the gospel. He is ready and willing to save men and women; but in order to be saved by him we

must receive Him in faith and love him as our Redeemer and devote our wholesives to His service. If we are lost it is not because we have sinned, but on account of our opposition to him and our refusal to accept his salvation. The saving grace of God that bringeth salvation came through Jesus Christ. Thus grace has appeared and is offered to all men as a free gift, and the Apostle Paul says this grace will teach us to "deny ungodliness and worldly lusts and to live soberly, righteously and godly in this present world."

Grace means favor; all men are favored by the good Lord; so that all men have grace. But if the goodness of God will not lead us to repentance we are not taking heed to the grace wherein we stand and then grace will not save us. Some people think they are saved by grace, no matter what manner of life they live. We have not the promise that we are saved *in* sin but from sin, and the Apostle Paul says we are "saved by grace through faith in Christ," and he demands repentance toward God and a faith which worketh by love. In this way we shall work out our salvation with fear and trembling. That faith which worketh by love will constrain us not to live unto ourselves but unto him that died for our offenses and was raised again for our justification; therefore, whosoever will open the door and will let Jesus make his abode with him can be justified by faith and have peace with God, which is the only rest for the soul.

HENRY H. BAER.

For the Herald of Truth.

FAITH.

Dear readers of the *HERALD*, I wish to call your attention to the word, "Faith," and give also an evidence of faith. Faith is much spoken of in our days, and is extensively professed. But where are the works or fruits of faith? The Apostle says, we walk by faith and not by sight. In our days the people went first to see, and feel before they believe. The Apostle says again, Faith is the substance of things hoped for, the evidence of things not seen." So then by faith we receive evidence or a testimony that we please God. Heb. 11, and faith is a thing that is necessary for every individual that desires to be saved; for "without faith it is impossible to please God," and whosoever will come to God must believe that there is a God. But is that sufficient to be saved? The devils also believe and tremble, and I am afraid that a good many Christian professors would also tremble if their faith would be tested.

Faith is not as an empty vessel that gives a great sound when knocked against. A full vessel will not give much noise because there is substance in it, when tested it will prove itself. So faith that worketh by love is genuine and it

will prove itself. What a pity it is that so many Christian professors sound so loud in the world! and when the substance or essence is sought there is none to be found! It is like pulling the bung out of an empty vessel.

The Apostle requires of us a faith "that worketh by love." Now, what are the fruits of love, or charity? Read 1 Cor. 13: "It rejoiceth not in iniquity, but rejoiceth in truth." Now, if we rejoice in truth we will stand for truth and endeavor to uphold truth and righteousness; but how often are truth and righteousness crushed down by people who profess faith! Sometimes people that do not make any profession will say the greatest professors are the greatest rogues. What a great pity if that is true!

But I do not wish to censure; I only wish to remind every one that professes faith in Christ to *live for Christ*, so that the fruits may make it manifest; for the tree is known by its fruit, and it will prove itself, no matter how sweet the blossoms smell. Supposing I profess faith in Christ, and perhaps attend to my ministerial duties in the pulpit from Sabbath to Sabbath and my daily conduct is so that people who see and hear me are quite astonished at my behavior, and count it worse than of those who do not profess to be followers of Christ. Am I not then a stumbling-block, instead of being a witness for Christ? Again, if I should use such language that is strictly forbidden in the Word of God, and now professors would hear me, would I not be the means that the name of Christ would be blasphemed and the church of God also? Would I not furnish the means whereby many that are weak in faith would stumble and fall, and would not a great many be caused to stand still on account of my demeanor? O brethren! let us consider what an influence we are casting on those around us. Is it for the promulgation of the cause of Christ and the welfare of the church and those around us?

I would also draw your attention to a subject that was very interesting to me. I was a distance from home on business, and sitting in a room all alone and waiting for a message, books were placed on a table in the room. I picked up one and read of a young lad who had been seen reading the Bible and for that he was accused of being a heretic and brought before the Pope, and the Pope asked him if he was going to become a minister. He replied No. He was then asked for what reason he read that book. He replied, "For my own comfort," and by their conversation the Pope perceived that the lad had faith in God and in the Lord Jesus Christ, the Pope tried to persuade him to give up his faith, but in vain. When he found that no persuasion would do any good, all kinds of threatenings were made to him, if he would not recant. But nothing could prevail on him to recant, so he was

sentenced to prison and as many irons hung upon him as he was able to bear, and fed with scanty meals at the cost of a penny a day. He was thus kept there for a number of years, and then again brought before the Bishop or Pope to see if he would recant and give up his faith for liberty. But his faith was immovable; he trusted in God and in his Lord Jesus Christ, then the Bishop offered him what was in those days called a considerable sum. But earthly treasures could not move his faith. He had a treasure laid up in heaven which he counted of more value than earthly things. Then the sentence was passed, that he be burnt at the stake.

Then he was sent to his native village and was visited by his brethren and parents, and William Hunter, as his name was, comforted his mother with those words, "For the little pain which I shall suffer, Christ has provided for me a crown of joy;" and in the trying hour his father followed him to the stake. The last words to his son were "God be with you, William," and in reply he said, "God be with thee, father; be of good cheer; I trust we shall meet again where we shall rejoice together." Tied to the stake and wood and fire placed around him, he was again asked to deny his faith, being promised pardon if he would. But he firmly answered, "No, God be willing," and when the flames ascended around him he lifted up his hands and prayed and glorified God. That was an evidence of faith *when tested*.

Now my dear friends, we can easily see that there must have been substance in that faith. It was not as an empty vessel which only makes a noise or gives a sound, but it shows that there was true essence in it, and it proved its self, and gave evidence of things hoped for which the carnal eye could not see, and by it he obtained a good report. A good deal more could be said on this subject, but in order not to make the article too long I will close for this time. JACOB WOOLNER.

Out.

For the Herald of Truth.

TRUSTING IN THE LORD.

Though he slay me, yet will I trust in him, Job 13:15.

When I think of the extreme misery and affliction which surrounded Job when he says, "Yet will I trust in him." It thrills my heart with joy and admiration to behold the value of trusting in the Lord, no matter what may oppose us for so doing, Job's friend vigorously opposed him for his trusting in the Lord. Even his wife said to him, "Dost thou still retain this integrity? Curse God and die." Job answered her "What! Shall we receive good at the hand of God, and shall we not receive evil. The good which Job received of God in this sore affliction was

the retaining of his integrity his trusting in the Lord, therefore the Lord inspired him with a living faith so that he could say "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Here there is no doubting, for he says "I know," and again, "Though worms destroy this body, yet in my flesh shall I see God." When the heart of man is filled with such holy inspiration then he can feel in part at least, how good and merciful God is, and how ungrateful and unmerciful man is to man and to his Maker, God. This "trusting-in-the-Lord" religion appears to have been very unpopular in the days of Job, for by his own statement there were none to minister to his needs or to comfort him in the days of his affliction, there was no good samaritan chance to come to him, but there were some to pity him. What relationship existed between Job and his three friends before the days of his affliction is not clearly given; I take it for granted however that it had been kind, affectionate, friendly and harmonious. But what a change came over them when they found him in need and affliction! At first sight they were shocked with pity and grief to see him in such affliction, for seven days and nights they sat on the ground with him, not speaking a word of comfort or ministering to his wants. Had they passed by him as did the priest and Levite pass by the one who was beaten half dead by thieves, it would perhaps not have tried Job's patience as much as to see them sit by him and look on him without ministering unto him; and when Job bemoaned his affliction they accused him and reproved him for want of religion.

When I read the reasoning and pleadings of Job's friends I conclude that they must have been teachers, judges or rulers of some sort, like the Scribes and Pharisees of which Christ speaks in Matt. 23: "Who sit in Moses' seat." One thing at least is evident that God was much displeased with them; there are no definite points given which caused God's displeasure more than this that they did not speak of him the things that are right. In the 15 chapter of Deuteronomy God commands his people to open their hands wide to the poor amongst them. He tells them "The poor shall never cease, out of the land. Therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor brother, and to thy needy in thy land."

Here, then an omission of "the weightier matters of the law," is visible in Job's friends. Mercy and charity were waiting. I am well aware that the popular religion of to-day is that the types and figures of the law and prophets have very little to do with our gospel religion. If so, why does Christ say to us "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill, and why did Stephen refer to the law

and prophets in making his defense against the charge of blasphemy, as well as did the apostles who also largely referred to them.

In the parable of the man who on his way from Jerusalem to Jericho fell into the hands of thieves, Christ teaches clearly that the gospel religion requires a better, more merciful religion than that of the priest and Levite. Matt. 5:20. He says, "That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Our religion, as I understand it, under this fulfilled gospel dispensation requires a nobler, higher and at the same time a humbler religion than did the old law. The law gave permission to love the neighbor and hate the enemy, but this fulfilled law, is "Love your enemies, bless them that curse you, do good to them that hate you, etc. There is more light and reason given us for trusting in the Lord than there was in the days of Job, and yet if affliction visits us—enemies destroy our earthly treasures, poverty stares us in the face—friends disown us and accuse us, then we are so ready to fall into mistrust and despondency. But when we put our trust in the Lord he will care and provide for us, no matter how long and severe the conflict may be; for in death the victory will be ours.

Then we can say,

"Jesus, I my cross have taken,
All to leave and follow thee;
Friendless, poor, despised, forsaken,
Thou from hence my all shalt be.

I have called thee Abba, Father,
I have set my heart on thee;
Storms may howl and clouds may gather,
"All must work for good to me."

By the first clause of our lesson "though he slay me," Job at this time must have supposed that God was afflicting him, but when we follow him to the end we find that when God reasoned with him out of the whirlwind, Job confessed that he spoke things that had been too deep for him to understand. Here he no doubt learned what the first two chapters in his book explain, that it was not God, but Satan who afflicted him, and that God delivered him and made his affliction in the end sweet and comforting. And as he delivered Job out of his affliction, so he will deliver all others who trust in Him and obey the commandments of his Son who fulfilled the law and the prophets, which Paul says is, "Love thy neighbor as thyself." May God grant us this trusting disposition for Christ's sake.

Let the readers go with me to the Red Sea and behold Moses with his six hundred thousand men, besides women and children, who, when seeing the Egyptians march after them, began to be sore afraid and to murmur at their leader, saying, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt

thus with us, to carry us forth out of Egypt?" Moses said unto the people, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day." Truly, great salvation was experienced by the Israelites that day, when the Lord fought the battle for them, and delivered them out of the hand of there enemy. Why should we have any doubts or fear to trust such a Lord? Surely there is no cause for doubt or fear; for from the beginning to the end of the Bible it is full of as good and strong evidence as the one referred to, to show us that the Lord is mighty and has power over all things, that he can and does deliver out of all their trouble and affliction them that trust in him; if not in this life, it will be in the life to come; for Christ says, "Rejoice, and be exceeding glad;" when men revile you, and persecute you, and say all manner of evil against you falsely, for my sake, "For your reward," he says, "shall be great in heaven." For so, he tells us, the prophets before us have been persecuted.

Inspired,—"Trusting-in-the-Lord" religion, we see in the Bible, always had its enemies,—its haters and persecutors, and from the teachings of Christ, and his apostles, they always will have in this evil world. Truth is much disliked by falsehood. True religion always had its enemies. But the standard of the value and power of God's word never did, and never will bend in the least to suit the traditions and rules of man. Obedience to his will and commandments is the watchword for all his servants. Trusting in him, requires obedience to him. Often very small minorities, had to oppose very large and well organized majorities. On Mount Carmel Elijah had to withstand all the power that King Ahab with his hundreds of prophets could muster against him; yet the Lord gave him the victory over them all. All that lay in the power of evil man was to crucify Christ, so that God could show to man his power to raise him in triumph from the grave to everlasting bliss and glory. Dear brother pilgrim: Is our trust in the Lord, or is it in the perishable things of this world? Are we willing to leave, father, mother, brother, sister, home and land if need be for Christ's sake? Are we willing to give to him that asketh, and turn not away from him that would borrow of us? Are we willing to love our Master as he loved us, and walk in his ways and commands? If so, then our trust is in him, no matter what the conflict of this life may be; may the Lord inspire us with a true and obedient religion.

JOHN BUCKWALTER.

If you ought to be a Christian you ought to be one now. No one who intelligently believes in the truth of the Gospel is justified in delaying his confession of Christ for a moment.

For the Herald of Truth.

DIVINE ILLUMINATION AND PLENARY INSPIRATION.

We know that the Holy Spirit does not oppose or contradict himself. When, therefore, we find two or more, professing Christians disagreeing on religious and scriptural subjects, must we in every such case conclude that only one of the two sides or parties can be illuminated or inspired by the Holy Spirit?

This question, suggested by an article in a religious journal before me, brings to my mind the case of a brother who was often greatly perplexed when he met with brethren and sisters where interpretation and application of any portion of scripture differed from his own views of what was right. He believed himself to be a Christian; he also wanted to believe that certain brethren and sisters who differed in opinion from him were Christians; but he was troubled to understand how it could be possible that they and he could both be savingly illuminated by the Holy Spirit while thus differing in opinion. "It seems to me it cannot be possible," he would say, "that the Holy Spirit would take me one way and then another way." This brother's question and difficulty has troubled, not a few, good people, and an erroneous view of it has led to much uncharitableness and sectarianism among professing Christians. It is clearly true that the Holy Spirit teaches no two persons differently, but the conclusion by no means follows that when two seemingly sincere and Godly Christians in the same church differ in opinion, on a matter not fundamental, that one or the other must necessarily be unenlightened, unrenewed, and "in the toils of Satan." Yet this is the conclusion which people sometimes seem to reach in such cases; and this error has led to untold distrust, strife and bitterness. It has led to a denial of such a thing as an honest, brotherly difference of opinion. As throwing some light on this subject, a few paragraphs are quoted from the article alluded to.

"If it were true that every man who puts himself under the guidance of the Holy Spirit would be so directed that his views of truth would be infallible and perfect, it would be quite correct to say that where two differ one must be under some evil influence. But which one? It would be necessary to have some divinely-appointed authority to confirm him who was in the right and convict him who was in the wrong. The Roman Catholic doctrine of the plenary (all-sufficient) inspiration of the Pope and the Council just meets this difficulty, and that in the only way in which it can be satisfactorily met, so far as we can see. The visible head of the Church is, according to that doctrine, the final authority on all matters of faith. But, in reality, no such plenary inspiration exists either in the individual or in

the Church collectively, or in any visible head of the Church. If it did exist there would no longer be any need for the Word of God to be a lamp to our path."

"But, says some one, is it not said that 'When He, the Spirit of truth, is come He will guide you into all truth?' Undoubtedly, but there is an implied limitation to every promise of God. When He says, 'Ye shall ask what ye will and it shall be done unto you,' common sense tells us that that promise is not intended to cover requests for things which are in themselves evil or would work evil to us. If it did it would not be a blessing, but a curse to those who availed themselves of it to ask for everything they wanted. So, in this case, we are to understand the 'all truth' is limited by our own powers of comprehension. The truth of God is 'broader than the measure of man's mind' and no one can take in more than a little of it. To each person who seeks His guidance the Holy Spirit reveals such portion and so much of the truth as he can absorb and use to the best advantage. Every one receives his own portion of the Bread of Life, not some one else's portion."

Let us look into this subject a little further. Divine illumination is divine light; it is a degree of divine light. *It may not be full and complete*, we have divine light as to the second coming of Christ, but God has not chosen to give us full and complete light as to the time and exact details of that solemn event. Again divine illumination does not preserve from error, Peter was rebuked as in error in the very hour that Jesus called him "blessed with light from the Father," Matthew 16:17-23. Men may be saintly and walk close to God and yet, through human infirmity, there may be more or less error in them.

Plenary inspiration is full and complete without any admixture of error. The prophets and apostles were special instruments in the hands of God to make a revelation of the divine will to man. They were infallibly inspired in making known the will of God to man. We can claim divine illumination but not plenary inspiration, we may have all the divine illumination that we need as to the essentials for salvation in Christ and our practical duties. God seems to give His children the illumination of His spirit in proportion as they are earnest in seeking it; Jeremiah 29:13, and in proportion to their obedience to His word, John 7:17. Now the Lord's people do not all seek and obey Him with like zeal and faithfulness, consequently some will get "nearer to God" than others and get more light. There will therefore be different degrees of divine illumination among the Lord's people, these different degrees of light will inevitably occasion differences of opinion, not, however, because the Holy Spirit contradicts himself, or teaches one this way

and the other that way, but, because to those who have much of the light of the Holy Spirit a doctrine, will appear in a clearer, truer light than it will to others who have less of the light of the Spirit, yet may not both be in different degrees similarly led and inspired by the Holy Spirit?

Concerning every point of faith "Let every man be fully persuaded in his own mind," Rom. 14:5 "Rooted and builded up in him and established in your faith," Col. 2:5. In our day there is a deplorable amount of limpness and looseness of faith, much indifference as to religious faith and work, and some, so called, "liberalism" that borders on infidelity. That is one extreme, the other extreme is the Roman Catholic church and a few minor sects, each in practice claiming for itself infallibility as to matters of faith. "There is only one church and we are that church," say these sectarians in effect, and the assumption of infallibility leads them on to condemn all others as lost in darkness, error and sin. Between these extremes is the true scriptural position which is being, as to faith, "fully persuaded," "rooted," "builded up," "established."

Nothing vacillating, weak and yielding about such a faith, no easy-going conformity with the world or fellowship with fundamental error. That is the kind of faith which in the dark ages welcomed the martyr's death, and which in our day can bear the sneers and hatred of the world and the opposition and persecution which come from bigotry and arrogance but it claims not infallibility, it never persecutes, or seeks to exercise authority over others in minor differences of faith. It aims to "be of one mind, live in peace," 2 Cor. 13:11, and though not in all points agreed, it can "stand fast in one spirit, with one soul striving for the faith of the gospel," Phil. 2:27. "Being rooted and grounded in love," Eph. 3:17.

It is the kind of faith to be commended to such as have not yet given their hearts to the Lord, to such as are yet sailing hither and thither on the waves of death and indecision, or driven by the billows of carnality and worldliness for it can lead the troubled and perishing soul into the haven of rest.

May we, in our beloved Memmott brotherhood, "forgetting the things which are behind, and stretching forward to the things which are before," "Press on toward the goal unto the prize of the high calling of God in Christ Jesus, Phil. 3:13, 14. May we on the one side avoid a loose, easy-going, conformity to fashionable, worldly, and self-indulgent ways and influences, exercising a brotherly love and forbearance in matters of faith not fundamental, while on the other side we stand in watchfulness and prayer and in all essentials, firmly "contend for the faith which was once delivered unto the saints," Jude 3.

N. G. R.

For the Herald of Truth. SPRING.

What a merciful and beneficial being the good Lord is! The cold winter is now over and pleasant spring is once more here. The good Lord fulfills the promise given to man, While the earth remaineth, seed time, and harvest, and cold, and heat, and summer, and winter, and day and night shall not cease. Truly the Lord is good. The little blades of grass and grain that were sheltered by snow in the cold winter are now coming forth green and prosperous, manifesting the goodness of God; the trees are budding forth, giving promise of the green mantle of leaves and the harvest of fruit for the benefit of man. Truly wondrous to behold! The blossoms are coming forth in variegated colors. The little birds, in obedience to that God-given instinct, come when the winter is over and the glorious spring is at hand. At the break of day they sing praises to God in their way allotted to them by the goodness of God. All the lower animals appear to rejoice when spring comes, but where is man? We poor mortals, made after the image of God, how frail and slow are we to praise God's goodness. Do we try to do our duty? Are we trying to do the Father's will? Oh! how many of us are doing our own will and not the Father's. If we do our own will we can never bring forth fruit and then we will be cut off as encumbrances and rejected as unprofitable servants. Let us therefore try by the help of God to show at least some life within.

The time of the year has again passed which we commemorate as the time on which our blessed Lord was crucified and made the atonement for the whole human family, leaving us the promise: "Whosoever eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." John 6:54. Therefore it is very necessary that we keep His commandments and bring forth fruit unto eternal life. Let us try to get ourselves in readiness and make ourselves fit subjects to keep the Passover or partake of the emblems of a Crucified Redeemer in the holy and righteous way. Remember Paul says: "Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord," 1 Cor. 12:27. Therefore my Christian brethren it behooves us to bring forth fruit unto repentance, for the night cometh when this opportunity will be no longer given. Consider the goodness and mercy of Jesus. He made the atonement, and opened the way unto salvation and the time for commemorating his suffering for us is now here again; but before we can do this it is very necessary for us to be of one mind and forgive one another's faults so that we may have the hope of forgiveness from our Father in heaven. I would say to all

the readers of the HERALD: Let us put down all envy and malice, all self and self-righteousness, crucify the carnal mind that is within us, offer ourselves as a living sacrifice unto God, and lastly and above all put away pride which is an abomination in the sight of God. Pride is getting into churches and christian families and is doing much injury to christianity. Oh! my co-laborers and watchmen of Zion, let us blow the gospel trumpet loud and with all earnestness that we may stand and be crowned with the victorious saints on the day of judgment.

JOSEPH YODER.

Goshen, Ind.

For the Herald of Truth.

FAITH AND OTHER CHRISTIAN ELEMENTS.

When Christ, man's perfect instructor, had come and introduced the great doctrines of the spiritual dispensation, the next necessary step in the process was that those truths be brought to impress the soul and influence the life and so produce the proper effect upon human nature.

There are but two ways in which truth can be brought into contact with the mind; the one is called knowledge, the other is belief of testimony, or faith. In the early ages, men were necessarily moved more by knowledge derived from their own observation and experience through their senses. But as the race increased in numbers, important truth was conveyed somewhat differently; one man or one generation communicating their experience, and another man or another generation receiving it by belief of their testimony.

Perception and faith are the only modes by which truth can be brought into contact with the soul, and their effects are nearly the same with the conduct and feeling, with this one exception: Facts which are of your own personal observation, every time they are experienced the effect upon the soul grows less, while on the other hand, every time a fact is received by faith, it produces a greater effect upon the soul. By constant sight the effect of objects seen grows less upon the mind; by constant faith the effect of things believed in grows greater. The probable reason of this is that personal observation does not admit of the influence of the imagination in compressing the fact. While unseen objects realized by faith have the aid of the imagination, not to exaggerate them, but to give them colors and impress them upon the heart. The fact is true then, that the more frequently we see, the less we feel the power of an object, while more frequently we dwell upon an object by faith, the more we feel its power. This being true, it follows then that faith would be the method best adapted to bring the sublime truth of the new dispensation to

bear upon the souls of men, and further as this dispensation is spiritual and has relation to unseen and eternal things, faith becomes the only medium through which they can be conveyed to the soul. Furthermore man is so constituted that his faith or belief has an influence not only over his conduct in life, but likewise over the character and action of the moral power of the soul.

Faith also governs conscience. There is no question of this fact; also that our actions are characterized by our faith, as well as the affections also. Man is so constituted that no power can possibly move his affections toward an object until he believes that the object possesses some loveliness, or excellency of character. The heart is affected just as much by the goodness of another if we believe that goodness to exist, as it would if we knew that it existed. The affections are constituted to be governed by faith. The fact then is apparent that the conduct of man's life is influenced by what he believes and especially that the action of the moral powers of his nature are governed by the principles of faith.

Another most important fact is to be noticed in connection with this subject and that is that a man's interest, temporal or spiritual, depends upon what he believes. The nature of man and the nature of things are so constituted that the belief of falsehood always destroys man's interest, temporal or spiritual; while the belief of truth always guides man right and secures his best and highest good. It would naturally follow then, that if a man believed falsehood it would be destructive to his interests both for time and eternity. Under the spiritual dispensation of Christ, how could the affections of the soul be awakened by faith and fixed upon God, their proper object.

I will just say, if we have any comprehension of the goodness of God, let us look at man in his abject need and notice that he does not come to a stand-still, but without God goes from bad to worse, and know also that from the beginning his free agency was certain as well as reasonable, for by free agency he expresses the image of his Maker. Now, his estrangement from God in goodness was toward God, like unto some one engaged in public business in some position of trust, who in course of time made some vital mistake by some public transaction and did not immediately make restitution for the wrong, but endeavored to cover up his wrong by doing something else that was not right, thinking that turns would probably aid him to make amends, but they would not. He is now thrown on his own resources and is not able to help himself out of the trouble, because he is a violator of the law, and the law does not protect him; it cannot consistently. He is now an alien and subject to the penalties of the law, without which he cannot be restored

to true citizenship. He must make some retribution for his wrong. Just so with man's spiritual being. He wandered away from God step by step, away from knowledge of Him, and from any order of self-government till the consequences of all violation of law came. Under no protection of God or of His law, but subject to the penalties of the violated law, the deluge now comes upon the world as a moral necessity. This again gave hope through the example of faith in Noah and renewed in Abraham, the promise of blessing being verified in Moses, the deliverer from temporal bondage. Now, before this especial deliverer of this especial people of God came, there had first to be felt a great need of a deliverance, a strong desire for deliverance had to possess the people before a deliverance could be properly appreciated and before they could properly appreciate and reverence their deliverer. Thus the more terrible their condition, the stronger would be their affection for the deliverer. The deliverance of Israel was temporal and well adapted to the conditions as well as to that age of the world.

So also at this present time man must know that he is lost and cannot redeem himself. He must also have a knowledge of the tendencies of his course, that eternal death awaits him. He must also have a knowledge of life and its blessing and know also that the Redeemer has made great sacrifice to redeem him. The more terrible our condition and the greater sacrifice of our redeemer the stronger our affections toward our redeemer.

To a mind endowed with the higher qualities of reason there can be no more interesting thoughts than that a man's conscience is guided by his faith. Conscience is the highest moral faculty of the soul as well as the governing moral power of the soul, and is regulated and controlled by faith. Now God has constituted the soul that the affections and likewise the conscience are controlled by faith and the purity of the one and the integrity of the other, and the activity of both depend on what man believes. This being true no mind can avoid the conviction that the principles of faith which Christ laid at the foundation of the Christian system is, from the nature of things, the only principle through which man's moral power can be brought into happy and harmonious activity. Moreover, reason dictates that God would certainly not have made the soul so that its moral powers would be controlled by faith and then cause that faith in falsehood should perfect and make happy those powers.

The question would arise then, What is true faith to control and guide to conscience? Of course we must consider Christ as a divine Lawgiver, and we may be allowed to test that law and his examples of life if we choose, for we will find that he endeavored to, and *did* couple his

precepts and examples together and laid out this wonderful precept: *Thou shalt not think! nor will! nor act wrong!* and he also gave force to his law by performing miracles of such a kind and at such a time and under such circumstances as the case required, and only by miracles was He able to impress man with his superiority to man, or as being the Son of God. Therefore arose the necessity of miracles. Had He not given authenticity to his divinity by them his law would not be looked upon as coming from any higher source than man.

Christ therefore, in order to give his precepts moving power upon the souls of men, identified himself with his needy creatures, and sanctioned the duty which he prescribed to others by conforming to it himself, so that these precepts were given to govern men's conduct in this life. He made the rule of judgment in heaven's court, and by it the decision will be made out that will settle the spiritual destiny of man. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." This Christ identifies himself with the most needy of mankind, and receives an act of kindness done to them as done to himself. When the love of Christ therefore constrains men He has exhibited His will that it constrains them to act for the good of each other. His command to every one is: Deny thyself, take up thy cross and follow me; Do you believe the testimony? Do you do His will and thereby show you have true faith in God?

LEWIS H. SHANK.

Lecton, Mo.

For the Herald of Truth.

THE THREE EXCUSES.

(Concluded.)

"I pray thee have me excused," Luke 14:18.

It is remarkable how changed some persons become in their conduct and the matter of their thoughts when they find themselves in danger for their lives. Sometimes when persons have seen that their days on earth are few, how earnest they become for the saving of their souls. They care nothing for what is in the world. Its riches, its honors, its pleasures are nothing to them. But how often when such unexpectedly become restored to health, their interest in sacred things is gone, their Christianity seems entirely gone, and they appear to say to the invitation of Christ, "I pray thee have me excused." Where your treasure is, says the Word, there will your heart be also.

With some persons the interest in Christianity seems good enough while they are in the church service, but outside of that they seem to say, "Please have me excused." How do the Christian women of the land spend the time when they are spending the time in each

other's company? What do they speak of most? Do they tell their friends what Christ has done for them, how He has answered their prayers, how they prayed for a sick child and the Lord heard them and answered their petitions. Or do they talk of their well furnished parlors, their tastefully arranged rooms, their costly dresses, the latest style of hair-dressing, the attiring of their children? A correct answer to these questions will give much light on the condition of the soul.

Some have a great desire that they shall have salvation for their souls, but when they hear others tell that a deep and living interest should be felt, they seem to ask to be excused. Have you ever felt that you, with all your efforts to do God's will, had yet many sins, and had not led a life such as God requires of the faithful, so that you do not really know whether or not you are born of God? If this is your condition, make haste to go to God in full faith in all His promises, and accept salvation with every sacrifice it may cost you. "To-day if ye will hear his voice, harden not your heart." This does not mean only when you go to church, or hear a sermon. Wherever God visits you, do not ask to be excused.

But if persons are regenerated the Lord will have no need of giving them convictions continually that they are not in a saved state. It is God through the Holy Spirit that gives these convictions. Satan will never tell the cold or lukewarm professor that he needs saving and should repent. He will always make such believe that they are pretty good Christians.

To-day is the accepted time; do not ask to be excused, or put off till to-morrow your acceptance with God. It may be with you as it was with the rich man. While you might be lying upon your bed considering your worldly affairs, planning how to gain more, a voice might whisper to you, "This night thy soul shall be required of thee." I can imagine the rich man pleading, Oh, no; let me live only a little while longer, I am not yet ready to leave this world since I have just fixed everything so conveniently for life. But to-night he must go; there was no being excused. Had he been watching and praying he would have been glad to leave the trials of earth for the rest in the life to come.

As the invited guests asked to be excused because they had worldly interests to look after, as there are at present many who are rich that appear to have no time to accept the Lord's invitation to enjoy what he has prepared for them in the spiritual life. To such the apostle Paul gives an admonition in these words, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Persons will say we must labor with our hands that we may have to give to him

that needeth. But how little do many who have abundance, give to the poor! Too often the help bestowed is a few cents or some worn-out garment that is not worth having. God knows how much we have, how much we have given in actual charity, and how much we have hoarded away to gratify our love of the world, and for which we have no use for ourselves. Unless men are careful they will justify their love of the things of the world, and excuse themselves from waiting on the Lord, and scarcely be conscious that they are so doing. Sometimes persons with large families get along with very few possessions, while a neighbor with larger possessions and a small family is adding farm after farm to his possessions, and claims it is to be a necessity for his family. But the large family does not need farm after farm, why should the small one? Men make very trivial excuses yet as they did when in the teaching of the text they said, "I pray thee have me excused."

There is another class of people who ask to be excused in this fast age when love of pleasure and a desire for honor and to be attractive has so much hold on the professed Christian world. It is those who wish to be excused from conforming to the will of God by wearing modest apparel. Many a one who professes to love Jesus is still so bound to the ways of the world as to ignore the admonition of the apostle when he so pointedly and repeatedly enjoins the believers to adorn themselves in modest apparel. Instead of heeding this they actually torture their bodies that they may appear in harmony with the servants of Satan. How can one thus engaged raise a prayer to heaven for God's saving-grace in the soul? "Come unto me, and learn of me," says the Savior, "and I will give you rest." How can He give rest to a tormented body, and peace to the soul within, when these torments are self-inflicted for no purpose than to do the very thing which God forbids?

Search the Scriptures, and whatever God enjoins, be willing to obey, no matter what the cost, or how great the sacrifice, never say, "I pray thee have me excused." E. GEGAX.

For the Herald of Truth.
THE RIGHTEOUS.

May the righteous flourish so,
Yea, like palm trees ever grow;
Labor for true holiness,
Never more God's will transgress,
The highway of holiness,
Is to know and do God's will,
All His teachings to fulfill,—
Walk the path to Zion's hill.

S. GODSHALK.

CHRIST did not only do good; He did everything perfectly and there was no modification about it.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

April 15, 1888.

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TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 88" it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

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THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

BRO. ABM. SHELLINGER, of Kill Creek, Osborne Co., Kansas, writes that the church there is without a minister, since Bro. Winey moved to Marion Co. He desires that ministers visiting in Kansas should not pass them by. They will be found at the above given place.

WANTED.—A German teacher for a school in the Amish Mennonite Church, in Tazewell Co., Ill. A brother or sister preferred; must by all means be one of sound religious principles and of good morals and deportment. Address Benjamin Martin, Hopedale, Tazewell Co., Ill.

THE PROPER MOTIVE.—An unknown donor to the Evangelizing fund and some other charities writes. Our ministering brethren are often called away from their daily labors, and I think it is our duty to help them along if we can. Indeed my small offering cannot help much, but the mite was also accepted in Christ's time, and I believe it is yet, if given with a pure motive. Some years ago a certain recipient in expressing his thanks to an unknown donor, through the HERALD made mention of this, and said if the gift was given with a pure motive it was lent unto the Lord. I think in withholding our names it helps to keep out the impure motive that might otherwise creep in if we are not on our guard.

FRIEND'S FREE LIBRARY.—We have just received a report of the Committee in charge of the Friend's Free Library and Reading Room at Germantown, Pa., for 1888. This library is maintained by annual subscriptions, donations, and the income of endowments given by friends of the cause and invested for this purpose, and contains 13,739 volumes. 12,185 volumes were loaned out to readers during the year and 21,069 visits at the rooms are recorded. The Committee adds annually upwards of 600 volumes. Among those added during the last year is a copy of "The Martyr's Mirror" published by ourselves. This association excludes from its shelves works of fiction and mere amusement, which is a very commendable feature, confining itself to history, science, travels, biography, etc.

THE NEW HYMN AND TUNE BOOK.—We desire to remind our people that Henry S. Rupp of Shiremanstown, Cumberland Co., Pa., is the corresponding Secretary of the Committee appointed by the Lancaster Co., Conference, on the New Hymn and Tune book. All who take an interest in this work may correspond with him, or the Virginia Committee.

THE MARTYRS MIRROR.—[The following letter is from one of our correspondents, who recently purchased a copy of the English Martyrs Mirror and has been diligent in reading it also. EDITOR.]

Dear Sir: I thought I would write you and let you know that I received the Martyrs Mirror last fall and am well pleased with it. I have read some over 600 pages, and it is a wonderful book. It explains the scriptures so well that I am well taken with the faith that is therein presented, and described. It grieves me very much that so much of the doctrine taught in these days is not in accordance with the word of God. I am so thankful to God that a book like this has come into my house.

As I read over its pages I found an old Hymn Book spoken of, that had hymns in it composed by the Martyrs. I would like to have one of these Hymn books, and also a copy of the Complete Works of Menno Simons, etc., etc. Yours Truly,

INTERESTED FOR A SOUL.—A correspondent who is one of the scattered ones

and seldom hears our brethren preach writes:

I have just received my paper for March 1st. I was very much interested in Bro. Funk's discourse, and especially in regard to the person writing from California. I hope some one will go there for his sake, I will not ask a visit here for a year if it will help some one to go to California. The money that it would take to come here and return would go five hundred or six hundred miles toward California. If two hundred members who are able would only pay one dollar each it would never be missed. I think from what I hear that there are brethren in places who could pay the cost of the whole trip and not feel the loss, I have some relatives living in California, and perhaps a church might be started there, and my own kindred might be among those who would unite with us. *one precious soul against all the gold of California!* Many a man has sacrificed all to go and dig gold. Cannot we sacrifice something for a perishing soul? May God in his goodness help the effort is my prayer.

COMPLAINTS have come to us that in death notices we do not publish all the verses that are sent in. We often feel that we would like to spare the feelings of the kind and sympathizing friends who send them, but duty compels us to shorten them. Our rule is and has been for years to allow no more than two verses to a death. Occasionally we let our sympathies overrule our better judgment and transgress our rule. Those who read the HERALD will see, too, that so many deaths have occurred recently that we could not spare the room for many verses, and then some of the verses that are sent are too imperfect, that it takes a great deal of time to get them into shape and make them really fit for publication, and besides this, verses are the least read of anything that is published. So that we have indeed many reasons why we reject much of the poetry that is sent in with deaths. Often papers usually charge for long notices of deaths and verses. We never make any charge, but must be allowed the privilege of using what in our judgment is best. So we trust our friends will bear with us. We would kindly ask too when you write or select verses, that the measure and accent is perfect, that the sentiment and doctrine are in accordance with scripture and that

the verses say something. Many people who write poetry are remarkable for throwing together a lot of rhymes that do not say anything, and poor poetry is a great deal more objectionable than poor prose.

CHURCH NEWS.

VISIT TO WAYNE CO., OHIO.—During the latter part of March Bro. C. B. Brenneman of Allen Co., Ohio, visited in Wayne Co., his former home. He spent the time preaching and holding services with the Mennonite and Amish Mennonite brethren in their church houses and in the houses where there were sick persons not able to attend the church service.

FROM BUCKS CO., PA.—On Friday evening, April 6th, we had a heavy thunder-storm and lightning. About midnight the barn of Amos Fretz near Pipersville, was struck and consumed. The horses, though they made a narrow escape, were rescued.

CORRESPONDENCE.

FROM CULLOM, LIVINGSTON CO., ILL.—Brother E. M. Hartman of Washington, Ill., arrived here on Saturday the 24th and staid with us over Sunday. He preached three times. We hope and pray that God may add his blessing. We feel encouraged in the work of the Lord.

C. S. H.

FROM OLATHE, JOHNSON CO., KAN.—It is the desire of the church at Olathe, to have traveling brethren and friends who come by the way of Kansas City, to stop off with them and spend a few days, visiting or holding worship as there is no residing minister with them and there seems to be a good field for work in this vicinity. The country is fine, and is near Kansas City, which is near a good market. Land is here very cheap, and this part is settled by a great many who are descendants of the "Pennsylvania Dutch." The Mennonite church was organized here about a year ago and is gradually gaining ground. May the Lord continue the good work.

FROM CLARINDA, IOWA.—If it is God's will we will have our communion meeting on the first Sunday in May (May 6th). We would like to have some ministerial brother or brethren with us at that time, for we do not know if our aged brother J. S. Good will be able to perform his duty as Bishop on account of poor health. So we think it best to have some one else here at that time, for the aged brother is failing fast. If any bishop or minister is coming at that time and will let us know of his coming we will meet him or them at the C. B. & Q. depot in Clarinda, Page

Co., Iowa. We also invite other brethren and sisters to be with us at that time. There will also be meeting on Saturday afternoon preceding the day on which communion will be held.

H. L. HOFFMAN.

WORDS OF ENCOURAGEMENT.—We have taken the "HERALD OF TRUTH" ever since I was a little child and it has always been a welcome messenger in our family, especially to my parents. While I lived in the world I cared little for its contents, but now I can hardly wait for it to make its welcome appearance. I love to read it, for it gives us instruction and helps us to cultivate our minds in the Bible.

A. D.

(May thousands of our dear young friends experience, with our young sister, the saving power of our blessed Redeemer, and become interested readers of the HERALD. We, and I believe our beloved correspondents as well, desire through the HERALD to lead them to seek their Savior, that they may become valiant defenders of the right and at last be crowned in glory.—ED.)

FROM NAPPANEE, IND.—We have been highly favored and blessed through the preaching of God's word at our church at Nappanee, Ind. On Thursday evening, Feb. 16th, Bro. D. J. Johns from Elkhart Prairie and Bro. Jonathan Kurtz from Haw Patch were here and held a number of meetings, and during those meetings God's Spirit was manifested to the conversion of thirteen souls. On Sunday, March 4th Bro. Jonas Hartzler from Haw Patch was with us and preached four times and two more souls signified their purpose to come out on the Lord's side. During our meetings Bro. Jonathan Smucker could not be with us only in a few meetings on account of sickness, but God spared him life and health, and last Sabbath, March 18th, he was permitted to meet with us once more, although weak and feeble in body. Baptism was not administered, but the applicants were instructed in the rules and discipline of the church. A short exhortation was also given by Bro. Blyly. Two more persons who had been christened in infancy presented themselves and acknowledged Christ as their Savior and desired to be baptized upon the confession of their faith.

To-day, March 25th, Bro. D. J. Johns was with us again and preached from Matt. 28:18—20. And in obedience to God's Spirit, two more souls came from darkness into light and were received with the others into the church by baptism, numbering nineteen in all. A remark here may not be out of place. Some one may say why administer baptism to these two persons coming at the last hour. They were both present during the teaching of the rules and discipline of the

church. One came and asked if it were too late for him to be received into the church with the others. The answer was given that it was never too late to do good, and if he could comply with the rules that he heard taught it was not too late. His answer was that he had accepted them or he would not have come. The other young brother accepted the same. We all have been refreshed during those meetings. We are made to rejoice and feel thankful to God who is the Giver of all good and perfect gifts. During the last eighteen months a cloud seemed to be hanging over the church here. Prayers have ascended from fathers and mothers to God in behalf of sons and daughters. It has seemed that Satan with all his inventions, "the pride of this life and the lust of the eyes," church festivals and picnics and the pressure of the world have been pressing hard against us. Praise the Lord! the veil in that cloud has been broken and sunshine is once more visible. Christ said that two shall be in the field, one shall be taken and the other left. Two shall be grinding at the mill, the one shall be taken and the other left. God has taken brothers and sisters out of a family, and brothers and sisters have been left. Fathers and mothers have been taken, and children left.

May the Grace of our Lord and Savior Jesus Christ, the love of the Father and the workings of His Holy Spirit prompt the brethren and sisters of the non-resistant churches to a sense of duty, that they may not grow weary in well-doing. Pray without ceasing. If we feel that our prayers are not answered, pray again. "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1.

"God moves in a mysterious way
His wonders to perform,
He plants His footsteps on the sea
And rides upon the storm."

J. H. M.

CONFERENCES.

SEMI-ANNUAL, in Cayuga, Haldimand Co., Ontario, on Friday the 4th of May.

SEMI-ANNUAL, in Clarence, Erie Co., New York, on Friday the 11th of May.

THE SEMI-ANNUAL, Conference of the state of Kansas and Nebraska will be held the first Friday in May next in Cherokee Co., Kansas. Any one addressing S. A. Mishler or B. F. Hamilton at Columbus will be met there and conveyed to the conference.

For Ohio, on Thursday and Friday, the 17th and 18th of May, in the Salem church, Allen Co., Ohio. Ministers, Deacons and brethren from other conference districts are cordially invited to be with us. The nearest R. R. Station is Elda, on the Pittsburg, Ft. Wayne and Chicago R. R. G. BRENNEMAN.

For the Eastern District of Pennsylvania on the first Thursday in May at Franconia Meeting-house, Montgomery Co., Pa.

The Virginia Conference will meet on the second Friday in May, at the Springdale church, five miles south-west of Waynesboro, Augusta county, Va. A hearty invitation is extended to all ministers, deacons and other brethren and sisters to visit us at that time. The nearest R. R. Stations are Lynhurst, on the S. V. R. R., and Waynesboro, on the C. & O. R. R. Brethren will be at these stations to meet those coming by rail. Those coming before the time had better write to J. N. Driver, Ladd, Martin Brunk, Waynesboro, or other brethren and let them know the time of their coming.

ANNUAL.—For the state of Illinois on the 4th Friday in May (25th), in the church at Morrison, Whiteside Co. Ill. A cordial invitation is extended to all ministers deacons and brethren and sisters from near and far. Those coming by rail will stop at Morrison, Whiteside Co., Ill., where they will be met by brethren to convey them to the church.

ANNUAL, at Moyer's Meeting-house, Clinton Twp., Lincoln Co., Ont., on Friday the 25th of May.

A VISIT IN THE SOUTH.

I left home on the 20th of January and went via Grand Rapids to Vicksburg, Kalamazoo Co., Mich. Bro. Christian Berger met me at the depot and conducted me to his home. On the same evening we had services in a school-house near by. We had three meetings here and good attention throughout. I remained here from Saturday till Monday morning the 23d, grateful to the brethren for their kindness and hospitality to me. May God bless them and give them grace to do the will of Him who died on Calvary to save sinners. Let all those who are not yet converted come out from the sleep of sin with faith in God that He will forgive those who come to Him in true penitence, in faith believing that Christ's atonement is sufficient for all. Do not wait for a more convenient season.

The subject of our first service was based on John 3:16, and the second on Luke 6:47 where we are taught not only to cry, Lord, Lord, but rather repent and obey the Savior. He desires us to build on that corner-stone which the builders at first rejected, so that our spiritual house may stand firm against every evil that may beset it. We must be pressing forward in our journey to life immortal, and not look back; for if we fall back again into the beggarly elements of this world we lose our inheritance in the world of glory. All the carnal pleasures and desires must be abandoned for Christ, who

will give us far greater pleasures than this world can afford. Although troubles and trials may come; yet if we are faithful we will only be as gold tried in the fire—better and purer than before—and we will receive in the end the crown that is promised to the faithful.

The subject of my third discourse was based on Matt. 5, The light of the world. We should ever follow that light, for it leads us in the right way. When Christ calls us we should come to him, as did those fishermen of old. They could not continue in their old vocation on the sea, but were to become fishers of men. The same Christ which called upon them now also invites us to come unto him and follow him and leave our broken nets, take up the perfect, faultless gospel net and work with that to the glory of God and the increase of his church.

If a sinner becomes converted and makes a vow with God he sets his light on a candlestick. Let us all be diligent, that our light be not hid under a bushel; for through our good works shall others be led to glorify our Father which is in heaven. Let us, dear brethren and sisters, not only bear the name of a Christian, but let us trim our lamps and keep them burning; let us bear the cross; in short, let us do whatsoever our Lord and Master commandeth us to do. Let us serve God in all humility as did our forefathers. Pride and fashion have no place in the Christian's walk or life. The narrow way calls for humility and modesty of attire. Take the word of God for your guide; for that alone will lead you to a place of eternal safety.

On the 23d of January I proceeded to Elkhart and the next day we went to Yellow Creek Meeting-house where service was held, the subject being Luke 15. The same evening another meeting was held here, the discourse being based on Luke 6. I remained with Bro. Noah Metzler for the night and the next day he conveyed me to Holdeman's Meeting-house where services were held from Matt. 5. The same evening Bro. Jonas Loucks took me to a school-house where we held a discourse on John 3:16. If we believe on the Lord we shall be saved. But it must be a faith that worketh by love; not a dead, but a living faith must become manifest within us, and we must have a full childlike trust in Him.

After services the next day at Blosser's Meeting-house we visited the widow of the late Bro. John M. Christophel. The next day, the 26th, I went to visit Bro. Jonas Loucks at his home. His aged parents live with him. May God bless them and be their staff in their declining years, that they may hold out faithful unto the end. May He also bless the dear young brother that he may accomplish much good in the ministry.

The same evening Bro. Loucks took me again to Holdeman's Meeting-house

where many had assembled. May God's blessing rest upon the words spoken in weakness, that it may not have been in vain, but rather in due time bring forth fruit unto eternal life. Blessed are they that hear the word of God and treasure it up in their hearts, that they may walk in accordance thereto. After service I went home with Pre. A. Mumaw, and afterwards we visited at different places in the neighborhood. May God bless all the dear ministering brethren here, that they stand up boldly and fearlessly and teach and preach the pure and unadulterated word of God. Brethren, consecrate yourselves wholly to your Master's will and cease not to proclaim the gospel with its promises and warnings to those around you, that the sinner may leave the broad road that leads to ruin and walk upon that straight and narrow way that leads to eternal life.

On Sunday the 29th we attended divine worship at Shaum's Church. The house was pretty well filled and the services were held from John 14. What sweet, comforting words are contained in these words of Jesus! The beautiful promise is here given that the followers of Jesus shall live with Him. These words are for us as well as for those depressed and sorrowing disciples; for if we are faithful in the service of Him who gave His beloved Son for us we shall be crowned with glory by-and-by. Therefore, sinner, turn from the error of your way, for your day of reckoning may not be distant. Take heed to this time of grace, and make no excuse by trying to compare yourself with some christian professor who does not walk aright; the Lord is not going to save you because somebody else does not do right; He will save you alone if you accept Jesus as your Savior, and no other person can stand at the Judgment and plead your case, nor can you make the plea there that you lived just as well as somebody else. Take Christ, the apostle, take the christian martyrs for an example, and not those of whose religion you have doubts in your own heart. Let Christ dwell in your heart and pray with David: "Create in me a clean heart, O God, and renew a right spirit within me."

In the afternoon we went to Jones' school-house where an appointment had been made. I then went home with Bish. Henry Shaum, and the next day he took me to Elkhart, where on the same evening we filled an appointment in the meeting-house there, taking John 6 for our lesson. I remained at the house of Bro. F. Funk for the night and on the 31st I took the train for Goshen. I remained over night with Christian Blough, at whose house I lodged once 34 years ago. His wife, I am sorry to say, seems to have the consumption. May God help them all that they may all choose that better part before it is too late.

For the Evangelical Visitor.

THOUGHTS OF SPRING AND ETERNITY.

On the 1st of February Christian Blough conveyed me to Pre. David Burkholder, where I remained that night. The next day we filled an appointment in the Nappanee Meeting-house. In the evening we had a meeting in the Amish Mennonite Church. May God bless the words spoken here. On the following evening we had another meeting here, and on Sunday the 5th two children were buried here, on which occasion Bro. Burkholder and the writer conducted the services. God comfort the dear parents in their sorrow that they may look to Him in all their trials and conflicts for consolation and strength that they may at last meet their children on the shore of everlasting peace beyond the grave.

JOHN P. SPEICHER.

(Concluded in next number.)

For the Herald of Truth.

DIVINE LAW.

Since the divine law is perfect, expressing the immensity of the divine nature, all men should reverence it, and yield strict obedience to it. Christ said: "I came not to destroy the law, but to fulfill it." The divine law of Jesus Christ is given by precept, example, and inspiration. The violation of this law is sin and death, Paul said: "I had not known lust if the law had not said. Thou shalt not covet." "For until the law, sin was in the world; but sin is not imputed, when there is no law."—Rom. 5:13. Hence the necessity of repentance and faith, and thus boldly coming to the mercy-seat for grace, in the name of Jesus, who is our propitiation for sin and death, for such a course will lead to life everlasting; disobedience, however, to everlasting death. "The wages of sin is death." Rom. 6:23.

The institutor of those laws is omnipotent, omniscient and omnipresent. He sent His only begotten Son into the world to redeem the whole human family, and make them again free agents to choose life or death. Therefore those who strictly live in obedience to the divine commands as revealed in the law and gospel, shall live for evermore with God and Christ and all the holy saints, and dwell with the angelic host to sing hallelujahs without ceasing, where there will be no more death, but joy unspeakably great at the right hand of God. May this be our every lot. This includes the perfect law, "Do unto others as you would have others do unto you." Be ye therefore perfect, even as your Father which is in heaven is perfect. Amen. S. S.

JUST as heat applied to water creates steam, so the love of God shed abroad in the heart brings forth good works.

The beautiful spring-time is again here with its warm sunshine and happy singing birds. All kinds of vegetation is again bursting forth after a long and cold winter, and soon the earth will be clothed in its garment of green. The little bee buzzes among the flowers gathering honey, while the birds are flitting from tree to tree. Thus we see that God's words which he spoke after Noah had gone forth out of the Ark are still being fulfilled: "While the earth remaineth, seedtime and harvest, cold and heat, and summer and winter, and day and night shall not cease." Gen. 8:12.

The same God has also said, "And it is appointed unto man once to die, but after this the judgment." Heb. 9:27. This too we see fulfilled. How many dear ones have been called away within the past year! Yes, they are gone and we see them here no more. A year ago when spring came they were here, engaged as we now are, with the cares and toils of this life. But now, where are they? The last we saw of them, their bodies were lowered into the cool grave, and we trust their spirits are at home in paradise. We are left to labor on, but perhaps only for a short time, when we too will pass away and the place that knows us now will know us no more.

God's words never fail, "after this the judgment." Just as sure as we see all these things being fulfilled so sure also will once come the resurrection day and we will receive our reward for the deeds done in the body whether they be good or bad. Oh, what unspeakable joy it will then be to be found at the right hand of God! to see and be with Jesus and the dear ones gone before, never to part again! But what must it be on the other hand, to hear that voice, "Depart from me, I never knew you." And that voice we must hear, if we are none of His; for He says, "If we have not His spirit, we are none of His. Now, if we have His spirit, we are led by His spirit, and will show forth the fruits of His spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law, and they that are Christ's have crucified their flesh with the affections and lusts. If we live in the spirit, let us also walk in the spirit. Let us not be desirous of vain-glory, provoking one another, envying one another." Gal. 5:22-26. Were it not well for us to examine ourselves? Have we crucified the flesh with the affections and lusts? If we have we will not shew forth the works of the flesh, which we find in this same chapter, to be "wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like, of the which I tell you before, as I

have also told you in times past, that they which do such things shall not inherit the kingdom of God." Dear brethren this is God's word and is just as sure of being fulfilled as any of the others. We cannot inherit the kingdom of God if we have hatred, wrath, strife, and envy among us. "If a man say I love God and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also." 1 John 4:20, 21. No doubt you have often read these passages of Scripture, and have heard them in sermons, but let us not pass over them lightly. Let us be in earnest, try to walk in the spirit, asking God to help us; for without him we can do nothing good. "Ask, and ye shall receive." Remember He is faithful that has promised, and will never leave nor forsake us, if we obey Him. ANNA J. YODER.

For the Herald of Truth.

THE TWO PATHS.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is darkness; they know not at what they stumble." Prov. 14:18, 19.

These passages of Scripture show the difference between the path of the just and the path of the wicked, and what a vast difference there is! The one as shining light, the other as deep darkness. In which way are we walking? Let us ask ourselves this question, and if we are still walking in darkness let us at once turn to the light, and walk in the path of the just. The wicked stumble along in darkness without a light to guide their erring feet or a promise to cheer them in their lonesome way, while those who walk in the path of the just, have a light to guide them and it shines brighter as they walk further on in righteousness, and they also have the cheering promise that they shall be accepted of Christ, into His kingdom, if they are true and faithful. If all the Christian professors of our land to-day were truly walking in the path of the just, what a much better world we would have! We would have more of heaven upon earth. But alas! too many are trying to walk on both ways at the same time, which the Scriptures plainly teach us is impossible. Professing Christ will not save us, but we must follow His teachings. To be true followers of Him we must live so that our influences and light will shine brighter and brighter each day of our lives, and not only stop there, but when our work is ended here on earth, our light will still shine, and brighten the path for others that follow. The light of the righteous will never go out. Perhaps it was thought, by those who ended the

For the Herald of Truth.

OUR MISSION.

Go work to-day in my vineyard.
Matt. 21:28.

lives of the Apostles and martyrs, that their light had gone out, but it had not; it kept on shining and their teachings have been handed down from generation to generation until they have fallen into our hands and have been, to some extent, the means of our salvation. The light of the Apostles and martyrs has never gone out and never will as long as the earth shall stand.

As their teachings have been a light to us so our influences and teachings, if we are true and faithful, may be the means of bringing some dear soul out of darkness into light, long after we have left this world. But we must not boast of these influences, for "It is the gift of God, not of works, lest any man should boast." "Let your light shine that men may see your good works and glorify your Father which is in heaven." It is alarming to see the carelessness of Christians in regard to letting their lights shine. Let us be ever on our guard that our evil deeds may not darken and hide the good deeds. "For ye were some time darkness, but now are ye light in the Lord: walk as children of light." May these words be the aid of my heavenly Father, be of some benefit to His cause is my prayer.

CLARA M. BRUBAKER.

For the Herald of Truth.

AGAINST INTEMPERANCE.

The Legislature of Ohio, at its present session, has passed a bill extending local option to the townships, and also increased the tax which every saloon-keeper is required to pay, to \$250 per annum. Thus the people of the State hold the regulation of the liquor traffic practically in their own hands, since a majority of the voters in any city or township in the State can entirely prohibit the sale of all intoxicants within its limits, at their will. Many of the townships will, without a doubt, soon avail themselves of the opportunity to exterminate all intoxicating beverages from the limits of the township. Every community in which public sentiment favors the eradication of this curse to humanity—the saloons and drinking dens—can now enjoy entire freedom from the same at their option, and it is to be hoped every Christian who has a child, a father, a brother, or a friend who stands in danger of being led into temptation and sin through these places of vice and corruption, will deeply feel the gratitude he owes to God for this favored opportunity of rescuing such from the tempter's snares, and from the drunkard's doom.

The cause of temperance is worthy of our most serious attention, and the prayers of every temperance advocate should ascend in behalf of every honest, legitimate measure that tends to remove the monstrous temptation out of the reach of the young and rising generation. A. M.

True professors of our Lord and Savior will watch and pray that they be not led into temptation. We can do nothing ourselves, for Satan is ever going about seeking to catch us by his wiles, and if he can tempt us to do something in our own strength he has already gained much. He comes to us in divers ways, and if we are not continually on the alert he will overcome us in one or another way. How many people in the world are struggling along trying to serve two masters! Satan has deluded them and blindfolded them by his deceptions, and thus hoodwinked they plod along; but with the world before them they are going backward and downward rather than forward and upward. Our hearts must be right and our spirits renewed, for then our works will manifest which master we are serving. Our good works will show daily to the world our position and condition in life. Let us watch that we may be prepared to meet our dear Savior when He comes to seek His own. How careful ought we to be that we labor not in vain, for it would indeed be terrible to hear that awful sentence, "Depart from me, ye workers of iniquity, I never knew you."

Thompsonstown, Pa. A. L. BENNER.

FOR THE LITTLE READERS.

(Continued.)

You have doubtless heard of men, who were very strong; so strong in fact, that they could carry a pretty large ox or a small horse, or that could bend strong rods of iron with their hands and tear small ropes. But now we will hear of a man who was far stronger than such men. This man was Samson, of whom we spoke in our last chapter, as being one of the judges of Israel.

The children of Israel had again become wicked and forgot God, so God delivered them into the hands of their foes, the Philistines, and in their power they remained forty years.

But God merely wanted all the while to bring them back to himself again by these afflictions, for, after all, men and women are in one respect very much like little children, and it is right too; because Jesus once told His disciples, that if people would not be as children—innocent, pure, charitable, not jealous, depending upon the great Father for everything—they should not enter the kingdom of heaven.

Now when little children get into trouble they run to their parents for help or comfort. Just in this way also when the children (which means here the people) of Israel got into distress they would flee to their great Parent, God, and he was so kind that he always helped them and saved them from their foes and their troubles. The Lord chastens those whom he loves.

When the people of Israel had been in the hands of their foes some time, God sent an angel to a woman of the tribe of Dan, whose husband's name was Manoah, and the angel told her that she should have a son, and that he was to be a Nazirite, or man set apart for God's service, for God would want him for his special service. Such people were not to drink wine, or strong drink, and no razor should come upon their heads, so that their hair would grow just as God made it. There were also other things which these Nazarites were to observe, and which you can read in the sixth chapter of Numbers.

What the angel had said, came to pass, and Samson grew up to manhood. When he was grown up he went to a place called Timnath, which belonged to the Philistines, and while there, he saw a young woman which pleased him so well that he chose her to be his wife. Now the Israelites were commanded not to marry their heathen neighbors, and therefore Samson did not do according to the law of Moses. The good apostles also taught their hearers in this matter, and Paul said we should not be yoked to an unbeliever; for we may be led into their ways, and thus separate ourselves from God.

Samson's parents asked him if he could not find a wife among his own people, but Samson would not hear, but said, "Get her for me, for she pleases me well." So Manoah and his wife went to Timnath to arrange matters.

God's purpose of making him an avenger of Israel against the Philistines, was fulfilled, yet Samson had to suffer much in his dealings with the Philistines, for he sometimes did wrong. God is too wise and too powerful to be defeated in anything he proposes to do, even if men do wrong; yet the wrong that men do will not make them acceptable to God, even if God has to use their evil deeds to accomplish good thereby.

Samson also went down to Timnath again, with his parents, and on the way he was attacked by a young lion. Now, we would think that a strong young lion would surely kill a man, but "the spirit of the Lord came mightily upon him," and he was enabled by his great strength to tear the lion to pieces, even though he had nothing but his hands with which to defend himself. He told his parents nothing of this however, and it would have been well had he not told another thing, of which you will read by and by.

Samson now went on to Timnath and talked with the young woman, and she pleased him very well, and when he had made all arrangements, he returned. After a while he went down again to take her for his wife, and on the way he went over to look at the lion, "and behold, there was a swarm of bees and honey in the carcass of the lion." He took some of the honey and ate it; he also gave some of it to his parents, but did not tell them out of what a strange "hive" he had got the honey, for he wanted to make a riddle out of this affair, and so he wanted nobody to know anything of this.

His parents went with him to the marriage, and he made a feast and thirty young men were invited to be at it. They passed their time at the feast by making riddles, and Samson gave them one also. He gave them seven days to find out what it meant, and if they would tell him then what it was, he would give them thirty sheets to cover themselves by night and thirty garments to wear by day. But if they could not tell him after seven days what his riddle meant they were to give him these things.

This was his riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness." Then the young men set to studying to make out what this riddle meant. But when, after three days of puzzling they failed to understand it they went to Samson's wife, and told her she would have to get Samson to tell her the meaning of the riddle, or they would burn her, and set fire to her father's house.

This alarmed her, and she wept and begged Samson to tell her, and on the

seventh day, not being able to bear his wife's distress longer, he told her the meaning of the riddle, and she went and told the Philistines.

You see that his heathen wife got him into trouble right in the beginning, for when the Philistines came on the same day they told him they had found out the riddle and said, "What is sweeter than honey? And what is stronger than a lion?" But Samson, well knowing that they had found out his riddle through his unfaithful wife, said, "If ye had not ploughed with my heifer, ye had not found my riddle."

Samson was much vexed because his wife had told these men his riddle, and he left her at her father's house and went home. But when after a while he came back again to live with her, he found that her father had married her to one of his friends and wanted Samson to take her younger sister in her stead.

This vexed Samson sorely, and he was determined to bring the Philistines into serious trouble because of this. He felt that he had been treated very wrongly, but while he made the Philistines suffer for it, he suffered also.

Samson went and secured three hundred foxes, or jackals which are animals much like foxes. When he had got this number he took firebrands, and, having tied the foxes together two by two he fastened the brands to the united tails of the foxes. Then, setting the brands on fire, he let them run into the cornfields of the Philistines, so that the shocks and the standing corn all was burnt up, even the vineyards and the olives.

This was indeed a great calamity for the Philistines, and when they found out that Samson had done this, and also why he had done it, they went up and burnt up his wife and her father.

(To be continued.)

THE NEW LAKE SHORE TICKETS.

The Lake Shore railroad company is now selling 1,000 mile tickets for \$25, 2,500 mile tickets for \$50, and 5,000 mile tickets for 100. Those tickets are good only for one person and must be used inside of one year. The 1,000 mile tickets are good only on the Lake Shore and Chautauque Lake railroads. The 2,500 mile tickets are received on these roads, and also on the N. Y., P. & O. between Cleveland and Youngstown on the P. & L. E. The 5,000 mile tickets are good on nineteen roads, which reach Buffalo, Cincinnati, St. Louis, Chicago, Detroit, Ludington, and nearly all intermediate points in the states represented.

Married.

GOOD—POWELL.—On the 26th of February, at the residence of D. S. Heatwole, near Dale Enterprise, Rockingham Co., Va., by Bishop Samuel Coffman, Bro. Joseph Good and Josie Powell, all of Rockingham Co., Va.

REBER—BURKHOLDER.—On the 26th of February, at the residence of the bride's parents, by S. C. Miller, Bro. John J. Reber and Mary Ann Burkholder, both of McPherson Co., Kansas.

LICHTY—YODER.—On the 8th of March, at the residence of John Yoder, by Chr. S. Stuckey, Christian Lichty and Maria Yoder, all of Fulton Co., Ohio.

WEIRICH—GINGERICH.—On the 15th of March, at the residence of Jacob Kauffman, by Valentine Hochstetler, Peter Weirich, of LaGrange Co., and Sarah Gingerich, of Jasper Co., Ind.

BOSCHART—RECK.—On the 27th of March, at the residence of the bride's father, by Bish. Joseph Siegel, Bro. Jacob Boschart and Sister Mary Reck, both of Seward Co., Neb. May the Lord add His blessings that they may live happily in this world and when their course on earth is finished they may be received into the heavenly mansions there to dwell with Jesus forevermore.

LANDIS—KREIDER.—March 22d, at the residence of Jacob N. Brubacher, Bro. Noah L. Landis and Sister Annie B. Kreider, of Oregon, Lancaster Co., Pa.

LINES ON THE DEATH OF SISTER NANCY D. LESHNER.

Dearest Nannie, thou hast left us;
We shall see thy face no more;
May the angels hail thy coming
To the blissful, happy shore.

Oh, the sorrow thou hast brought us,
Since thine angel spirit's flown!
Yet our joy exceeds our sadness,
When we know thou'rt safe at home.

Now the family circle's broken:
One sweet cord is silent, riven;
And that cord which death hath sundered
Vibrates now with harps in heaven.

Siezed by death's relentless power—
Torn from earthly songs away—
Thou shalt join the angels singing,
Shouting praise through endless day.

Thou art lost to mortal vision,
In the home of sweetest rest;
Thou art free from pain and sorrow,
Whilst thou'rt safe on Jesus' breast.

Thou wert first to break the circle,
Thou the first 't receive the call;
Though we're weary of life's journey,
Thou art in the King's great Hall.

'Tis then lifeless now and speechless,
Hidden 'neath the cold earth's sod,
Eloquently to us thou speakest,
Man, prepare to meet thy God."

—By a Cousin, L. L.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after Nov. 20th, 1887, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, LEAVES.

No. 21, Night Express..... 1.35 A. M.
No. 9, Pacific Express..... 4.10 "
No. 1, Limited Express..... 6.45 A. M.
No. 3, Special Chicago Express..... 3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, LEAVES.

No. 12, Night Express..... 3.30 A. M.
Grand Rapids Express..... 4.45 "
No. 36, Way Freight..... 6.00 "
No. 22, Mail..... 11.45 "
Grand Rapids Express..... 1.20 P. M.
No. 24, Acc. from Chicago..... 8.35 "

GOING EAST—AIR LINE, LEAVES.

No. 2, Special New York Express..... 12.45 P. M.
No. 8, Atlantic Express..... 11.55 "
No. 4, Limited Express..... 8.25 "
No. 28, Goshen train..... 8.40 "
No. 82, Way Freight..... 8.30 A. M.
Train G leaves Elkhart for Goshen 7.45 "
" B " Elkhart for Goshen 4.10 P. M.
" F arrives Elkhart from " 11.30 A. M.
" H " Elkhart from " 7.00 P. M.

TRAINS ARRIVE—MAIN LINE

Grand Rapids Express..... 12.40 P. M.
" " " " 9.40 "
No. 25, Michigan Accommodation..... 2.55 "
No. 1, takes Acc. car from Elkhart for intermediate points to Chicago.

Tickets can be obtained for all prominent points between Boston and San Francisco.
A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio.
G. B. Wyllie, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 20th, 1887, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, LEAVES.

No. 4, Cincinnati & Indianapolis Ex. 7.47 A. M.
No. 2, Ind. & St. Louis Express..... 4.36 P. M.
No. 8, Way Freight..... 5.45 A. M.

GOING NORTH, LEAVES.

No. 1, Grand Rapids Express..... 10.52 A. M.
No. 3, Michigan Express..... 4.58 P. M.
No. 7, Way Freight, arrives..... 7.50 P. M.
No. 11, " " leaves..... 8.00 A. M.
Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. C. & I. R. W'y for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.
EDGAR H. BECKLEY, Gen'l Ticket Ag't.
O. W. LAMPORT, Superintendent.

Herald of Truth.

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 25.—No. 9.

ELKHART, IND., MAY 1, 1888.

Whole No. 370.

HE IS RISEN.

MARK 16:6.

From her soul all sorrow sweeping,
Comes the voice of Mary, weeping,
Where her Lord entombed lay sleeping:
He is risen! Weep no more!

Sing with joy, go tell the eleven,
Loosed by angel bands from Heaven,
Unto you your Lord is given;
Christ is risen! Weep no more!

Follow him where'er he goeth,
So the way to you he sheweth;
What is best for you he knoweth.
He is risen! Weep no more!

Still the blessed words are ringing,
Comfort into sadness bringing,
Still the angel voice is singing:
Christ is risen! Weep no more!

Heart of mine so wildly beating,
Doubtful of thy Master's greeting,
Christ for thee is now entreating,
He is risen! Weep no more!

Low his ear is bent to hear thee,
Still his spirit hovers near thee,
Still his words shall soothe and cheer thee,
Christ is risen! Weep no more!

Ever leads he on before us,
Till the shades of death come o'er us,
Join me then, the glad some chorus:
He is risen! Weep no more!

Soon our eyes shall see his glory,
Soon our voices sing the story,
In Jehovah's auditory:
Christ is risen! Weep no more!

SELECTED BY SUSAN GOOD.

Clarinda, Iowa.

For the Herald of Truth.

THE LILIES.

Let us have a talk about the lilies to-day. And may our theme savor more of the spiritual than the natural, yet combining the two, then we may have a profitable subject to consider.

Who does not love to linger among the pure, white lilies? Their beauty attracts the attention and they emit a delightful fragrance that charms the senses.

This plant is so common that most of us know the nature of its growth. We have seen the fresh green leaves in the spring, then the slender stalk crowned with buds and then a cluster of fully de-

veloped flowers. And while we linger to admire their beauty, and receive a spiritual lesson from them, the words are called to mind, "I am my beloved's, and my beloved is mine: he feedeth among the lilies." We all who walk in newness of life know how we heard the voice of our Beloved calling, calling, until by His love and tenderness He won our hearts and we became His. And now our hearts are His garden of spices where He feedeth and where He goeth to gather lilies. Does he always find them, or must he go away empty and disappointed because he found his garden barren and unfruitful? He feedeth among the lilies, and where he feedeth he lingers long. And how we love to have him linger with us. Pure is our delight when he whom our soul loveth doth make us sensible of his love and our hearts do sing for joy because His love doth satisfy our hungry souls. "Come in, thou brother of our souls, even though thy rod come with thee. We would rather have thee, and trials with thee, than lament thy absence even though surrounded with all the wealth the universe can bestow.

According to the language of flowers, lilies are emblems of purity. So the lilies that bloom in the Lord's garden are pure thoughts, pure motives, and pure desires, from which will spring the graces, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, and if these abound we will not be unfruitful, but bring forth the fruits of the Spirit which my beloved seeketh when he goeth down into his garden.

We try to cultivate these graces, and how many of us are there that have not experienced failure. We have planted the lily but the thorn grew up and choked it. Instead of the fair blossom we have the stinging weed. Why, with all our efforts to grow lilies, have we thorns? Because it is not for us to make them grow. It is alone by the power of God that they do thrive and grow. Their beauty is fashioned by Him. "They toil not, neither do they spin, yet Solomon, in all his glory, was not arrayed like one of these."

Neither is it for us to cultivate the garden. It is not our garden. He will cultivate His own garden. We must let him work there, then the lilies will grow and

bloom, and our Beloved will come there often, and we will enjoy a Spiritual repast with Him, for we have his words, "I will sup with him and he with me."

Brethren, sisters, we should all have learned so much of godliness as to know that the closer the communion between our Savior and ourselves the happier we are. The more we depend upon Him and trust Him, the more restful our life is. It becomes a source of wonder to ourselves as we realize the change wrought in our hearts. Former things are passed away and our thoughts turn naturally upon heavenly and Spiritual things. Not by effort, but by the renewing power of the Holy Spirit that dwelleth in our hearts by "faith that worketh by love." Let us therefore give our hearts into His keeping. Let Him cultivate the graces there. Let us cease our striving after holiness, and let Him nourish day by day the desires he implanted, until they mature into a strong faith in God and finally develop into a life glorified by the righteousness of Christ. "Behold the lilies how they grow," never by effort, but by His grace. First the leaf, then the bud, and then the lovely flower. So is the consecrated Christian's life. And when we practice this day by day, our life will become absorbed in His, and a blessing will flow into our soul the half of which cannot be told, for "eye hath not seen nor ear heard, neither have entered into the heart of man the things that God has prepared for them that love Him." It is like the wind we "hear the sound thereof but cannot tell whence it cometh or whither it goeth." We know not how the blessing comes, but we know it is there with power, and when it leaves we know not whither it goeth, but we know it is gone, for as a cloud passing over the noon-day sun robs the day of its full brightness, so the vail of our self-efforts coming between us and our Savior robs the soul of its full measure of brightness.

May our "bodies bloom to souls" fairer and whiter than the lilies, made pure by the blood that "cleanseth from all sin."
Lancaster, Pa. BARBARA HERR.

God is never a moment too late with His mercies, but He sometimes comes just at the last moment.

For the Herald of Truth.

WHAT WILL BECOME OF THE CHILDREN?

Surely this question must have passed through the mind of every faithful parent. It should be the chief concern of every father and mother. We all know that the children will, sooner or later, pass over to that world where our existence will never cease, and that their condition there will depend largely upon the faithfulness of the parents here. We also believe that the only safe way to get to heaven is the way pointed out by Christ our Savior, the Gospel way, and we also believe that this way is most clearly and faithfully set forth and presented in the Mennonite confession of faith, and this confession has been acknowledged by learned men as the most evangelical confession of faith in existence, and hence it will follow that the surest way of eternal life is to become a faithful member of the Mennonite church. We feel that the articles of faith upon which our creed is founded is superior to that of any other denomination. With this belief we may safely do what we can to induce the children to live and die in the faith of their fathers.

I feel however, that the young are much neglected in a religious and denominational point of view. Sunday-schools in many places are unpopular, and in others are conducted separately from the church. Home religious instructions, I feel safe in saying, are an exception to the rule. Preaching is chiefly directed to the older ones, in language and subject matter hardly understood by the young and not ill adapted to their requirements. But little special effort is made to teach the Mennonite faith. Under these circumstances, what will become of the children? Is it any wonder that many dislike to go to church? Is it any wonder that many are drifting away into other churches, or not going to church anywhere? It must already have pained many a father and mother to see a son or daughter unite with some other denomination whose doctrines are far less in accordance with the teachings of Christ than their own. The cause of this state of affairs has already been shown above. A remedy is needed; where shall it be found? What shall we do to help the young, that we may hold them in our congregation and bring them into our church?

I think much could be done in this direction by making a greater effort to instruct the children and young people in the doctrines and principles of our faith, in such a manner that they could more readily understand it, giving them the Scriptural reason for this belief; they should be constantly encouraged also to read the Bible, both by the ministers and teachers as well as by their parents. The children and young people above all oth-

ers should receive some attention from the ministers in the church and in the Sunday-school. They should be made to feel that they are a part of the congregation, and that they are not only welcome to come, but that they are wanted and needed there. A part of a sermon directed especially to the young people, or some special instruction given them occasionally, will help them a great deal and make them feel much more at home. Let us all try to help build up the church and strengthen her borders by encouraging and helping our young people in the way of life.

S. W. G.

For the Herald of Truth.
SUNDAY SCHOOLS.

The word of God teaches us to bring up our children in the nurture and admonition of the Lord. Home instruction is good, and all parents should seek to teach their children at home the ways of the Lord, but many times it is not done, and the children do as they please; indeed there are parents who oppose Sunday-schools and rather encourage their children to spend Sunday in playing, fishing, or rambling about and engaging in all kinds of vain and even sinful amusements than to send them to Sunday-school. No wonder that we see the boys and young men early treading paths of sin and unrighteousness; no wonder we see some of whom we should expect better things, falling into the hands of the officers of the law; no wonder that we find young men reared by respectable parents, who should be ornaments in the church and in society, sitting behind prison bars with common felons, and learning too late that the way of the transgressor is hard.

Of course we do not claim that the Sunday-school is the panacea for every evil, but the child that does not go to Sunday-school loses not only the influence of the Sunday-school, but is also educated to do other things that do not promote moral purity and the fear of the Lord. The Sunday-school has its influence for good; the singing of religious hymns, the reading of the Scriptures, the offerings of prayer, the instructions and explanations of Scriptural passages, all form an atmosphere which will (unless a boy is reprobate, as the apostle expresses it) leave some good impressions on his mind.

We consider the Sunday-school one of the best, yes, we may as well say the best means the church and Christian people now have to instruct the young in the way of salvation. Repudiate the Sunday-school and what have we left to instruct our children? Where shall they obtain a knowledge of the word of God? You say let them read the Bible at home; but who explains it to them? And then the people as a rule (there are some noble exceptions), who oppose Sunday-schools seldom are very diligent in teaching Bible

history and Bible doctrines to their children, and thus the young people are robbed of every opportunity, and in years to come may deeply regret the loss.

We trust every parent will earnestly and prayerfully consider this important subject and send the children to Sunday-school, even if it requires some sacrifice. Give the children an opportunity to go to Sunday-school and learn something about God and heaven, and Jesus. May the Lord bless the labors of the faithful teachers and superintendents of Sunday-schools all over this land to the salvation of many souls. * * *

For the Evangelical Visitor.
"HARMONY," THE SUN OF
RIGHTEOUSNESS.

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings. Mal. 4:2.

We may learn that in the mental world, as well as in the physical, disregard for the law of harmony entails disorders. In the moral world, sin is a disregard of that law and its penalty is the withdrawal of light and if persisted in the penalty becomes the darkness of hell. The happiness and glory of heaven are due to the one fact that absolute and uniform harmony reigns therein at all times forever, and sorrow and sighing, pain and sickness, decay and death consequently can not enter there. This world is the world of darkness solely, because man disobeyed God and defies His laws, thus entailing not only upon his posterity, but upon the entire world a condition of in-harmony in which the true light cannot shine and withdrawal of celestial light constitutes spiritual darkness. As ordinary darkness favors disease and ordinary light promotes health; so in an infinitely greater degree spiritual darkness produces sorrow, pain and death, and celestial light produces happiness, health and life; as the natural world is in a state of profound spiritual darkness, so the natural man is in a state of spiritual blindness and death.

In Christ, the Sun of righteousness, the true light was gloriously manifested, and those who receive that light into their souls no longer walk in darkness, but become new creatures—are born again—and are transformed into children of light; and whoever will may be enlightened by that glorious light, if he will but seek that enlightenment by earnest self-denial and devotion. He who cultivates the subjective faculties of his soul, even while yet in this world of darkness is not of it, but is a child of light, a citizen of heaven, and to him death is but a more complete realization of the eternal blessedness of light. The child of light cannot hide his light under a bushel, but must set it on a hill to give light to the world and thus become a light of the world.

When Christ was in the world manifesting celestial light, men could not see the light because they loved darkness rather than light, and even were it possible for a dark soul to attain heaven it could not be happy there, because to enjoy the light and consequent delights of the celestial world the soul must be in harmony with that light and hence he who would reach heaven and be forever happy there, must cultivate the spiritual part of his being and bring it into a state of harmony with God and heaven by becoming a new creature, a child of light. The natural man, even if he be an astronomer, cannot see the kingdom of God; while the humblest child of light shall have a foretaste of its joys and glories in this life and at the last abide therein "forever blest." May we then seek to understand and obey this matter aright in body, mind, soul and spirit, is my humble wish.

P. B. B.
Lincoln, Pa.For the Herald of Truth.
ABIDE IN THE FAITH.

Thus saith the Lord, Learn not the way of the heathen, he not dismayed at the signs of heaven, etc., for the customs of the people are vain. Jer. 10:2.

By the above passage as written in the law of God and handed down to us by Moses, that true and faithful servant of God, it is plainly seen that the children of God, the Israelites, were not allowed to mingle with any other people or nation living among and around them, in their ways and forms of worship, so that they might not learn their ways and be led into idolatry, which frequently happened through their disobedience. They were oftentimes severely punished because they did not hear and take counsel of God's word as it was given to them through Moses, the man that God had called to teach and instruct them in the ways of the law, in the way they should walk.

Now if the old dispensation was so strict and severe in punishing the disobedient, how much more so is the New Testament law, brought down to us from heaven and sealed with the blood of Jesus Christ, the Son of God! O how careful we should be, not to violate the least commandment of this law of the New Testament, sealed with that precious seal, the blood of Jesus Christ the son of God.

Dear reader, let us think a moment of the awful sentence and punishment awaiting those that willfully and knowingly violate the commandments of this holy law of the New Testament and the laws, rules and orders of the New Testament Church of God. The gospel of Jesus Christ requires strict obedience to all the precepts and commandments given us therein. The word of God requires positive submission in everything, and those

who will not take heed and obey will receive an awful sentence. What a terrible thing it will be to hear the great and awful Judge, seated on the high throne of His Majesty, pronouncing that sentence: "Depart from me, ye workers of iniquity; Depart from me, I know you not." On the other hand, what a soul-thrilling pleasure it will be to hear that blessed call, "Come, ye faithful servants." O, let us think of this call! Dear reader, let us try with the help of God to be faithful and fervent in our calling, so that we will have a clear title to that blissful home prepared for the children of God—for all that lead a holy and God-fearing life, as true and faithful members of the Church of God.

Peter in his first epistle, 2d chapter gives us an excellent description of the Church, in these words: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Now, this is a faint description of the people that constitute the Church, a holy nation, a peculiar people. The word *peculiar* means different from anything else. It becomes us therefore as children of God to live a life different from the children in this world, from all other nations and people that live around and among us. But where is our peculiarity when we deviate from this peculiar Church of God in faith, in form of worship, in form of dress and many other things? These peculiar people do not follow the fashions and customs of the world—of people and nations that live around and among them—they do not go to their places of worship to be confused and led astray, from the ways and customs of the Church of our forefathers, who suffered tribulation and martyrdom for their faith in Jesus Christ, and whose faith and doctrine has been in existence more than 1800 years. This chosen Church, established by our Savior Jesus Christ, the Son of God and his apostles through much tribulation and suffering and persecution; this chosen generation, this holy, and peculiar people, the royal priesthood, that show forth that offer spiritual sacrifices, that show forth the praises of "Him who hath called you out of darkness into his marvelous light; Ye are the temple of the living God, as God hath said: I will dwell in them, and walk in them, and I will be their God, and they shall be my people." O, blessed is the man or woman, that is a faithful worker in the Church, which is the temple of the living God, the temple where God dwells, where God walks in His holy priesthood; surely, blessed is he that is a faithful member, and a faithful worker in the house of God. If we are not faithful members in the Church of God, can we expect to get any better reward than the five foolish virgins? or the

servant that hid his talent in the earth? and then had to hear that awful sentence: "Thou wicked, slothful servant; cast him into outer darkness," etc., Matt. 25. What a difference in the two sentences: "Come to me, ye faithful servants," and "Depart from me, ye workers of iniquity, I know you not."

I have oftentimes been astonished that some people who claim to be Bible readers, are so little acquainted with the laws of ancient Israel, and cannot see the positive consistency of its curses and its blessings.

Can any man be justified in bringing new words or forms of worship into the Church when we take the word of God for a lamp to our feet, and a light to our path? We should be careful and not bring new modes of worship into the Church, that is modes or forms that are hurtful to the peace of the Church. This would be very dangerously exposing ourselves to the curses of God, if we are Christians, and believe in the divine laws, revealed in the Scriptures, as the only rule of truth by which we shall be judged before a most high and powerful God.

We should be very careful even in our singing, and not use those sacred words with music that is composed by unconverted men, only to entertain and please a carnal feeling; this we should avoid. These things are not pleasing to God, as we may clearly understand from Isa. 1:12, 13. There seems to be a tendency in the present age, among many churches and Sunday-schools, continually to be searching for new music and new hymns. It forms a sort of a mania which is not only very expensive, but also altogether unprofitable to the people. It is one great reason that we have so much poor and spiritless singing. Before the old is half learned, the cry already goes up for "something new." The law of God tells us to see to the good old ways.

This, continual seeking after something new, not only in singing, but in many other things also is very injurious oftentimes to the peace of the church; many of the older members feel hurt, feel that it is wrong, feel that it is sinful, and we are not to be an offense to anyone. The Savior says, "Woe unto the world because of offenses. It must need be that offenses come, but woe unto that man through whom the offense cometh."

Let us then all give heed that we cause not offenses, that we are not the means of making any brother or sister weak in the faith. Let us hold fast to the faith once delivered to the saints, the faith of our fathers, the plain churches in which we have been brought up, and not so lightly esteem the non-resistant doctrine, but maintain it, abide in it, stand up for it and live so that we may please God and be no offense to those who are of like faith with us.

D. D.

Allensville, Pa.

For the Herald of Truth.

YOUR MISSION.

"Hark the voice of Jesus crying:
 "Who will go and work to-day?
 Fields are white and harvest's waiting,
 Who will bear the sheaves away?"
 Loud and strong the Master calleth,
 Rich reward He offers thee;
 Who will answer gladly, saying:
 "Here am I! send me, send me!"

If you cannot cross the ocean
 And the heathen lands explore,
 You can find the heathen nearer,
 You can help them at your door.
 If you cannot give your thousands,
 You can give the widow's mite,
 And the least you do for Jesus
 Will be precious in His sight.

If you cannot speak like angels,
 If you cannot preach like Paul,
 You can tell the love of Jesus,
 You can say, "He died for all."
 If you cannot rouse the wicked
 With the judgment's dread alarms,
 You can lead the little children
 To the Savior's waiting arms.

If you cannot be the watchman
 Standing high on Zion's wall,
 Pointing out the path to heaven,
 Offering life and peace to all,
 With your prayers and with your loamies,
 You can do what heaven demands;
 You can be like faithful Aaron,
 Holding up the Prophet's hands.

If among the older people
 You may not be apt to teach,
 "Feed my lambs," said Christ the Shepherd,
 "Place the food within their reach"
 And it may be that the children
 You have led with trembling hand
 Will be found among your jewels
 When you reach the better land.

Let none hear you idly saying,
 "There is nothing I can do"
 While the souls of men are dying
 And the Master calls for you.
 Take the task He gives you gladly,
 Let His work your pleasure be;
 Answer quickly when He calleth,
 "Here am I! send me, send me!"

This hymn plainly tells us our mission. Let us earnestly consider the truth it contains. To-day we all see "the fields are white and harvest's waiting." Then let us awake to the call of our Master. If we cannot cross the ocean we can help those around us. If we cannot give much we can give little, for the least we do for Jesus will be accepted. If we are not good speakers we can tell the love of Jesus; if we cannot be the watchman, or have the power to raise the wicked, we can lead the children to the Savior's arms. If we cannot teach the older people, Christ says, "Feed my lambs." We can place the food within their reach in the Sunday-school. O! then, let us awake to the Sunday-school work. What a joy it will be to us if we find the children we have led and instructed among our jewels when we reach the better land. Let us gladly take the task the Master gives us and let it be our greatest pleasure.

CLARA M. BRUBAKER.

THE "PRINCE OF THIS WORLD."

"Now is the judgment of this world:
 now shall the prince of this world be
 cast out." John 12:31.

Since the question is sometimes asked in the Sunday-school on other occasions, "Who is this prince? Does it mean Christ or Satan?" I will endeavor to present a few thoughts on the subject. But how nearly this will be the correct elucidation, remains for wiser heads to say. That the term "prince" here does not mean Christ, seems to me clearly enough illustrated by the context and concurrent Scriptures. Neither does it seem to imply Satan directly.

Just preceding the text, Jesus said, "Father, glorify thy name. Then a voice came from heaven saying, I have both glorified it, and will glorify it again." Some who heard it, said it thundered, others said an angel spoke. Then said Jesus, This voice came not because of me, but for your sakes. Now is the judgment of this world. The intelligent Bible reader ought to be able to comprehend by the Scriptures, who the Judge, that executes "the judgment of this world" is. In chapter 16, Jesus said, "When he (the Holy Spirit) is come, he will *reprove* the world of sin." The R. V. has it, "Will *convict* the world in respect of sin, and of righteousness, and of judgment. Thus the world is *convicted* of sin, because they believed not on me. Of righteousness, because I go to my Father, and ye see me no more. Of judgment, because the *prince* of this world is judged."

Notice, this was the spirit's work, after the death and ascension of Christ. God hath committed *all* judgment unto the Son, Jesus said, "All power is given unto me in heaven and in earth." Matt. 28:18. He is now here in Scripture termed *prince* of this world of wickedness, darkness and death. But is the *prince of peace*, Isa. 9:2. The *prince of life*, Acts 3:15. And the head of *all principalities* and power, Col. 2:10.

"Now shall the prince of this world be cast out." Surely this cannot apply to Christ, for in chap. 14:30 He says of himself, "The prince of this world cometh, and hath nothing in me." It is clearly manifest therefore that, if by this prince, Satan is not directly meant, it is however some power very intimately related or connected with him. Satan is nevertheless the *chief* instigator of all manner of evil, the arch enemy to all that is good, and neither he nor all his legions—visible or invisible, can appreciate any good thing in Christ. But how was this *prince cast out*? and who was it? The Scriptures have concluded all mankind under sin, because of the transgression instigated by Satan. And no man could be justified even by the law of Moses, in the sight of God. The promise of the *heir of redemption*, was not given to Abraham or his

seed, as such, through the law, mark, but alone through the righteousness of faith in Jesus Christ who was to come, and nothing but His all-atoning blood could redeem man from the curse of inherent sin. But when Christ did come to redeem the world from this sin, the Israelites or Jews, the children of the promise under the first covenant, to whom pertained the adoption of the new, Rom. 9:4, etc., to whom he was sent, rejected him. They claimed to be the seed of Abraham, free, and not under bondage. Poor deluded creatures, as millions are to-day! They were perfectly righteous in their own estimation. Jesus told them, "I know ye are Abraham's children (not seed) ye would do the works of Abraham." Ye seek to kill me; this did not Abraham." Abraham was no hypocrite, perverter of truth, persecutor and murderer. Being thus confounded, they said, "We have one Father, even God," but were again nonplussed, when Christ apprized them of their relative condition with God.

"Ye are of your father the devil, the prince of darkness, a liar, and a murderer from the beginning—and the lust of your father ye will do." Paul, quoting Jeremiah 31:33, 34, says, "Behold the day cometh, saith the Lord, that I will make a new covenant with the house of Israel.—This is the covenant that I will make with them.—I will put my laws in their minds, and write them in their hearts." Heb. 8:8—10. Then explains verse 13, "In that he saith, A new covenant, he hath made the *first* old. Now, that which decayeth and waxeth old is ready to vanish away,"—*be cast out*. The blood that flowed from the cross on Calvary, was the only propitiation which could appease the righteous anger of the offended God—for the sin of death—and the only sacrifice that could redeem the world from the transgression committed in Eden. And like the similitude of a leafy fruitless fig-tree, which, when Christ said, "Let no fruit grow on thee henceforth forever, *withered away*," thus representing the unfruitfulness and doom of the prince-dominion and priestcraft of the shadowy law of Jewish ceremonial religion, as a means of salvation, and about to be "*cast out*," so is also shown by the beautiful allegory given by Paul to the Galatians, the same truth where he illustrates the two covenants, the earthly and heavenly Jerusalem, by the two women of Abraham. Sin, that which gendereth to bondage—the Ishmael was born after the flesh of the bond woman, illustrates the Jerusalem then was, which was held under bondage by the sacrificial covenant of the law. But when that which by promise—"In Isaac shall thy seed be called," the seed of the free woman in whom all nations should be blessed—illustrating the free Jerusalem above, the mother of us all—was consum-

mated, then was captivity led captive. The prince of this world who held all mankind under the power and bondage of sin—the obstacle which obscured the light of life and liberty, for four thousand years, was "cast out." "Now we are delivered from the law, that being *dead* wherein we are held, that we should serve (God) in newness of spirit, and not in the oldness of the letter," Rom. 7:6. "Therefore, if any man is in Christ, he is a new creature; old things are *passed away*, behold *all things* are become new."

The barrier to the tree of life is removed, the gracious influence of a merciful God abounds, religious liberty shines upon the world once more in heavenly splendor. "And the spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." J. K. ZOOK.

CHRISTOPHER HEALY.

At the meetings for religious reading held on Fifth-day evening, at each other's houses, by Friends of West Chester, Pa., there is now being read, the Memoir of Christopher Healy.

At one of the late meetings there was read an interesting account of his visit to a public house wherein a dance was going on, of his feeling a duty laid upon him to enter the ball-room, but was not allowed to speak to the company by one of the proprietors of the house; of the remarkable repentance and subsequent invitation to C. H., to come to the same room to meet the same company as near as could be assembled; which may be found on pages 94, 95, 96 of the Memoir. Many years since, it was the writer's privilege to hear from Christopher's own lips the recital of these circumstances, and as far as memory can now recall them, they are substantially correct as related in the Memoir.

There may be some readers of *The Friend* yet living, who can recall some of those favored seasons, when the dear old man from some interesting narrative of his own experience, would, with mellowed voice pass right on, into an impressive religious communication. The reading of the Memoir has brought freshly to remembrance a social occasion at the home of Chas. Lippincott, then residing near West Chester, about 40 years ago, where several friends were present, when he spoke of the grave, disinterment, and final disposition of the bones of Thomas Paine, or as he was frequently, if not commonly called, Tom Paine.

A friend having requested that the account then given there be placed on record, a willingness has been felt to attempt a compliance.

On looking round for some one who was then present to substantiate the particulars of the narrative, all appear to have

passed from this stage of existence, but as near as memory serves they were as follows:

After the decease of this noted infidel, no place for the interment of his remains could be found in the city of New York, where he died. They were accordingly carried into the country and buried near a public road along which C. H. frequently passed. In this obscure place, they remained until William Cobbett had them disinterred and shipped to England, where it was proposed to have a monument erected over them. When the news of their contemplated shipment and destination arrived in Liverpool it created quite a sensation in the city.

So strong was the feeling of repugnance to their being landed on English soil that the authorities were induced to issue an order restraining the captain of the vessel from landing the box, which contained the bones. The captain after discharging his cargo and taking on board his return freight, having fulfilled his contract of carrying the remains to Liverpool, and not wishing to carry them back to America, weighted the box, and had his men to heave it over the side of the vessel into the dock.

The account of the death-bed of this noted but unhappy man is thus given in the journal of Stephen Grellet, and although previously published in the *Friend*, it has been thought not out of place to introduce it in this connection:

"I may not omit recording here, the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he was ill and in a very destitute condition, I went to see him and found him in a wretched state; for he had been so neglected and forsaken by his pretended friends that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him, and some needful comforts were supplied. He was mostly in a state of stupor, but something that had passed between us had made such an impression upon him, that some days after my departure he sent for me, and on being told that I had gone from home he sent for another Friend.

"This induced a valuable young Friend (Mary Rascoe) who had resided in my family and continued at Greenwich during my absence, frequently to go and take him some little refreshments suitable for an invalid, furnished by a neighbor. Once when she was there, three of his deistical associates came to the door and in a loud, unfeeling manner said, 'Tom Paine, it is said you are turning Christian, but we hope you will die as you have lived,' and then went away. On which, turning to Mary Rascoe, he said, 'you see what miserable comforters they are.'

"Once he asked her, 'if she had ever read any of his writings.' On being told she had read very little of them, he inquired, what she thought of them, adding, 'from such an one as you, I expect a correct answer.' She told him, 'that when very young, his 'Age of Reason' was put into her hands, but the more she read it, the more dark and distressed she felt, and she threw the book into the fire.' 'I wish all had done as you,' he replied, 'for if the devil has ever had any agency in any work he has had it in my writing that book.' When going to carry him some refreshment, she repeatedly heard him uttering the language, 'Oh Lord! Lord God, or Lord Jesus, have mercy upon me!' It is well known that during some weeks of his illness, when a little free from bodily pain, he wrote a great deal; this his nurse told me; and Mary Rascoe repeatedly saw him writing.

"If his companions in infidelity had found anything to support the idea that he continued on his death-bed to espouse their cause, would they not have eagerly published it? but not a word is said; there is a total secrecy as to what has become of these writings."

The words of T. P. — to M. R. —, in the relation to the agency of the evil one in writing that book brings to remembrance an interesting anecdote related by my grandmother, Grace Townsend, who attained to her ninetieth year, green in old age.

When living on the farm near West Chester, they had, residing in their family, an educated Irishman, who when he was himself was an intelligent, agreeable man, but gave way at times to the love of strong drink. On such occasions, he would absent himself from home for some days. On his return, he would, we may hope under some feelings of penitence, for a time remain quite silent. Upon his regaining a little self-respect, he would sometimes relate where he had been and what had occurred to him, during his absence. At one such time, he gave, as nearly as can be recollected, the following narrative:—

He was sitting on a tavern porch, near the Delaware River, perhaps at Marcus Hook, when a stranger came out with a trunk or valise, which he asked him to carry to the steamboat landing; he complied with the request, and on their way, a colloquy something like this took place:

"What is your name?" inquired the stranger? which was given. "And what might your name be?" "Thomas Paine!" "Thomas Paine? and are you Tom Paine, the noted infidel writer?" "I believe I am sometimes designated in that way." "Then you are the greatest agent the devil ever had on earth, here take your trunk, I won't carry it another step for you," and suiting the action to the word, he deposited the trunk on the ground and turning his back, walked away, leaving T.

P. to get his trunk to the steamboat as best he could. Weak as was this poor Irishman in some respects, he had strength and firmness enough to bear, in his presence an unequivocal testimony against this unhappy man and his writings.—*W. P. T. in "The Friend."*

REVIVAL PREACHING.

Last week we spoke of two different kinds of revivals. One that reached the unconverted without stirring the life of the church and one that aroused and quickened the life of God's own people and reached the unsaved through the revived church. We have a few suggestions to offer in respect to the methods adopted by different preachers for the promotion of revivals. One may be characterized as the emotional method and the other the teaching method.

The first proceeds upon the theory that Christianity is at bottom a religion of the emotions; and that anything that arouses them and turns them in the direction of Christ is the better method to be pursued. It takes it for granted that the audiences to be dealt with are acquainted with the great doctrines of Christianity and only need to be aroused through the emotions of hope and fear, to take a step which will commit them to Christ by a public profession of faith and union with the visible Church. In meetings conducted on this plan there is little careful presentation of truth; little thorough elucidation of the great scheme of grace, little probing of the conscience and development of the principles of righteousness which look toward the building up of character. We do not mean that these great matters are disregarded by the revivalists themselves, but that they are regarded as being of secondary importance in the immediate business of winning men to Christ.

The impending doom of Sodom and the urgent appeal to Lot his family to escape for their lives and to stay not in all the plain, is a typical subject for their sermons. On the other hand the joys of Heaven, the blessedness of meeting departed friends, and the felicity of an eternity spent amid the glories and splendors of the city of God whose streets are of gold and whose gates are of pearl, are set forth until imagination is thoroughly aroused, and the will overcome by emotion, is carried over to the side of God and religion. Sinners are urged and entreated, threatened, and promised by turn; every appeal known to the art of the speaker is used. Sometimes the voice is that of thunder, sometimes that of pathetic lament. All this produces an effect upon the sensibilities which hastens decision. We do not for a moment wish to be understood as deprecating any one or all of these methods of address; but only to suggest that unless there is a clear and in-

telligent conviction of the conscience and persuasion of the higher reason based on the truth "as it is in Jesus," the effects produced by such preaching will pass away (as a rule) as the writing on the sand passes away when the waves of the sea wash over them. Taken out of a surrounding in which these emotional movements of the soul were produced, they will subside, and the influences of the worldly and carnal life, always strong, will efface them; and the converts thus won, will decline and fall back into old habits of thought and feeling, and conclude that their former convictions were the result of excitement. Of course there will be some out of many in whom the Spirit of God will have wrought effectually, but only in proportion as the subject has been informed in the Word of God, either previously or subsequently, by a careful study of the Bible, and the training under the guidance of experienced Christians.

The other method proceeds upon the theory that genuine conversion and regeneration is the result of the action of the Holy Ghost and the Word of God. Only as men "receive with meekness the engraven word," the instrument of the Holy Ghost in bringing men to God, will they be permanently reconciled to God and won to righteousness. Conviction of sin and conversion is not the result of an appeal to the *natural* conscience but to the divinely instructed and convinced conscience. It is the office of the Holy Ghost to convince men of sin, of righteousness and judgment" and this he does by "taking the things of Christ" and showing them to us. It is not an *impression* of things however high and holy that converts men, but it is the intelligent reception by them of Jesus Christ himself into their hearts. "As many as received him, to them gave he power to become the sons of God; even to as many as believed on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is clear that such a reception of Christ cannot be had unless he is clearly presented in every aspect of his person and work, as Son of God, Son of man, and Redeemer of the world; as the Lamb of God that taketh away the sin of the world; as the Resurrection and the Life, who only is able to give life and immortality to those who receive him. Sin will not be rightly understood unless it is held before the conscience, in the light of the cross on which it was expiated by that one great offering which Jesus Christ made of himself to God through the Holy Ghost. The Holy Spirit cannot take of the things of Christ and show them to the conscience unless they are intelligently preached. A Christian life cannot be understood unless it is interpreted in the light of Christ's own life upon the earth.

Therefore it was that the apostles and early preachers dealt almost exclusively

with the person of Christ, his life on earth, his sacrificial death and his resurrection. Jesus and the resurrection was the theme that rang forth from the apostolic pulpits (if they had any pulpits.) Preach the word; "in season and out of season," where the injunctions left by the apostles to those who should follow in their work. Christ and him crucified, is the constant theme, as setting forth the love of God and his desire for the reconciliation of the world to himself. A recovered character and the inwrought image of Jesus Christ is set before men as the end of salvation, rather than "a mansion in the skies." Heaven indeed is the home of the saints; but men and women must become saints through union with Christ and his dwelling in them before they are prepared for Heaven. It follows from all this that if men are to be truly and permanently converted to God they must be taught in the Word and fully instructed in God's method of righteousness. The teaching method is the only safe and abiding method.—*Scz.*

For the Herald of Truth.

WISDOM IN CHOOSING.

Evil pursuits will cause a pang to the soul, if not in the present life then in the unending future. All persons are prone to follow forbidden desires, especially in the days of animated childhood, and the early years of manhood, before they so fully realize the need of the Savior's helping hand, and when they prefer to trust in their own strength, and rely upon their own goodness to be saved from sin and damnation.

When the age of maturity arrives repentance and regeneration should mark the turning course of life. The remorse of the soul should be poured out before God who alone has the power to heal the wounds and pangs of sin and disaffection. Rather have the healing balm poured into the sin-wounds of your soul while life lasts, than go into the grave without ever feeling a remorse for the crimes committed against God, to wake up in the regions of endless torment.

Learn a lesson from the rich man, who enjoyed this world, and lived at ease, but lifted up his eyes in hell; of the husbandman who prospered in earthly things, and bade his soul to enjoy them and be merry while life lasts, and instead of his soul feeling in this world the wounds Satan inflicted upon it, took its departure in the dreary night darkened with corruption, to the world where "fools" shall be punished forever. It is left for every one to choose between life and death, Christ and Satan, a home of happiness and a place of torment, and let me counsel you to make a wise choice while you have got an opportunity. A. METZLER.

SUNDAY SCHOOLS.

For the Herald of Truth.

A correspondent asks: Which is the best time of day to have a Sunday-school? Answer.—The best time for a Sunday-school on Sundays when there is no church service, is usually in the forenoon at the usual time of service. In some places however it is better in the afternoon. This, however, is a matter which each school should decide for itself. Often surrounding circumstances may make it more convenient at one time than another. So it is best to look around and see what time will best suit both teachers and pupils. When there is church services, the best time is either just before the services or immediately after.

Choosing a Superintendent is usually done by the teachers and older scholars. Though this is not necessary. If the church is pleased to do so she can choose a superintendent or appoint one without an election. The election may be dispensed with altogether if thought best.

These are matters that are indeed of trifling importance. The great object in having Sabbath-schools, is to teach the young the way of salvation, and to promote the glory of God, is the first and foremost of all. May God bless every effort that is put forth to instruct the children and lead them in the way of life. F.

For the Herald of Truth.

SCRIPTURAL ENIGMA.

I am composed of twenty letters:

My first is in reproach, and scorn,
My second in Eve, but not in morn,
My third is in Baptism, not in Immersion,
My fourth in Repentance, likewise in Conversion,
My fifth is in King, but never in Priest,
My sixth is in Pentecost, also in Feast,
My seventh is in Arabia, but never in Greece,
My eighth is in Nephew and also in Niece,
My ninth is in David, but not in Saul,
My tenth is in Barnabas, but not in Paul,
My eleventh is in Nehu, but not in "The Law,"
My twelfth is in Jacob, but not in Esau,
My thirteenth is in Covenant, but not in Law,
My fourteenth is in Seeing, but never in Saw,
My fifteenth is in Evil, but not in Good,
My sixteenth is in Earth, but not in Wood,
My seventeenth is in Works and also in Grace,
My eighteenth is in time, but not in Space,
My nineteenth is in Angel and also in Cherub,
My twentieth is in Deacon, but not in Bishop.

My whole is an apostolic injunction indispensable to salvation, or in other words, an important command from the apostles; and all those who will not obey it, must perish.

I will submit this Enigma to the young readers of the HERALD OF TRUTH, hoping that they will interest themselves in solving it and send the answer to the editor, and if I see that it will tend to awaken an interest in our young readers to "search the Scriptures," I may send in some more. I think this is a profitable pastime for them. Nappanee, Ind. DAVID BURKHOLDER.

KINDNESS IN CONTROVERSY.

Controversy in religious matters is something which is undesirable, yet at present there exists a good deal of it in the Christian church in general. And since it is unfortunately the case the question comes to us. How shall we as disciples of Christ deport ourselves toward other religious people? We must have true, unfeigned charity, for without this all is vain. In discussing matters of difference existing among us, we must ostensibly go upon the presumption that all men know as much as we know, but mentally consider the fact that religious people who do not see as we see, have been diversely educated; have accidentally occupied different standpoints; that while they have been morally honest, they have been clerically and theologically deceived; and we must consider that "circumstances alter cases." This being the case, as I know cases, we should approach them gently and kindly and condescendingly, but at the same time firmly, deliberately, and unflinchingly.

The Evangelist Philip approached the Ethiopian eunuch in the attitude of a well-bred man. The eunuch was doubtless a man of fine culture. Religiously they stood in antagonism to each other. Mark the courtly manner of Philip, but how simple and self-poised as he begins to speak. Not abrupt, nor precipitous, nor arrogant. Mark the measured sweetness of his mellow voice, as he propounds to him the thrilling question: "Understandest thou what thou readest? This kindly and graceful way was reciprocated by the converted man. The same courtly but genial temper was exhibited at the water, when Philip in response to the eunuch soothingly replied: "If thou believest, with all thine heart, thou mayest" (be baptized).—Let us ever remember that it does not cost us much to be kind and agreeable. * * *

REFLECTION ON PS. 2:4.

"One thing have I desired of the Lord; that will I seek after. That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his holy temple." This is also my desire, with King David to visit the house of the Lord, to improve his grace and to perform the duties there required.

I find from observation that those who attend to these sacred duties with a prayerful heart will meditate on the teachings of the Lord, behold the beauty of the Lord, overcome the vile adversary, and come out victorious. God will pour his blessing upon them, and they can go on rejoicing in the Lord, on that narrow path that leads to glory.

When by the grace of God we become awakened to the new life, and have a hunger and thirst after righteousness, then, and not till then can we really enjoy religion. When we love God, love his word, love his people, love the communion of the saints, then religion will be to us a beautiful Eden, where the sun of righteousness gladdens our hearts, where our eyes are regaled on the beautiful colors of flowers, and the sweet aroma of spices make the air delightful. There indeed we will bask in the sunlight of God's love, and it will be a heaven below, our Redeemer to know. Then indeed, all the day long Jesus shall be our joy and our song, and we may spend all our days in glorifying his great and holy name. * *

TRADE OR PROFESSION.

An unknown writer makes the following apt remarks upon a subject that is worth considering by many people who allow their contrition to run away with their judgment in choosing professions for their sons.

The desire of many parents, to raise their children above their station, is a growing evil. Almost at the cradle the child's occupation or profession is determined upon and his line of life is marked out before it is at all ascertained whether or not he has any talent or predisposition for it. The one thing decided upon is that he is to rise higher and play a more conspicuous part in the world than the parents did. They dislike the name mechanic, and rather than put him at an honest trade, toil hard at their business, denying themselves and living sparingly for the purpose of giving their children a higher education. This is probably the principal reason why so many young men of the present day turn out worthless. When the best part of a young man's life has been comparatively lost in preparations, parents often become aware when too late of their error and repent of their inconsideration. The error is first discovered, when he fails in the profession of business into which they have put him.

There are many who thus start on the wrong key and make their future miserable, having taken up a profession or occupation without due consideration, and for which they are not at all adapted, but necessity compels them to cling to it for a lifetime. Starting on the wrong key is a capital error, and should be carefully avoided.

RUSSIA PROHIBITING THE BIBLE.

The Russian government has prohibited the operation of the American Bible Society in the Baltic provinces and will probably ultimately expel all of the British and American Bible societies from Russia.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

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HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, let the letter registered.

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THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

MENNONITE PUBLISHING CO. STOCK.

In answer to recent inquiries we would say that persons desiring to invest in shares of Mennonite Publishing Company Stock, can still be supplied.

HISTORY OF THE MENNONITES.—A new book by Daniel K. Cartle, of Germantown, Pa., giving much interesting and important matter concerning the history of the Mennonites and their early settlements in this country, is in press and will appear shortly. The size of the book is 5x7½ inches, 400 pages, large type, twelve illustrations, good white paper, bound in cloth, gilt back; etc. The book will furnish a large amount of information never before published.

WELCOME THINGS.—We are receiving many orders for our Sunday school papers "Welcome Tidings" and "Angenehme Stunden." In several instances however errors have occurred, which we expect in every instance to rectify. Last year we commenced the publishing of these papers with No. 1, and published them to No. 20. We kept a record of all the schools that took them and to what number they were sent to each school, so as to be able this spring, should the same order them again for this year, to tell at which number to begin. In several instances new officers were elected for the

school and the papers were ordered in another name, so taking it for granted that the party ordering, belonged to another school and had not yet received any of the numbers; we sent them some numbers which they had already received. Wherever this happened, we would kindly ask the person who received them to return the papers at our expense, and we will send them the current issues. This paper will appear every week, so that schools may have a paper for each Sunday. We kindly ask Superintendents and others who write for them to state whether or not they received the paper last year and to which number they have had them. In this way all errors may be avoided.

THE GERMAN HERALD AND MENNONITE HISTORY.—The Mennonites have an interesting history. Perhaps no church organization of the present day has so varied and so grand a history as the Mennonites. This history, though for a long time much neglected, oftentimes held in contempt and considered as unworthy of notice, and very frequently greatly misrepresented and falsified by partial and bigoted authors, has within the last few years risen to a much higher esteem, and begins to receive to some extent its due measure of respect, not only among those who hold to this form of belief, but with many who entertain quite different sentiments. Among those thus seeking to set the history of our people in its true light, there is none that has done more than the celebrated Dr. Ludwig Keller, of the Royal State Archives of Westphalia, Germany, who has within a few years written several books, which are very valuable additions to Mennonite history. Books, pamphlets and circulars have also been produced by other authors, while we have also a large list of works that are full of interest, which were published in the past. Our Mennonite literature is by no means so scant as it seems to the younger people of the present day; but the difficulty lies in the fact that these valuable books, of the past, as well as those of the present day, are nearly all either in the German; or in the Holland languages, and our young people cannot read them, and to bring them into the English language requires time, labor and expense.

Perhaps few of our people have any idea as to the time and labor it requires

to translate these works into English. We have stated more than once in these columns that the translation of the "Martyrs' Mirror" has cost us over \$2000.00. The translation of Menno Simon's complete works into the English, and the revision of the same into German, has cost not less than \$1000.00. When our people read these works in the plain, simple language which they so well understand, they perhaps never stop to think how many weary days of toil and anxiety were spent in placing it before them as it now is.

In the German Herald we have during the past year published many articles of interest, throwing much light on the history of the early Mennonites, and we have many times regretted that we could not give these articles also in the English language; but as the labor of translating is so great, and our time so much taken up with other work, we were not able to do it. It is on this account that we call attention to the fact that our German paper contains more articles of this kind than the English, and we therefore recommend all our friends who can read German and are interested in the history of the church of their fathers, to read also the German paper as well as the English.

We shall probably hereafter be able to give some of these interesting records also in English, but while we find so much of this class of reading in the German, it is only natural that in this the German paper has the preference. We also learn that many in Germany are much interested in the German paper on this account.

If any of our correspondents have time and inclination to read some of these old Histories of our people and translate selections from them into English, or give original articles in reference to the faith and life of the early Mennonites, we shall be very glad to receive and publish them.

BISHOP ORDAINED.—On Sunday, April 8th, Bro. Jonathan Kurtz was ordained to the office of Bishop in the Haw Patch church in LaGrange and Noble counties, Ind. Bro. Isaac Smucker has been in charge of this church over forty years, and has grown aged, and feels that he is no longer able to care properly for the spiritual welfare of his church. We hope that Bro. Kurtz will prove a valuable helper to our aged brother, and that the church will continue to prosper in his care.

CHURCH NEWS.

CONVERTS AT HAW PATCH.—There are six converts in the Haw Patch church who will be received by baptism in a few weeks.

FROM ADAMS CO., NEB.—The brethren in Adams Co., Neb., re-opened their Sunday-school on the 8th of April, and the communion of the Lord's Supper will be observed, if the Lord will, on Whit Sunday.

CORRECTION.—In the death notice of Fanny Hershberger, in the last number, the doctor's name should have been given Barber instead of Garber. The deceased was a member of the Amish Mennonite church.

FROM MIFFLIN CO., PA.—The Amish Mennonite brethren in the vicinity of McVeytown and Mattawana intend to open their Sunday-school for the summer, on Sunday, April 15. The two Sunday-schools connected with the churches in the valley will also re-organize soon. May teachers and scholars be richly blessed in their endeavor to become better acquainted with the words and ways of God.

FROM DE GRAFF, OHIO.—Sunday-school was organized at the South Union Church, Sunday, the 1st day of April, with Bro. Jacob King Superintendent, assisted by Bro. Solomon Kenagy. At the Walnut Grove Church, Sunday, April the 8th, Bro. John Headings was elected superintendent, and Bro. Jacob Kauffman assistant. May God bless the labors of the brethren. We hope parents and all will do their duty towards making our school interesting and instructive.

FROM MCPHERSON CO., KANSAS.—The brethren in the West Liberty Men. church organized a Sunday-school on the 15th of April. Brother John Schrock was elected superintendent. A hosteler assistant superintendent. The other offices were also filled by brethren from the church, and it was decided to have the school at three o'clock in the afternoon of each Sunday, and to begin the lessons with the first chapter of the Acts of the Apostles. The school opened with an attendance of 27 persons. May the Lord bless the dear brethren in the work of the Lord, and may this school prove a great blessing to the neighborhood.

BAPTISMS.—On the 8th of April a baptismal service was held at the Stone House near New Danville, Lancaster county, Pa. Nineteen converts were baptized. The writer of this item says, "If there is joy in heaven over one sinner that repenteth, what rejoicing there must have been among the angels to-day as these souls entered the fold of Christ. Truly this has been a time of refreshing. May they go forth with joy, trusting in the strong arm of the Lord, always remembering his

promise, 'Lo, I am with you always, even unto the end of the world.' Our communion services will be held on the 22d of April."

FROM BRESLAU, WATERLOO CO., ONT.—Communion services were held at Cressman's church, Breslau, Ont., on Sunday, the 15th of April. Earnest discourses appropriate for the occasion were held by the bishops D. Wismer and E. Weaver. Nearly all the members of the district took part in the solemn commemoration of the sufferings and death of Christ.

The Sunday-school in connection with this church re-opens for the summer on the 29th of April with Brother J. Z. Kolb for Superintendent, assisted by Bro. I. H. Moyer. May there be a unity of heart, an earnestness of effort and a fixedness of purpose to do good that will redound richly to the glory of God and the blessing of the church at Breslau.

CONFERENCE ON THE HAW PATCH.—On Saturday, April 7th, the Amish Mennonite brethren held a conference in the Haw Patch church on the line of LaGrange and Noble counties, Indiana. This was simply a home conference in which was represented the following churches: Nappanee, Clinton, Forks, Haw Patch, and Pretty Prairie. Brother Nafziger of Pretty Prairie was not present on account of sickness in his congregation. The Brethren Benj. Schrock and Eli Miller of the Clinton church were also absent.

Brother Jonathan Smucker of Nappanee was chosen President, and Jonas Hartzler of Haw Patch, Secretary. A number of interesting subjects were discussed, and all the members took part in the proceedings in an earnest manner that showed plainly a feeling of mutual interest to build up the church on the foundation of the Scriptures, and to enlarge the field of labor for the gathering in of souls. There was one noticeable feature in this meeting that should characterize every conference; namely, the feelings and opinions of every member received the attention and consideration of all the other members, and especially by the president. May this conference accomplish much good for the church.

FROM CALEDONIA, MICH.—On the 25th of March, (Sunday before Easter), Bro. J. S. Coffman came to us from Bowne, where he had been visiting the church, and preached for us, and remained here till after Easter Sunday, during which time we had several interesting meetings. On Good Friday one precious soul was received into the church by baptism. It is a joy to see even one renounce the world and live for Jesus who has bought us with his own precious blood. One soul is worth more than the whole world.

On Easter Sunday Bro. Coffman had a meeting in Chapel's school house, after

which we had another meeting at Bro. Levi Clemens', at Green Lake. Brother Clemens is paralyzed, so that he is not able to attend public worship. He is patiently waiting till the Master comes to call him home.

Many of our fellow travelers in this vicinity have been called from time to eternity this past winter, especially old people; and not only here, but from the death notices in the HERALD we can see that at other places the messenger of death is calling away many. It should arouse every one that is yet out of the ark of safety to flee from the wrath to come. Many alas, stand outside till it is forever too late. Many with Felix will say, "Go thy way for this time, when I have a convenient season, I will call for thee." But we don't find that he ever called for him afterwards. H. E.

CORRESPONDENCE.

FROM LIVINGSTON CO., ILL.—Last Sunday, the 8th of April, our Sunday-school in Livingston Co., Ill., was re-opened. Bro. Daniel Orendorff was elected superintendent with Bro. Joseph Schlegel as assistant superintendent. These brethren have for several years worked faithfully in the cause, and gave a good example to the young. May a kind heavenly Father bless all efforts put forth in Sunday-school work for the promotion of His work in the hearts of the children of men, that the church may be edified and built up and that all men may find salvation. J. P. SMITTT.

FROM BLAIR CO., PA.—We have been visited by our young ministering brother, Henry M. Gelnett of Rockton, Clearfield Co., Pa., who is but a youth in the ministry. He spent about a week in our neighborhood, filling several appointments in the Snyder church, and leaving for home on the 14th of April. We were pleased to hear the young brother preach the glad tidings of salvation to the fallen race. May the Lord bless him in his labors, in trying to bring those into the fold of Christ who are still unsaved. May he prove faithful in his labors to the honor and glory of God, and also to the welfare of those he visited. F. N. BYERS.

FROM MCLEAN CO., ILL.—Bro. John Horsch, of Elkhart, Ind., was here recently on a visit and delivered a discourse on the history of the Church of God, how she was preserved by the providence of God through every century in spite of every persecution. He also spoke of the origin, the name and persecutions of the Mennonites. The brother presented every thing in a plain, lucid manner from one century to the other up to the present time. It gave us much pleasure to listen to the interesting account given by him

At the close the dear young brother admonished all present to love God and our fellow men, and to follow Christ. The brother is very well informed in the history of the Mennonites, and his doctrine and conduct are irreproachable, therefore no one need feel backward in giving him opportunity to hold such discourses.

JOHN P. SCHMIDT.

COMMUNION.—Sunday, April 8th, communion services were held in the Pennsylvania church house, in Harvey Co., Kansas. It was a rainy day, nevertheless quite a number of us assembled to commemorate the suffering and death of our Redeemer. We felt that it was good thus to be together. Bro. B. F. Hamilton, Pre. Caleb Winey and wife, Bro. Lemmon Beck and wife, from Marion county, and Bro. D. Brundage, from McPherson county were also with us. At the conclusion of the services Bro. Brundage once more warmly exhorted us to have unfeigned love, one for another. Being now in his 77th year, and feeling his infirmities of the flesh, he wished as a parting blessing, thus to exhort us with the apostle John to "Love one another," not knowing he said, whether he should ever again be permitted to meet with us in our county and place of worship, and would therefore admonish every one ever to seek refuge in the abiding word of God, have his love shed abroad in our hearts, so that the world may see and know of a truth that we love God and one another.

R. J. H.

CAN IT NOT BE DONE?—I have read in the HERALD of a man in California who inquired how he might become a member of our church. Now, I am convinced that a minister might be sent there if one could be found that is ready and willing to go. I believe that the means are available, if some of our well-to-do brethren will give some of their abundance. There are also ministers who would be capable of taking the matter in hand if they would only make a start. A minister going there might organize a church that would be a blessing to a great many people. It is said that the people there as a rule are very rough and wicked, but that is just the place where it is necessary to work. God does not want a single soul to be lost, and these people have souls just as precious as the soul of any other person. Jesus suffered just as much for them as for any person in the world and why should not the gospel of peace and good will to all men be preached to them? A minister should be sent out who has command of both languages, that he may preach so that all can understand him. We are really doing very little for the cause of Christ outside of the limits of our church boundaries. While other denominations spend thousands for salaried clergy and the mission cause, we use but very little

of what the Lord has given us in promoting the propagation of the non-resistant doctrine. Let us all work, each in his proper place, that the name of the Lord shall be spread abroad.

J. P. S.

FROM SOUTH UNION, OHIO.—On the 5th we met at South Union church where our District conference was held. Eighteen ministers and deacons were present, eight of whom came from a distance. The attendance was good, good order prevailed and like Peter at the transfiguration on the mount, we could truly say, "Lord, it is good for us to be here." Friday, April 6th, the ministers had a counsel meeting. A meeting had been appointed for the afternoon and quite a number were assembled. Opening services and prayer was delivered by Bro. John R. Zook, after which Bro. John Luginbuhl preached an interesting sermon from the words of our Savior, "If any man will come after me, let him deny himself, take up his cross and follow me." Bro. John K. Yoder made a few remarks and Bro. Frederick Mast closed with prayer.

In the evening we met at the Walnut church. Here also a goodly number had assembled and the best of order prevailed. Bro. N. Sproll made a few remarks and offered an earnest and touching prayer. Bro. Frederick Mast and Christian Freyberger preached from the text: "What I have written I have written."

On Sunday, the 8th, we again met at the Walnut Grove church, where again quite a large crowd had gathered. We once more had the pleasure of hearing the brethren Sproll, Yoder and Freyberger, their discourses were based upon Matt. 18. A meeting had been appointed for the afternoon at the Oak Grove church, but as we did not attend, we cannot report, but trust they had a good and profitable meeting. In these meetings the brethren earnestly and faithfully admonished us to be true to our God and live faithful to our vows. May the Lord bless the efforts of the dear brethren in behalf of our souls, so that their labors may not be in vain. May we heed their kind admonitions and remain steadfast to the end, that we may one day meet in the realms above where parting will be known no more, and be with our Savior through the boundless ages of eternity in my wish and prayer.

SARAH A. BONTRAGER.

—FROM LANCASTER CO., PA.—On Sunday, the 15th of April, I had the pleasure of attending divine services in Herr's meeting-house, Lampeter township, Lancaster Co., Pa. I was visiting my brother-in-law several miles distant and early Sunday morning we went together to church. On the way thither he said to me: "But few come together there." Until quite recently meetings were held only once in four weeks which he ascribed as the rea-

son for the poor attendance. The people would forget the time of meeting, and rather than possibly go for nothing they would stay at home. He spoke from experience. I was however pleasantly surprised to find on our arrival, that quite a number had already assembled, early as it then still was. Soon they began to pour in in groups, and among others Pre. Amos Herr.

It is too often the case that when brethren and sisters meet, friends and also strangers enter into conversation, and sometimes become quite loud. As soon as Bro. Herr had seated himself he noticed one of the number assembled looking for a hymn and said, "That is right, brother," adding afterwards: "We should take a lesson from the Quakers. When they meet together they quietly take a seat and with bowed head raise their thoughts on high in meditation and prayer." After singing the hymn Bro. Herr announced that he expected Bro. Benjamin Herr to be present, and that in the meantime another hymn might be sung. Before this was sung through, Bish. Herr came in.

Bro. A. Herr, had selected the twelfth chapter of Paul's Epistle to the Hebrews, and with the consent of Bish. Herr, the young brother, Dea. J. Keener read the passage of Scripture in the English language, which was of itself a very beautiful lesson. The beloved old bishop now arose and spoke very impressively in the German language, showing us plainly the importance of our motives. After prayer Bro. A. Herr spoke on 1 Cor. 9:24—27, holding his discourse in the English language. He explained what Paul meant to show in speaking of the race that men run and also that such as would take part in this race must practice for it according to the laws and regulations prescribed and not according to one's own judgment or ideas. In these worldly races but one obtains the prize. But the goal we have set out to reach contains a crown for all who reach it. But we must, like those who took part in the Olympian games, cast aside everything that can retard or hinder us and be "temperate in all things." After prayer Bish. Herr arose and announced that the time was again approaching for Sunday-schools to open, and said, "We learn that the Lord commanded the people through Moses to teach their children and descendants the law, and also what the result was if they neglected to do so.

Stevens, Pa. PHILIP STAUFFER.

FROM THE AMISH MENNONITE CHURCH IN NAPPANEE, IND.—On Feb. 14th we were visited by Pre. Isaac Miller, from Walnutcreek, Holmes county, Ohio. He preached a very instructive sermon from the words, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

A few days later Pre. D. J. Johns of Clinton, and Jonathan Kurtz of Hawpatch, visited the church here and held a number of meetings. All were reminded of their duties to God and His church and to their fellow men and not to conform to the vain and sinful habits and fashions of this world. The brotherhood was much encouraged and strengthened by the earnest preaching and admonition of the brethren, and the unconverted were earnestly admonished of their duty to God for the welfare of their souls. At the close of their visit here, the brethren Johns and Kurtz returned to their homes.

On Sunday, Feb. 26, we were visited by Pre. Jonas Hartzler, of Hawpatch. Several meetings were held. The brethren and sisters were again earnestly reminded of their duties as church members and of their behavior and conduct toward their ministers.

On Sunday, March 18th, we met in our church to instruct in the articles of faith and church government according as we understand them from the word of God, the persons who had recently become willing to follow Jesus and had made application for baptism, and on Sunday the 25th, nineteen precious souls were received into the church by baptism.

The writer not yet feeling able to officiate in the work, having had an attack of bronchitis some weeks before, Bish. D. J. Johns of Clinton, administered baptism to the applicants. Many hearts were made to feel glad and many tears of joy were shed while the ministering brethren labored with us, as also during baptismal service. Thirteen of those baptized are married persons; a few of them being upwards of fifty years of age. Some that had been in the world, in pride and fashion, soon after applying for membership, conformed themselves to the order of the church and appeared in modest apparel. Oh, may the Lord bless the dear brethren and sisters and give them grace to stand fast in His word and hold out faithful to the end is the wish and prayer of your servant.

Dear brethren and co-laborers in the house of God, do we consider the duties resting upon us? Why not have more patience with one another and labor together in the word of God and help each other to build up the Church and not try and spoil one another's influence for good that we may have over others? By laboring together in love and patience many precious souls might be led out from among the wicked and sinful world of pride and sin. Difficulties are everywhere in all churches and trouble in all parts of the world; yet we should put self away from us, and look to the interest of Christ's Church and to the welfare of the immortal part of man. May the great God of heaven and earth bless us all according as we stand in need of His blessing is my prayer.

Nappanee, Ind. JONATHAN P. SMUCKER.

CONFERENCE IN BERLIN, ONT.

The semi-annual conference was held as announced on Friday, the 13th of April, in Eby's meeting house, Berlin, Waterloo Co., Ontario. The Bishops, Daniel Wisner; Amos Cressman and Elias Weber were present. Bishop Abraham Martin, absent on account of ill-health. Pre. David Martin was also absent on account of a cancer on his foot from which he has suffered much, and from which he is hardly expected to recover.

Conference was opened in the usual manner and 1 Cor. 3:1-10 was read, from which earnest remarks were made by the bishops. The general outline of conference work was gone through, and it was also resolved that the old difficulties be no more taken up in the regular conference, such troubles to be dealt with only at a special conference.

Considerable time was also taken up, in discussing ways and means of conducting the Sunday-school work, so as to make it most beneficial to the promulgation of the cause of Christ and the upbuilding of the Church. The proceedings were carried on quite harmoniously and the conference proved to be the most satisfactory one of the kind held for years. May the Lord add His blessing that the church and Sunday-school may prosper and many be added to the number of those who make their way Zionward.

A VISIT TO OHIO.

On the 28th of December, 1887, I left home to visit the brethren and churches where acceptable in Fulton, Wayne and Holmes counties, Ohio. I spent a very pleasant and interesting time in Wayne and Holmes counties, where the brethren and sisters often met together for divine services. I was much encouraged to see the brotherhood throughout take such an active part in meeting for devotional exercises. It appears they all had a desire to live for Christ. On my way home I stopped a few days in Allen county, Ohio, with the Mennonite brethren, where the time was spent pleasantly in the services of the Lord. There seemed to be a desire to hear of God's word and the glad tidings of Salvation. I was much pleased to see their churches holding aloof from the vain fashions of this world. May the blessing of God abide with them, is my wish.

On arriving home, thanks be to God found my family all well, but was not well myself. In a few days later I was taken sick with a severe attack of bronchitis, which confined me to the house for four weeks, but, by the blessing of God I, am again permitted to meet with the brotherhood for divine services.

JONATHAN P. SMUCKER.

Nappanee, Ind.

A VISIT IN THE SOUTH.

On Monday the 6th I went westward from Nappanee into St. Joseph county to Bro. David Huber's. The brethren (dunkards), had meeting in this vicinity, and in the evening we assembled for public worship in a school-house and on the evening of the 7th again at the same place. May God's blessing rest upon this dear people, that they may go hand in hand toward that better land where all trouble, all sorrow, care and pain is unknown and where joy unspeakable reigns and pervades everything and the glorious light of the Godhead is shed over all, making it inexpressibly glorious and bright.

The next morning David Huber's boy conveyed me to the station. I arrived at Goshen on the 9th. Bro. Daniel J. Johns met me and I went home with him. His wife was sick at the time, but I hope she may have been restored to health again. The same evening he conveyed me to their meeting house where we had a pleasant, and I trust a profitable, meeting. When Bro. Daniel Johns was yet a child, I used to work for his father. Little did I dream then that he and I should preach the gospel together. He is a "bishop in the Amish Mennonite church."

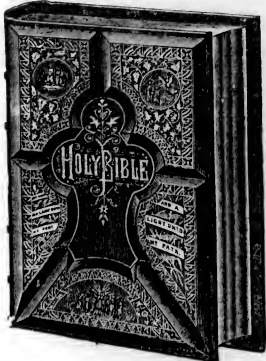
I remained with Bro. Joseph Warye over night and the next day he took me to Bro. Jacob Gerber. We visited his parents and spent a very pleasant time there. I also visited the brethren Weaver, and Pre. Peter Y. Lehman, where I lodged that night. The next morning he took me to the aged Pre. Jost Miller, whom I had not seen for 34 years. At that time I often heard him preach, as I had opportunity for about two years of attending the meetings of the old Amish brethren. I still like to see their plainness and humility. May God bless them abundantly that they may continue to follow Jesus in all true humility.

"Humility is a charming grace,
Which Christian's should adore
It decorates the youthful face
And old age yet much more."

May we all be of a humble mind and show it in our daily walk before the world as well as by our garments.

I also visited the aged Pre. John Gnagy, who is suffering of cancer in the face. Bro. Lehman also took me to visit Bro. Samuel Stutzman. I found several young folks in this vicinity who have lately accepted Christ as their Savior and cast their lot with the children of God. It is always encouraging to find young friends who are willing to forsake the world and to accept the riches of the love of Christ. There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance. When I was in Elkhart I learned that six young persons there had also taken the important step of coming out on the Lord's side. Oh may all these dear young

high esteem by those who knew him intimately, and his life was such as to give evidence of true Christian sincerity. He was a member of the Reformed Mennonite church, and his funeral services were held by J. Mauk, of Dayton, Ohio.

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GOOD NEWS.

To accommodate its increasing patronage, the Lake Shore road will, with the inauguration of its Spring Time Card, May 13th, put on a New East-bound Passenger Train, to be known as No. 6.
This train is to run via the Old Route making the principal stops; leaving Chicago at 2:50 p. m., stopping for supper at Elkhart and arriving at points along the Old Road at an early hour in the evening, and at Chattanooga, Buffalo and the Falls early the next morning connecting at Buffalo with trains on diverging lines.
It will have Elegant Wagner Sleeping Cars attached, which will run through via New York and Boston without change, arriving at those points the next evening.
The announcement of this addition to the present efficient service of this route will be hailed by people along the line with great satisfaction, and the train will at once become popular with those going to New York, Boston, or other Eastern points.
Its initial trip will be eagerly watched for the celebrated Chicago and New York Vestibule Limited, will leave Chicago daily at 5:30 p. m., and maintain its record as the finest, fastest and easiest riding train in the country. [News Item.]

Letters Received.

WITH MONEY.

A—Wm Anker, Jonas Anker, John A Anker, John A Anker.
B—Elizabeth Brenneman, John Blosser, J M Brennan, E Bickler, G T Bauninger, Jacob G Barkman, Michael Bowman, Gottfried Hirsch.
C—Andrew Crook, Wm McCrary, Mary J clausner, Leslie D Coffman, Anna C. Crook, Andrew Crook.
E—K E Eggle, Samuel Ernst, F Enns, Peter Ewert, Esther Ewert, Isaac Ewert, Jacob Eshleman.
F—A H Frey, Sarah C Funk.
G—Isaac L Gehman, Simon P Good, Christ Gahner, Daniel Guey, Jacob George, M J Grove, H H Grove, Solomon R Good, Lillie Gehman, C S Gingrich, Fred Geiger, R F Goshart, John H Good, Peter S Garber, H J J Honsaker, Jacob Hoover, J M Herr, J F Harms, Pre H H Herschberger, New G Herr, Levi Herr, C L Hoover, A P Heatwole, J J Honsaker, Barbara Herr, Martin Hiebert, R L Hershey, R F Hulse, Mary Holsel, S A Hartzler, J A Hartzler, John L Harms.
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T—Abm D Troyer.
U—D C Urath, Peter Unger, Peter Unger.
V—Abraham V.
W—B L Weaver, Pre J Weaver, Susan Winters, D E Weaver, S H Weaver, Lewis E Welty, Cornelius Wall, Wm Ames Welch.
Y—Jacob Yoder, Jacob Yoder.
Z—Sarah E Zook, Rachel Zook.

MISSION FUND.

A Pilgrim \$3.00, Elkhart church Quarterly Collection \$8.00, John D Blosser, \$1.50.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.
Passenger trains after Nov. 20th, 1887, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, LEAVES

No. 21, Night Express..... 1.35 A. M.
No. 9, Pacific Express..... 4.10 "
No. 1, Limited Express..... 6.45 A. M.
No. 3, Special Chicago Express..... 3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, LEAVES

No. 12, Night Express..... 3.30 A. M.
Grand Rapids Express..... 4.45 "
No. 56, Way Freight..... 6.00 "
No. 22, Mail..... 1.45 "
Grand Rapids Express..... 1.21 P. M.
No. 24, Acc. from Chicago..... 8.36 "

GOING EAST—AIR LINE, LEAVES

No. 2, Special New York Express..... 12.45 P. M.
No. 8, Atlantic Express..... 11.55 "
No. 4, Limited Express..... 8.25 "
No. 28, Goshen train..... 8.40 "
No. 32, Way Freight..... 8.30 A. M.
Train G leaves Elkhart for Goshen 7.45 "
" E " Elkhart for Goshen 4.10 P. M.
" F arrives Elkhart from " 11.30 A. M.
" H " Elkhart from " 7.00 P. M.

TRAINS ARRIVE—MAIN LINE

Grand Rapids Express..... 12.40 P. M.
" " " " " 9.40 "
No. 25, Michigan Accommodation. 2.55 "

No. 1, takes Acc. car from Elkhart for intermediate points to Chicago.
Tickets can be obtained for all prominent points between Boston and San Francisco.
A. J. Smith, Gen. Pass. Ag't, Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio
G. B. Wyllie, Ticket Ag't, Elkhart Ind.

Cincinnati, Washash & Michigan R'y.
Passenger trains after Nov. 20th, 1887, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, LEAVES

No. 4, Cincinnati & Indianapolis Ex. 7.47 A. M.
No. 2, Ind. & St. Louis Express..... 4.36 P. M.
No. 8, Way Freight..... 5.45 A. M.

GOING NORTH, LEAVES

No. 1, Grand Rapids Express..... 10.52 A. M.
No. 3, Michigan Express..... 4.58 P. M.
No. 7, Way Freight, arrives..... 7.50 P. M.
No. 11, " " " " " leaves..... 8.00 A. M.
Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago

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O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 25.—No. 10.

ELKHART, IND., MAY 15, 1888.

Whole No. 371.

THE ATONEMENT.

Nearly six-thousand years ago a notable, as well as deplorable event occurred. Of it, man in every generation that ever lived, was painfully aware. Every one from Adam unto the present day, has felt the mournful effects of that first transgression—DISOBEDIENCE—which has polluted humanity in all ages of the world. Through it man fell from a happy and intimate relationship with God, into sin and depravity. He had merited the curse through his disobedience when he lost his original glory. The enemy's first attempt at deceit was successful and we were lost, lost forever!

No remedy was left in our hands for our deliverance. We had rebelled against our Creator and could no more become reconciled to him, except through a Mediator, who would intercede in our behalf, between God and his fallen creatures. God, in his infinite mercy, immediately promised to send us this redeemer, and for his advent into this world looked every generation for about four-thousand years. In due time was born this King, Savior and Deliverer, whose name was Emmanuel, God with us. From heaven, where he had been with the Father from the foundation of the world, came this Deliverer, born flesh and blood; a servant, meek and humble, clothed with our nature, save only, he had no sin.

Our forefathers had seen this promised Messiah through the visions of faith. They prophesied of his coming and longed to see his day. They knew the great mission he was to fulfill, and now his forerunner, John, the Baptist, could point to him forsooth, and say, "Behold the Lamb of God, that taketh away the sin of the world!" He performed his mission according to the will of his Father. He showed us our depravity and taught us the way to be saved and come to God to live with him forever in greater glory than this world has ever beheld. He opened the way himself by yielding his body to be nailed to the cross, where his precious blood was shed for our redemption. He triumphed over death and the grave, and won the victory over all the powers of hell and Satan, and thus be-

came the first fruits of those that slept. With his own blood he sealed the covenant wherein is found our redemption from the curse under which we had fallen. Suffering such a shameful and ignominious death, all for our sakes, what gratitude do we owe for it, which we can never pay nor express!

His earthly mission is now accomplished, and he ascended to the Father, from whence he will again come, not in the form of a servant to be mocked of men, but with power and great glory to destroy this wicked, ungrateful world, and to hold judgment with the world. Then shall those who have waited for his coming, enter with him into glory celestial, while the ungodly who did not heed his calling, shall be cast into outer darkness where ceaseless torments will be their lot forever.

O, great day of separation! When husband and wife, brother and sister, parents and children, shall be separated by the great Judge who shall to each one give his final sentence or welcome—the one to be doomed to everlasting torment, and the other to be received into eternal glory—each one to be rewarded according to the deeds done in the day of grace and preparation. May we all become willing to have our sins washed away in the atoning blood of Christ, which was shed for the remission of our sins.

A. METZLER.

For the Herald of Truth.

SEEK.

"Seek, and ye shall find," Matt. 7: 7. This is a command given by Jesus, and He assures us that we shall find. Now let us all believe Him, for no one can prove Him untrue, nor is He slack concerning His promises. If we love Him we will keep His commandments. But what are we to seek? Is it for honor, riches, pleasures, or anything that this world can afford, that may be pleasing to the carnal mind? Oh no, we are even forbidden to seek after such things. Still there be some who seek after these earthly things, yet they cannot, and never will find them. We shall seek to lay up treasures in heaven, where moth and rust doth not cor-

rupt, nor thieves break through and steal. We are to seek those things which are above, where Christ is.

Come, let us seek that which we have lost; we have all lost something sometime. Some may exclaim, I have lost nothing! Friend, are you sure that you have not? We have, by our disobedience, lost the Lamb of God, and we are commanded to seek the kingdom of heaven first. We have not done that; we first sought after the lust of the eye, etc.; is that not clear? Have we not also lost a "piece of silver?" Let us be wise and secure a light and sweep the house, and when we find our lost treasure, may our friends, and our neighbors rejoice with us. Some have already found their lost treasure. To such we say, Beware and do not lose it again; for we have no assurance that we may not lose it again, and

Oh! do not hide your treasure in a secret place, or keep it for church going only, but carry it with you; keep it before your eyes constantly; do not feel satisfied unless you have it with you for fear of losing it again. Those who have not yet sought after this lost treasure, I entreat, Come and seek and the promise is yours, that you shall find. If you delay seeking, you will risk the welfare of your soul; O, do not put off seeking your treasure, but come immediately and seek. Those who are seeking and have not yet found their treasure: Do not give up seeking, nor be discouraged or mistrust Him who has said that we shall find. I venture to say the fault is yours, that you have not yet found your treasure, Jesus. Probably you seek "the living among the dead," as did the women when Christ was risen. You may live morally, try to keep the law or outward ordinances, etc. You will, however, not find Christ in them. Perhaps you seek him among your acquaintances or kinsfolk, as did the parents of Jesus. Ah, you must likewise return as they did, back to Jerusalem, and go in the temple of your heart. There He is waiting for your return.

The promise was given to the Israelites that if they sought the Lord God with all their heart and with all their soul, they would find him. In 2 Chron. 15: 4, we read the promise fulfilled.

When we proved ourselves disobedient to the command, to seek first the king-

dom of heaven, we lost everlasting life, eternal happiness, and glory, and lost the way to heaven; therefore we entered upon the road to destruction. Now what shall we do seeing that we are lost? "Seek" is the command. But what of that, if the promise would not follow, that we are to find? When are we to seek for all these lost things? Seek the Lord while he may be found; seek him early, early in life, early every day. Those that seek him early shall find him. Where are we to seek? In the Scriptures for they testify of Him. How are we to seek? With all our hearts, in earnest prayer. It must be in spirit and in truth according to John 4:23. We must seek in faith; for without faith it is impossible to see God. We should seek in humble submission; we should seek to do the will of Jesus as he sought to do the will of his Father. We should seek in hope, and trust, combining all with charity; for without charity all else is naught. When we find Jesus we have all that we need, and we shall not want. We then have life everlasting. We have unspeakable joy, peace, and happiness which shall endure forever; we have found the way to heaven, for Jesus is the way. On this way we may travel into the heavenly city which is like unto pure gold, and we may abide there forever.

When we have sought and found all we need, may we fold our arms and sit idly down? Oh no; we are to be of the same mind as was Jesus. He sought our welfare, and we should seek the welfare of our fellow-beings. All will know how to seek the welfare of others, when they have all they need themselves. Let us turn to a few witnesses in the Testament of how some sought the welfare of others, when Jesus was on earth (He is also on earth in our days). A woman of Canaan sought Jesus for her daughter; as did also a ruler; a man sought for his son, the centurion for his servant, and four men went upon the housetop and let the palsied man that was lying on a bed, down through the tiling. Matt. 8:15-17; Mark 2; Luke 5:7. Did not those all show that they were seeking the welfare of others? Let us do likewise.

H. W.

For the Herald of Truth.

ANCIENT TEACHINGS NEWLY BROUGHT TO LIGHT.

Ever since the Great Teacher uttered the words which declared the principles of the New Covenant there have been men and women who believed them, taught them, and lived them. Faithful to Christ, his learners have applied his teachings to their lives and have made a practical demonstration of God's will. What the world has needed to do was to open their eyes and see their good works,

and glorify their Father in heaven. But the number who actually lived Christianity has at times been small indeed compared to the number who professed faith in Christ. Yet the true faith has not been at any time entirely lost.

Amid the formalities and worldliness and corruptions into which the church has ever been drifting, there have been sincere souls who through prayer and consideration of the gospel have found what the church has failed to teach—the true principles of Christianity. Coming to them in this way, untaught by men, these truths have appeared to those sincere seekers as new truths—truths that had been lost to their generation. Such was the experience of John Huss, Peter Waldo, Menno Simon and many others in their days; and many have, in different parts of the Christian world, the same experience at the present day. When Menno Simon, as a sincere Catholic priest, found the truth which he was never taught in the school of men, he needed only to cast his eyes about him to find great numbers who had found the same truths that were spiritual life and blessing to him. If he, perhaps, felt like the prophet Elijah, when he had fled into the wilderness, and prayed that he might die, as he alone was left of God's faithful; he might have counted more than seven thousand who had not bowed the knee to the Baal of formality and corruption.

From the times of the apostles there were little persecuted congregations of the saints to be found in secluded spots in Asia Minor where the first congregations were planted in the mountains and valleys of France and Switzerland, and along the canals of the Netherlands. It was Menno's work to find as many of these in his day as possible, who saw the frightful corruption of the Church of Rome on one side, and the fanaticism of the followers of Munster on the other, and who wished to live according to the spirit of the teaching of God's word, and teach them and organize them into societies.

Since the days of the reformation the societies that were organized in opposition to the corrupted Catholic church by Luther, Calvin, Whitefield, Wesley, Fox, and Menno Simon, had a constant tendency to fall again into corruption, and lose the little truth that some of them had found. In the mean time there were still souls who found what seemed to them new truth.

During the ten years preceding 1885 a work was vigorously put forward in the United States and in portions of Europe, known as the "holiness movement." God has no doubt been accomplished by the effort, but the great results expected from it have not been realized, and the interest in the manner of working has much abated in the last two years. Holiness and sanctification seemed to many like new truth, probably because for a

time they were not the leading themes with religious teachers and preachers. And it is only fair to admit that they were not taught as clearly and earnestly as they should have been. The Bible clearly teaches these doctrines, and it is the duty of Christians to teach and live them. Indeed the enlightened Christian cannot do otherwise. The reason that the special efforts in holiness teaching failed of the results looked for was no fault of the doctrine but more likely the manner of teaching.

But holiness and sanctification were not new doctrines to truly consecrated souls. There were churches and individuals who contended earnestly for such a faith and practice as can be the result of nothing less than holiness and a sanctified life. There is probably no class of literature more entirely pervaded by a spirit of holiness and entire consecration to God, and perfect separation from the world than that produced by the non-resistant Mennonites at all epochs of their history since the time Mennogathered and organized the scattered Anabaptists of France, Holland, Germany, Austria, and Switzerland. And it has not been a new doctrine to many of the Mennonite churches of the last half century. The peculiar doctrines of their body have been a spirit of consecration to the service of God that will keep those who hold them entirely aloof from the world in all that is hurtful to the soul or has a tendency to lead men away from God. These doctrines make Christ an all-satisfying portion, and will not permit the soul to look upon earthly amusements, and vanities, and practices to find its pleasures. They teach that the attiring of the body with dress according to the changing modes of the world is the result of vanity and not of sanctification. They teach that the spirit of war that does violence to fellow beings, or that would inflict capital punishment upon an evil doer belongs to the children of this world, and cannot be exercised by the enlightened saints of God. They teach also that to swear oaths, judicially as well as profane, is forbidden in the scriptures, and that to do so would be to compromise with the spirit of an unrighteous world which says, "Men must be sworn before they will tell the truth."

The Christian is Holy, is sanctified, is true, and there is no need of causing him to swear in order that he may speak the truth. These with many others are doctrines that have been held by the Mennonite church, and her members have generally lived them notwithstanding direct opposition, and sometimes persecutions.

During the last few years there has been a great withdrawing from the organized churches in many places, especially in the western states. Numbers of religious papers have been started, many of them being circulated free of subscrip-

For the Herald of Truth.

GIVE MINISTERS A CHANCE TO WORK.

It is gratifying to see that the subject of making greater efforts to send out ministers to spread the Gospel is agitated considerably in the *Herald*. One writer says in a recent number, "The great need of our church to-day is a greater number of active willing men who have fully consecrated themselves with all that they have and are into the work of leading men and women to see the necessity of turning to Christ and walking in true meekness and humility in the way of the Lord." Another one says, "If only the ministers could see the great need of working among the weak churches, much good might be done." Another writer says, "Let us not only pray for the work to go on, but let us help our ministers by giving of our means, and if necessary, help provide for their wants and the needs of their families." Still another one says, "We feel now that by the grace of God we must do more. We must go ahead also where we have no members and no churches, even as did the apostles, and preach the gospel in its full power." Let us consider these things prayerfully in the light of the Bible.

When God calls his servants to go and preach, let no one hinder or discourage him by any means, whether sister or brother, father or mother or wife. Indeed one can hinder or help a minister a great deal, especially his wife, in fulfilling his great and high calling. If he wants to go and preach, let no one tell him to stay at home and enjoy home comforts, or that he can do no good by going. A minister, as much as any one, needs good counsel, words of cheer and encouragement. Sometimes when ministers visit distant churches, staying probably a week or more visiting friends, only a few sermons are preached because no one makes appointments, even when the minister would be willing to preach much oftener, and much more good might be done. We should at least give them a chance to preach.

BE FAITHFUL.

The apostle here speaks of those who have tasted the good word of God and the powers of the world to come, and fall back again into their sinful ways. There are, no doubt, as we may infer from these words, those who after they have come to a knowledge of the truth, return again to the ways of sin and unrighteousness. So the apostle expresses it at another time, they have become weary in well-doing, and gone after the follies of the world. This is indeed a grievous sin, for the Savior says, "He that putteth his hand to the plough and looketh back is not worthy of the kingdom of God." We are also told, that "He that endureth to the end shall be saved."

Let each one of us watch and pray that we enter not into temptation, and let us hold fast to that which we have attained, and take heed that no one take away our crown. Be thou faithful unto death, and I will give thee the crown of Life.

For the Herald of Truth.

OUR WORK.

Dear brethren and sisters, I am often led to think that we are too negligent and too cold in our religious duties as members in the church of Christ. Active and zealous working members seek to build up the church. They are a great help to the ministers, and do much to encourage them instead of hampering the work, as inactive, indifferent members always do. When brethren and sisters work in unison with their ministers it creates a harmony and a unity that cannot fail to be the blessing of the Lord to the upbuilding of his Zion here on earth.

Now, I am convinced that if we would become efficient workers for God, we must be engaged earnestly at home. We must ask God daily for spiritual food, as regularly as we take our daily food for the nourishment of our bodies. I pray God that all of us brethren may be courageous to come humbly before God and serve him with all our hearts, and with all our mind and strength.

Dear parents let each of us be a light as the word of God teaches the child of God to be. I thank God that we have the privilege to worship him, and right in our own homes is the place to carry this into practice. We should not let church worship be our only worship. We as parents—the head of the family—should daily in our homes, gather our dear ones around us and instruct them in the ways of the Lord, and thank God for his mercies and call upon him for grace and strength. By doing so, though it may be done in a very humble way (the Lord loves humility), God will impart to us such food as will strengthen us for his service and draw us more and more away from all that is sinful.

I believe that this home worship just prepares us so much better for the worship in the house of God, so that our worship there will be well acceptable and well pleasing to God. I believe it is our duty to do this, and in the doing of our duty God will bless. We can do no more than our duty and we generally fail in doing that. We should be earnest workers through the week so that we may be prepared for the work of the Sabbath Day.

I believe that the Sabbath schools one of the grandest organizations ever instituted in church work. If conducted in the right way it will do that which the church has failed to do for hundreds of years, and besides that, it gives the brethren and sisters a noble opportunity to study with the children the word of God.

It has warmed up and enlivened our members wonderfully. I hope the brethren will organize Sunday schools wherever they can and teach the Mennonite doctrine in its simplicity and purity.

A BROTHER.

It is largely our own fault that so many of our own young people have gone to other denominations. These churches had their Sunday schools while we had none. In this way our young people became attached to their schools and their doctrines, while we stood by, neglecting to teach them our doctrine. If we hold our teachings dear, why are we so indifferent in the matter of instilling them in the minds of our children. There surely must be a great mistake somewhere or else a sinful negligence on our part.

For the Herald of Truth.

NONCONFORMITY.

Why should I write again on this subject? Is there any occasion for it? Is an article needed again on this subject? A conviction of duty and of the necessity of such an article is my only apology for writing. Having already written several articles on this subject the thought has presented itself that some will perhaps say: "This fellow is continually harping upon pride in dress as if that alone and nothing else determined our weal or woe in eternity." I am well aware that plainness of attire and a humble appearance will avail us nothing at all if the heart is unrenewed by divine grace; but humility of heart, and plainness and simplicity of attire are an important part of our *Christian Robe of Righteousness*.

To begin then, may we not appropriately ask: "Is there not a cause?" Is not an alarm cry needed? Watchmen, lift up your eyes, we pray you and look. Is not the wolf coming? Nay, rather is he not already within the fold, devouring the flock? Is not the Church drifting gradually and surely out into the fatal channel of worldly conformity and nearing those fatal rapids from which it will be impossible to rescue her? Can we not see plainly that pride in its various forms is taking a deeper and firmer hold upon the Church year by year? Or are we mistaken in this matter? The evidences I fear are too plain to admit it. Or, is it possible that we are mistaken in our views in considering pride in dress as a great destructive evil which is sapping the spiritual life from the Church? Would to God it were so; but alas! the evil effects of pride in dress manifest themselves too plainly, and the word of God is too pointed on this subject to admit it.

What then is to be done? Must the Church go to ruin? Is there no remedy—no power within reach to save her? Reader, let me urge you, as you love the Church, as you value her holy laws and orders, as you desire her purity and well-being, do not pass these questions lightly by. Give them your earnest, careful and prayerful thought. If you are at all interested in the future welfare of the Church

(and you should be), if you have any influence in shaping her destiny, ask yourself seriously and prayerfully, What can I do in this work of saving the Church from worldly conformity? It seems plain to me that something *must* be done in a more decisive and determined way than what is generally done if this great evil is to be checked in its rapid, destructive downward course.

But what *is* to be done in this matter? How shall this evil be dealt with and checked? These are puzzling questions. Some will say, get the people thoroughly converted. Get the heart and affections right and all else will be right. Others again advocate restrictions and seemingly forget the more vital part, of a thorough change of heart. Evidently, to my mind, both of these means should be used, for neither of them when employed alone as a means seems to accomplish the work. Preach conversion, a change of heart, and everything pertaining to the inner spiritual life, but do not enforce any rules or make any restrictions and without a doubt, the weaker ones first and eventually those who seem to be strong, will fall into pride and other sinful indulgences. Contrariwise, preach against pride in dress and other outer evils, in thundering tones; make rules and only occasionally touch upon the more vital points, a change of heart and the spiritual life, and the result will undoubtedly be, a church having the form but not the power—a *dead formality*.

Without a doubt then both of these are necessary. A zealous care and a laboring, not only for the internal or spiritual work, but also for the external or outer demeanor and appearance. No doubt too much importance is sometimes attached to plainness of dress, and the spiritual work in the renewal of the heart and the growth of the inner man is in a manner lost sight of. This is an extreme and an error which should be carefully guarded against. However, to maintain modesty and simplicity in dress, in connection with a thorough change of heart, is not an extreme, but is founded upon the plain teachings of Christ and his apostles.

But some we find are opposed to the enforcement of any rules or restrictions in the matter of dress. The liar, the adulterer, the drunkard, the swearer, must be dealt with promptly according to the well-defined rules, and no leniency must be shown them except upon sincere repentance; neither do they expect it. But pride must not be so severely dealt with. It should be reproved, and the people should be advised and warned against it. But to enforce rules against it, they say would not do. The people would not bear it. We must use milder means, or some will be driven from the Church. Such reasoning reminds me of the story of a young wife and mother, who, being

broken down in health from improper dressing in her girlhood, bitterly rebuked her mother for having permitted her to indulge in such vanity. The mother in justification said: "You know I did often advise you but you wouldn't take it; you would do as you pleased." "Oh, yes," would do as you advised; said the daughter, "I know you advised; you were always advising something or other, but you never enforced anything. You were a mother, and ought to have known just what would come of outrageous nature with tight corsets and shoes and insufficient clothing." Had I, when a young girl, been obliged to obey common-sense laws I might to-day have been of some use in the world and a comfort to my family, instead of the miserable, unhappy, good-for-nothing wretch that I am.

Does it not seem that this young woman's complaints were just; and that the mother was really to blame for the daughter's misfortune? Of course, in applying this to the Church it is necessary to remember that not only the body but also the soul—the *immortal part*—is involved and liable to be ruined. And how shall it be if immortal souls are allowed to drift out into the fatal rapids of vanity and pride with only occasional advices and reproofs from those who are older and see the fatal results better than others, while no barriers are raised to keep the people within the proper bounds? Think of it brethren and sisters. "Watchmen, what of the night?" How will our account stand at the day of reckoning? If the Church continues to drift still farther into worldliness until her power for good is to a great extent lost, her light becomes dim, and possibly her lamp eventually goes out forever, at whose door will the fault lie?

So many seem to look upon pride in dress as a matter of small importance, and seem to think it is best to say but little about it, and this sentiment seems to prevail among some of our ministers, and as a result the enemy of souls gains a decided advantage, for if he is allowed to enter the Church by this gate and to set up one type of his own image within her holy walls it will evidently matter but little to him how well the other gates are guarded.

We should bear in mind that the enemy of our souls is a cunning, wily deceiver, and one of his deceptions seems to be to persuade people that a necessity of plainness of attire must be a mistaken idea. He may, perhaps allow you to become very zealous in some other points of doctrine and may leave you undisturbed in your religious feelings if he can but succeed in leading you astray in this point. No doubt he is well aware that offending in one point is equivalent to offending in all.

Now, reader, let us endeavor to come to some definite conclusion about the matter. Do we really, sincerely and fully

For the Herald of Truth.

"THAT BETTER COUNTRY."

"But now they desire a better country, that is a *Heavenly*, whereof God is not ashamed to be called their God, for he has prepared for them a City." Heb. 11:16.

Oh, that this might be said of more—seeking a *Heavenly* country. But too many show, by their daily walk and conduct that they are not, and are satisfied with this country, namely—the world and the ways of the world, some perhaps think on their way (I believe all do sometimes); but when they have this feeling they try to shake it off, and say at some more convenient time I will think of it. But when will that time come? Perhaps never. It may be that you will not live to see the time if you keep putting it off. Surely now is the time to accept Jesus. Now, "if you hear his voice, harden not your hearts." Every time we put off coming to Him, we commit a fresh act of rebellion against God and treasure up wrath against the day of wrath. Perhaps some may think they are too young—you are not too young to commit sin. *You are not too young to die.* Many have died as young, and besides, there is a special promise to you. "They that seek me early shall find me."

When we see a person indulging in the things of the world and all these places of amusements of which there are too many to mention, do we say, "Here is one showing by his works that he is striving for that heavenly country?" No, they are not; they cannot take Jesus with them there, and their very actions go to show they are not. But we see one frequenting the place of worship, the Sabbath-school, the sick-room, helping the poor, doing deeds of kindness to every one as they go along, rich or poor, whoever it may be, do we not say within ourselves, "Here is one doing good?" Surely he has an object in view. Ask him, and he will tell you that this is not his home; but that he desires a better one, the heavenly home; for here we have no continuing city; but we seek one to come. So we see we are observed by every one. Though we may not think we are, there is always somebody looking to our walk and conversation, and I fear that too many are too much given to vain, idle, foolish talking, that tends to draw us away from God, and the influence we have on others, is not for the good. Some may be watching us to find fault; others looking to us for examples. Whatever their motives may be, let us all ask the Lord to help us (which he will if we ask in faith), so that we can overcome this, and with His help be a light to those around us, and that they may see that we are "seeking for a better country, a heavenly."

And what more does He say? He is not ashamed to be called our God. What

believe that fashionable and ornamental dressing is wrong—a sin—a violation of God's will? No doubt if we have given the matter careful thought, and have yielded to the convictions of the truth as brought to bear upon our minds by the influence of the Holy Spirit, we will answer in the affirmative. What then is our duty to do in order to counteract this great evil? Let us look the matter squarely in the face. Let us endeavor to know the worst and to provide for it.

First, then, I would suggest a careful self-examination. If you have been somewhat indifferent to this matter you will possibly find that either by negligence or by inconsistency in your own apparel you have been a hindrance to the cause of humility. If so, your duty will be plain, you will need to reform at once. And in setting about the work you will no doubt find a great deal of stubbornness and self-will in your own heart, and you will need much grace to overcome. The writer remembers some of the severest trials and conflicts in his Christian life to have been in the matter of dress. But you cannot fail to overcome if you undertake it and persevere, *in the strength of the Lord*. It may be too that some other weak brother or sister, strengthened and encouraged by your victory, may also be enabled to overcome.

Those having the watch-care of the Church no doubt feel that much of this work of saving the Church from the blighting influence of pride and fashion rests upon them. Some of them at least, are trying to do their duty in this respect, but they find it a difficult work, one of the most difficult perhaps in which they have to engage. Limits should be made, no doubt, but the difficulty lies in placing a proper limit beyond which it is wrong to go. Yet, notwithstanding the difficulty, some decisive measure should evidently be adopted by those who have the authority to do so, to keep in check this destructive evil.

But there are some set as watchmen over the flock of Christ, who, it is to be feared, have gradually become so familiarized with this evil by having it constantly before them, in their own families, perhaps, that at last they scarcely notice it as being an evil, and they are consequently very little troubled or concerned about it. This is really to be feared. This sin, like many others, often makes its inroads into the Church and into families so slyly and gradually that finally, what we at first sight hated and condemned at once as sinful and wrong, we have become so familiar with that it seems to have lost much of its sinful ugliness and appears almost entirely harmless.

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.

—Pope.

I close with the wish and prayer that my remarks may be the means of doing some little good in the direction in which they are designed; or if not, that they may at least do no harm. I should feel sorry indeed to find that any evil should result from anything I have written, or that any sincere God-loving soul should become offended at any of my remarks.

Elida, O.

DANIEL SHENK.

For the Herald of Truth.

CONVERSION.

In Matt. 8:3, Jesus tells us who is the greatest in the kingdom of heaven. In the third verse He tells his disciples: "Verily, I say unto you, Except ye be converted, ye shall not enter into the kingdom of heaven." Now, dear readers, you might ask, What is conversion? It is a turning from sin to the service of Christ and is preceded by repentance—a sorrow for sins committed. True repentance leads to prayer for deliverance from sin. Our prayers must be sincere and fervent, and we must persevere till God for Christ's sake will speak peace to our souls. Then we can have the abiding evidence of God that we are his children.

The Savior admonishes every one to be converted and have our sins blotted out. Without conversion we have no promise of heaven; but we are to become as little children. The Savior tells His disciples, Except ye be converted and become as little children, you cannot enter the kingdom of heaven. This is applicable to all of us. We might ask ourselves, How can we become as little children? We can become so by being converted, by putting away all self, all envy, wrath, and putting all our trust in God. If we are full of the Holy Ghost, then we are as little children, willing to forgive and forget injuries. If we are true followers of God we are comparatively children in this sinful world, and the sinner may say we are simple and that if he were a professor he would not be so strict on the subject of religion. But dear readers, we need not care what the world says about us. Flesh and blood can not enter the kingdom of heaven. We should therefore pray God that we might become wise unto salvation.

We can in many ways become as little children if we are truly converted to God, and not unless we are. The people who were converted on the day of Pentecost doubtless felt like little children. The question with them was not who should be the greatest, but how they might be saved. If we receive the baptism of God's pardoning power, we are not afraid to let the world know it. We feel as though the birds and brooks and all nature were praising God, for we see God in all His works; and we as His children can own Him as an almighty and all-loving Father.

MARTHA BARKLEY.

a loving Savior He is! What made Him leave the joys of heaven, to come to this sinful world? It was *love*, only *love*; not to friends, but foes. He shows His love in a thousand ways, for while we were yet sinners, Christ died for us. Perhaps there have been parents whose children have committed such gross sins, that they would be ashamed even to be known as the parents of these children. If children of earthly parents do things to be ashamed of, how much more do we who profess to be Christians, do things sometimes, that God surely would have good cause to be ashamed of? But does it not say, He is not ashamed to be called our God. He is not if we are only willing to live for Him, and do right as far as we possibly can.

And what else does it say! Oh, to think of it! He has prepared for us a city. What is the name of this city? Is it not heaven? What a place it must be! "Oh, what must it be to be there." Eye hath not seen, ear has not heard, nor has it entered into the heart of man what God has prepared for those that love His coming. Oh what a promise! Then let us all, with the help of God, try more, day by day, to live nearer unto him, and that will bring us nearer to our heavenly home. We have not long here to live, but let us try to live so that when our life is at an end here, we can enter in that heavenly land, prepared for those that love God; and not only this, but that those around us, may see our walk and be made to think on their way, that they too, may be led to seek that heavenly country, as God wants us all to do. He is not willing that any should perish, but that all should come to Him. Oh! that we all may enter therein, is my wish and prayer.

SARAH J. HAUN.

For the Herald of Truth.

"FEED MY LAMBS."

(John 21:15.)

These words were spoken to Jesus by Peter after his confession of love for his Master. We may safely believe it to be a command for the ministers of the Gospel, through all ages to the present time and from now forward unto the end of the world. The lambs,—the young—need special care while the mind is tender. First, encouragement is of great value and Oh, how sadly that is neglected by many Christian professors! It is customary for parents and those who have the care of children to teach them to do secular work as soon as the mind can comprehend. They put forth every effort to encourage them and urge them on until their ends are accomplished. How much moreso should the ministers of the Gospel and other Christian professors strive, to gather the lambs into the fold! But alas! how often

do we hear the minister complain that his place is a hard one, and instead of encouragement, the lambs of the flock are made to feel that to be a Christian is a task. We sometimes wonder why so many of the lambs refuse to enter the fold. Is there any inducement for them to enter? Yes, brethren and sisters, a great many consoling passages of Scripture can be found that will fill us with joy and peace. Deuteronomy 32:1, 2 contains a very beautiful lesson. Such a dew and "small raid upon the tender herb"—the lambs—would bring fruit to the honor of God.

The minister has the advantage of speaking to many at once. He can tell his hearers the great advantages gained by a godly life over a life of service to sin. Special effort should be put forth to gather the lambs into the fold. Tell them the word of God as though you had some good news to bring to them. Tell them the joy there is in the Christian life. Do not make the cross too heavy, for does not the Savior say, "My yoke is easy, and my burden light?"

The erring ones should also have our attention. Oh brother! Oh sister! if we for a moment look deep down into our own hearts, we see that often that heart has felt rebellious and has come short of its duty. We as professing Christians, who claim to be strong, sometimes feel and act very weak. The apostle James tells his brethren: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins," James 5:19, 20. Is it not the case that sometimes by our words and actions we may drive the erring ones beyond the reach of hope? Let us take the apostle's advice.

A good sister whom I know, used to go to the erring ones, and open her heart and extend her hand and show her love to their souls by her gentle words of love and compassion. She succeeded in bringing back to the fold many who had sinned and fallen so low that many stood aloft and felt reluctant to reclaim them. Let us all with the poet,

"Think gently of the erring one
O, let us not forget,
However darkly stained by sin,
He is our brother yet.

Heir of the same inheritance,
Child of the self-same God,
He hath but stumbled in the path
We have in weakness trod.

Forget not brother, thou hast sinned,
And sinful yet may'st be;
Deal gently with the erring heart
As God hath dealt with thee."

HANNAH YODER.

Mattawana, Pa.

REST FOR THOSE WHO WANT IT.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. (Matt. 11:28.)

Three objects stand out in bold and bright relief in the well-known wording of this grand invitation. First "Me;" second, "heavy-laden;" third, "rest."

A peculiar charm attaches to this appeal of the blessed Savior. Its suitability to those to whom it is addressed strikes the mind at once; and then when you consider that, in a world of care, disappointment, sin, and sorrow, there are no shoulders exempt from some load, many indeed bowed and crushed by accumulated loads, its suitability is only the more evident.

But, first, who is the speaker? Who is intended by the "Me?" Let us think; for the other objects of interest in the passage this is clearly the most commanding. He, whoever it may be, makes the offer of the most wonderful boon that the human heart can possess—rest.

Now, dear reader, I beg your most profound attention to the answer. Let me quote the previous verse, "All things are delivered unto Me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." And then follows our "Come unto Me." He who speaks therefore is the Son of God, who, in the full depths of His being is known only to the Father, and to whom all things have been delivered by Him. So much then for the dignity of the speaker. Now let us look at the circumstances in which He speaks these words. The unbelieving generation of that day had refused John the Baptist, saying he had a devil, and then had in like manner closed their hearts against the testimony of their Messiah, calling him a gluttonous man, and a wine-bibber; while the cities which had witnessed most of His mighty works, and the seal of divine authenticity placed upon Him thereby, repented not. Solemn fact. And by their refusal to repent they had closed the door of hope against themselves, and fastened upon their own shoulders the heaviest of all burdens. "At that time," we read—a time of unspeakable trial to the tender heart of God's truest Servant, and the sinner's truest Friend—

"Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." At that time of sore disappointment, when his service was proudly declined, this perfect Savior retired in spirit into the counsels of the Father's good pleasure, and accepted the disappointment without the faintest ruffle or irrita-

tion, but the rather with thanksgiving to the Father that at least the babes should receive what the wise and prudent refused.

It was in the face of all this that He said, "Come unto Me."

Do you appreciate the conduct of the blessed One in such circumstances? Unchilled by the coldness of men, returning good for evil, and love for hatred, He looks with an eye of deep compassion on these self-destroyers. He sees their burden if they do not; He knows their need if they do not; and, spite of all, He presents Himself to them in the consciousness of having all things delivered to Him, and, as knowing the Father, of being able to communicate that knowledge to others. "Come unto Me," the Fountain of Life and Peace; "Me," the Son of the Father; "Me," who am able to do what no temple or priesthood can. "Come unto Me . . . and I will give you rest."

Then notice the second point, it was the heavy laden, and *all of them* who were invited. Granted that people only had a sense of the load, they were welcome. Now can you find one solitary individual between the north pole and the south, from the throne to the hovel, from the millionaire to the mendicant, who is not laden? Not one. "The whole creation groaneth and travaileth in pain together"—words which call for no demonstration. Backs are bowed, hearts are crushed, and consciences are burdened everywhere.

But, blessed be God, wide as is the circle of misery, so wide are the tidings of grace. "All," covers "the whole creation." Wherever a groan is heard, a pain thrills, a tear falls, a bosom heaves, a soul despairs, or a conscience trembles, there a voice is heard saying, "Come unto Me, *all ye that labor* and are heavy laden, and I will give you rest."

And, last, what words can be more appropriate than *rest* to such. If I indulge in sin, what shall I get? Sorrow. If I pursue pleasure, what then? Pain. If I make money, what then? Anxiety and care. If I seek to scale the ladder of fame, what then? I am envied. If, in a word, I make the world my object, at the very best, I can carry nothing of it with me. Over the whole thing is written *dis-satisfaction*; but when, under a sense of this, the soul comes to Jesus it gets *rest*—yes, rest of conscience from the load of sin; rest of heart by following in His ways; and the rest of God at the end, when spirit, soul, and body, shall be in the fullness of bliss. Now, dear reader, list to the voice that sweetly says, "Come unto Me . . . and I will give you REST." *Sal. of God.*

We ought not to look back unless it is to derive useful lessons from past errors, and for the purpose of profiting by dear-bought experience.

IN THE WRONG CALLING.

The following extract is from *The Gospel Messenger* (Dunkard), and shows the manner in which at least some of their writers look upon the question of keeping a brother under the responsibility of the ministry when it has been clearly shown that he cannot perform the duties of a minister. The subject is at least worthy of consideration:

"If the church sees that she has made a mistake by placing a man in the ministry who cannot preach, she certainly ought to correct her mistake. The church may greatly err, in trying to make a preacher of a man whom the Lord never intended to preach. The Lord has made plenty of men who can preach, and a great many more who cannot, but sometimes the church gets hold of one who cannot preach, and then wants us to believe that he was selected by the Holy Ghost, and therefore she must leave it stand. Now I don't believe in trying to make the Holy Ghost responsible for our mistakes. When the Holy Ghost elects man, he makes no mistakes.

"If a man cannot preach, I see nothing wrong about relieving him, for it is no disgrace to be a private member. The best people I ever knew were private members, and in the Day of Judgment the Lord is not going to have half as much trouble with them as he will with some of the preachers.

"When I have five men binding after the self-fraker in the harvest-field, and I see that one of the men cannot keep up his station, I don't hesitate to put him at some other work, and get another man in his place. That is the way I do about all of my farm-work. All the church has to do, in matters of this kind, is to use a little good, common sense, just like the members do on the farm.

"I once knew a really good deacon. I think he was about the best man I ever knew. He was so good that the church thought that she would make a preacher of him. He tried it for ten years, but could not preach. The church simply spoiled a good deacon to make a poor preacher. I call that bad policy. It is generally best to let well enough alone, and when you have a good deacon, don't spoil him. If I had my way about it, I would go to that preacher who cannot preach, and say, 'See here, my good brother: we now see clearly that the Lord never made you to preach, and we have made a mistake in selecting you for that purpose, and we think we would better correct that mistake by relieving you of the ministry, and letting you work where the Lord made you to work.' That would be common sense, and make all parties feel better in the end."

CONDITION OF THE WORLD.

In a letter written by Dr. Horatius Bonnar, of England, to J. E. Mathieson on the occasion of the Mildmay conference, on the second advent, in March 1886, he said:

"The poison of the last days has penetrated everywhere: unbelief, error, strong delusions, self-will, ambition, pride, hatred of God and his Christ—these are the deadly forces that are operating all over the earth, and disintegrating society, making all human rule impossible, and demonstrating the necessity for the arrival of Him who is to end all these overturnings, and to introduce the reign of peace, the kingdom of everlasting order.

Antichrist is rising rapidly and gaining strength. Multitudes are enlisting unconsciously under his banner, and adopting his watchword—*Liberality*, reckoning it illiberal to believe in judgment to come, or in hell, or in the wrath of God, or in the sinner's eternal doom. To meet all this we look for the arrival of the Christ of God, and as the confusion increases, and the rebellion waxed stronger, we raise more and more loudly the Church's cry, 'How long, O Lord, how long?'—*Christian Herald*.

SHE NEVER HAD A PAIR OF SHOES.

Among the many interesting incidents connected with the closing of the saloons in Kittanning, Pa., a leading merchant tells the following: A woman came into his store very timidly. "What can I do for you?" Inquired the merchant.

"I want a pair of shoes for a little girl," she answered.

"What number?"

"She is twelve years old."

"But what number does she wear?"

"I don't know."

"But what number did you buy when you bought that last pair for her?"

"She never had a pair of shoes in her life. You see, sir, her father used to drink when we had saloons, but now that they are closed, he doesn't drink any more, and this morning he said to me: 'Mother, I want you to go up town to-day and get sissy a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she was, you would know just what size to give me."

Oh, it is pitiful that the children of the republic must be robbed of shoes and bread that a few idlers may be supported. The man who gives his sanction to this cruel robbery. He says: "This idler may have the privilege, legally, to take the hard earnings of this toiler, and debase him, though his children go with bare feet."—*Welfare, Mon. Ter.*

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JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

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TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "Dec. 88" it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it sent us a card stating the case.

IF YOU wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

BIBLE SCHOOL HYMNS.—A new edition of this excellent Sunday-school singing book is just out, and all orders will be promptly supplied. Schools which desire to use a book of this kind will do well to give it a trial. The book contains 86 pages, 123 hymns and tunes and the music is set to patent notes. For further particulars see ad. on last page of the paper. The book is also sold by L. B. Herr, Lancaster, Pa.,

FOR SUNDAY SCHOOL.—We have a nice card 4½x7 inches, containing on one side the Lord's Prayer, on the other side the Ten Commandments. These cards are nicely adapted for the use of Sunday-schools; they make a nice present to the children, and are very appropriate for them to commit the Lord's Prayer and the Ten Commandments to memory, and every child should certainly commit to memory the Lord's Prayer and the Ten Commandments. They are for sale at the office of the Mennonite Publ. Co., Elkhart, Indiana, and cost 25 cents per dozen.

JOHN M. WILSON.—"The history of the Life and Crimes, confession and repentance and his death on the gallows of John M. Wilson" may still be had of Thomas D. Yoder, Wernersville, Pa., the price of the book is 25 cents. The

book is one that is full of thrilling interest and may prove a warning to many who are inclined to walk in the ways of sin.

CHANGE OF TIME.—The Lake Shore and Michigan Southern R'y, have issued a new time table, to go into effect on Sunday the 13th of May. The changes are made in this issue.

CORRECTION.—On Page 127 of the HERALD 1st column, in the death notice of Jacob P. Guengrich, the place of his birth should have been Hueninghausen, instead of Huemminghausen, as erroneously stated.

A FEW WORDS TO OUR CORRESPONDENTS.—We would kindly and urgently request all our correspondents, that when they write to us, they examine their copy carefully before sending it, and see that they have written just what they want to say, and that no omissions are made. A single word left out by the writer sometimes gives us very much trouble to find out just what is intended to be said. We have recently received several communications that were very indifferently written, so that it was with very much difficulty that we could comprehend the writer's statements.

SUNDAY OR NO SUNDAY.—One of our correspondents sends us an article in which he attempts to set forth that the Jewish Sabbath was fulfilled and revoked by Christ, and that the Gospel lays down no command for the observance of Sunday as a holy day. Our views in this matter are, that as the people far and wide—Christians as well as non-professors—are already far too much inclined to the desecration of Sunday, we should therefore use our influence to make the observance of this day more general, rather than spur the people forward in the opposite course that they become still more careless and negligent in its observance.

An English writer in mentioning this subject speaks as follows, and which every one should seriously contemplate: "Dear fellow-worker! consider how the abolition of Sunday would precipitate the multitude into hopeless slavery. Consider how labor would go on continually in one monotonous, never-ending, wearisome round, the bodily members always taxed, the hands always in motion, the eyes always strained, the brow always covered with sweat-drops, the feet ever going, the brain ever think-

ing, the shoulders always weary, the loins always racked with pain, the restless mind ever meditating.

Think how such never-ending labor would banish all beauty, all cheerfulness, all strength, how all the resources of nature would be exhausted, how it would suppress all enterprise, give birth to all manner of diseases and overthrow all undertakings; how many sighs would heave the weary breast, how many human lives be sacrificed and how many untimely graves be filled.

Consider humanity in this condition, how they would toil and sweat; in what condition of mind they would be; how they would drag and hew, weave and spin, scatter and gather, sow and reap, destroy and build up, dig and plant, load and unload, how they would toil and strain, in the garden, in the field, in garrets, in barns, in factories and mills, in stores and offices, on the mountains, in caves, on the street, in the forest, on the ocean and on land, in days of joy and in days of sorrow—Alas! what a sad, terrible picture of misery and suffering would be continually before our eyes, if we had no Sunday, no day of rest!"

Well might the question suggest itself to us: Where would the church of God and Christianity in general be if we had no Sunday? Thank God for Sunday! Let every one take heed that he spend this day to the glory of God.

A BROTHER WRITES: "What do you think of Mennonites belonging to the order of Free Masons and the order of American Mechanics?" There is nothing to think about on this question. Any member of the Mennonite church, who joins a secret order of whatever name or character, steps upon forbidden ground, acts inconsistently with his profession, transgresses the rules of the church and conference, walks unworthily of his vocation, and thus transgresses the teachings of the Gospel of Jesus Christ, and becomes an offense to his children. We have in the last few years seen enough of these things to show every Christian plainly enough, that for the pure minded, devoted, non-resistant child of God there is no place with the secret orders that have in late years become so popular. Brethren and sisters, keep on safe ground, on the Master's ground, and do not go out of the lines, for there is always danger on the enemies ground.

ANSWERS TO SCRIPTURAL ENIGMA.—The answer to the scriptural enigma published in No 9 of the HERALD is: "Repent and be converted." Correct answers were received from Lucretia N. Witter, Wakarusa, Ind., and Hannah Wambold, Zurich, Huron Co., Ont.

ONE OF our correspondents in sending in the answer to the Scriptural Enigma of last number very appropriately adds: Bro. Burkholder thinks this a profitable pleasure. It seems to me but a short pleasure to study out these letters; but it is a long pleasure to obey the meaning of them. I hope that all who study out the sentence will obey its command."

AN AFFLICTED FAMILY.—The family of John C. Waltmoyer, who resides in West Hempfield township, near Capenhafers Station, on the Marietta branch of the Reading Railroad, recently experienced a very sad affliction. The members were stricken with diphtheria in its most malignant form. First the oldest son, aged 21 years died and was buried on Tuesday. Then three boys, aged respectively 11, 8 and 5 years died and were buried on Sunday. Since that time another died. Four of the family, including the father, are recovering. The father, mother and four children were down with the disease and could not get out of bed while the funeral was taking place. But a few persons were present, as the people were afraid of the disease. The family is almost entirely destitute, and a collection for them has been started. The mother did not take the disease, but was hurt by a fall. She fainted when the death of her oldest son was announced to her, and in falling displaced her knee-cap. The report that the disease was not diphtheria; that "white sores first formed on the lips, spread from there to the tongue and at last reached the throat" is denied on the authority of the attending physician. It was diphtheria of the most malignant type. The affliction is one of the most pitiful it has ever been our sad lot to chronicle.

MANY DEATHS.—It seems as though the sad messenger of death had become a very frequent visitor in our midst here in Elkhart county. On Thursday May 10th a child of Levi Nunemaker was buried; on Friday was the funeral of Bro H. M. Weaver, where the death of Sister Horst

of Ohio occurred. The same day Sister Nancy Christophel. Widow of the late Pre. Christian Christophel died, and also the youngest daughter Bro. Jacob Yoder surely in the midst of life we are in death be yea also ready.

A SAD FUNERAL.—On Friday May 11th, as the funeral services of Henry M. Weaver, of Olive township, Elkhart Co., Ind. (see death notice), were being conducted at his late residence. Mary, wife of Jonas B. Horst, of Stark Co., Ohio, who with her husband had been visiting friends in this neighborhood, was suddenly stricken with apoplexy and died instantly. The remains will be taken home to Ohio for burial. The sad event made this funeral doubly sad and the bereaved brother with his stricken children has the sincere sympathies of the entire community. May God bless and comfort them in their deep distress.

COMMUNION SERVICES, will be held in the church near Sterling, Whiteside Co., Ill., on Whit Sunday, May 20th. Any of the ministers or bishops who wish to attend the conference on the 25th are invited to be present at this communion service.

BRO. HENRY YOTHER, writes from Page Co., Iowa, under date of April 24th: "I came here a week ago. Bro. J. S. Good is still very feeble, confined to his chair day and night. To-day however he felt some easier. I intend to remain here until after the 6th of May, at which time, we expect to commemorate the Lord's Supper."

OLATHA, JOHNSON CO., KANSAS.—The Brethren at the above place, expect to hold their communion meeting on Wednesday May 23d. Preparatory and possibly baptismal services, will be held on Tuesday previous. There will also be services on Monday evening. Brethren and friends are invited to be present.

FROM FAYETTE CO., PA.—Our Sunday-school at Masontown and Dogwood Hollow were reopened for the summer on Easter Sunday. At the Masontown church, which meets at 9 o'clock, A. M. Bro. Lowry Johnson was elected superintendent, and Bro. D. S. Loucks, Asst. superintendent. At Dogwood Hollow the school meets at 3 o'clock, P. M. Pre-

D. Johnson was elected superintendent and G. J. Honsicker was elected Asst. superintendent. These brethren take much pains to interest their schools and conduct them in proper order may they ever look to God for help and strength so to conduct their respective schools that much good may be done, and many souls converted to God by their influence. * *

CHURCH NEWS.

FROM LANCASTER CO., PA.—A Sunday-school at Hershey's church at New Milltown, Lancaster Co., Pa., was organized on Sunday the 22d of April. Many teachers, scholars and visitors were present, and all seemed to take an interest in the good work. On Saturday the 5th of May nine precious souls will be received into the church by baptism, and on the following Sunday communion services will be held.

FROM CUMBERLAND CO., PA.—A correspondent writes us that our aged brother George Rupp is well but not able to walk in consequence of a stroke of palsy. It is a pleasure to visit him. He is fully resigned, rejoicing in hope and strong in the faith, freely acknowledging his weakness. He enjoys a good conscience and peace of mind. He desired once more to receive the communion of the Lord's Supper.

CORRESPONDENCE.

FROM SHIBOLETH, DECATUR CO., KANSAS.—Last Sunday the 22d of April our Sunday-school here was reopened. Our first lesson was Acts 17. The brethren and sisters all help in the work as far as possible, remember us in your prayers, that the Lord may bless us, and that we may through the study of his holy word be brought closer and closer to God and at last attain to perfect manhood in the spiritual life. * *

FROM MONTGOMERY CO., PA.—If the Lord will, we will have communion services in our church (Providence) next Sunday (May 13th). The church is at peace so far as known. I regret, however, that there are so few that become willing to take up the cross and work for Jesus. There are so many standing out of the church, and all the preaching does not seem to affect them. It seems to me that it is like Jesus said, Except they see signs and wonders, they will not believe. I hope and pray that the good Lord will have an awakening among our young people, so that they may be led to cry out. What shall we do to be saved? Pray for us, brethren, that we may be built up in the faith, become more zealous, and remain faithful unto death.

J. G. D.

A VISIT TO NESS CO., KANSAS.

On the 7th of April, I boarded the train at Newton, Harvey Co., Kansas, for Ness City, Ness Co., Kan., arriving there at 1:30 p. m. Bro. Shrock conveyed me to his home 15 miles distant, and lodged there for the night. I found his family enjoying good health. They are at present living in a sod house, which makes a very comfortable and warm dwelling.

Next morning I went to Aaron Miller's and found them all well. They live on what is known as the Duck Flats. Bro. Miller and wife conveyed me to Pre. Shellenberger's who in turn took me seven miles across the country to the home of Christian Eash and his family. Both of these families live in comfortable sod houses, each family numbering eleven members. On the same day we had services here. Bro. Samuel Eash was also there and we had a very pleasant little meeting.

I was much pleased to find here two young persons, one daughter in each family, who had become willing to take Jesus as their Savior, and requested to be baptized and received into the church. That evening and the next day I sought to instruct them in the articles of our faith as far as time would permit. In the evening we had services in a school house seven miles east. I remained that night with Bro. Aaron Miller. On the 10th we met again at Bro. Christian Eash's, where baptismal services were held. In the afternoon we commemorated the sufferings and death of our Lord and Savior by holding communion services, according to the words of Paul, 1 Cor. 11:23-26, twelve brethren and sisters taking part in the solemn services. We were permitted to enjoy richly the blessing of God's spirit upon our little meeting and we all felt encouraged. The earnest attention given to the words spoken was such as I shall not soon forget. May God continue to bless these dear friends, and supply all their wants, both temporal and spiritual.

Dear brethren—co-laborers in the Lord's vineyard—let us not forget the duty that rests upon us. We shall go forth to preach the gospel. Christ places no limit to our field of labor as some men want to do, but says, "Go," Where? "Into all the world, and preach the gospel to every creature." The harvest is great and there is a great lack of workers. Our small churches and scattered members should be diligently visited and the means should be furnished by the stronger and older churches; for those who go out on the unbroken prairies to found a home are generally poor and unable to pay the expenses of a minister coming to them.

The soil in Ness county where these brethren live is good and deep and is of a dark color. They would be glad to see

a minister come out to settle among them, as well as some more Amish brethren, so that they could organize a church there. There are also a few Menonites scattered about in Ness county, and Bro. Shellenberger is the minister. May the Lord bless his labors and grant that the number of members in Ness Co., may, by divine power, increase in numbers and in faith and courage. My advice to the readers of the HERALD is: Do not be alarmed at discouraging reports scattered abroad of the wretched condition of the inhabitants in these parts, but come and see for yourselves. Ness county has good soil and with a moderate amount of rain, will yield good crops, for the wheat at present looks well.

I reached home on the 12th, and found my family all well, thanks be to God. May the Lord be with us all. Amen.

D. J. ZOOK.

Newton, Kan.

CONFERENCE IN KANSAS.

According to previous appointment the home conference met at the Pennsylvania church house in Harvey Co., on Friday and Saturday the 6th and 7th of April. The meeting was opened by singing. A brief exhortation was made and prayer offered by Caleb Winey, of Marion county. Brother Winey remarked that he hoped we had come together in the fear of the Lord, as otherwise we could expect no blessing from his hand, and Jesus having said that all power was given him in heaven and on earth, is ever ready, even when two or three are gathered together in His name, to bless them. We should then be mindful of our need and call upon Him to verify His promise unto us during this conference to make us more able and willing to carry out the non-resistant faith, and whatsoever be therewith connected.

Brother B. F. Hamilton, also from Marion county, read the 3d chapter, 1st Cor.; calling attention to the necessity of us ever preparing ourselves for further duties in life, making ready any moment to exchange time for eternity.

He then spoke of the state of the church forty years ago and earlier, and her present decline in various ways, and the necessity of us in our conferences to consider well the ground work or platform upon which she is now resting, and also where she ought to stand to have the sanction of God's Holy word.

He further spoke of the great oppression brought about by the great monopolies of worldly men taking exorbitant interest, and this same oppression with other things having, to some extent, crept into the church, robbing her of her lowliness and power; we should, therefore, seriously consider the great work we have to encounter.

Our aged Bro. Brundage, from McPherson county, officiated in the business of the conference, also sanctioning the words of the brethren who spoke before him.

The following resolutions were adopted:

Resolved,—That no brother take more than the legal interest of the State, on money loaned.

Resolved,—That difficulties of long standing, and which after repeated efforts still remain unsettled, shall be investigated by the deacon, who, if need be, shall take one or two brethren to his assistance (ministers, however, to be excused). The deacon and the witnesses shall then present the matter to the church, and it shall be disposed of by church counsel, and after which, the Bishop shall announce publicly, the mind of the brotherhood toward the erring brethren.

Resolved,—That any brother, who is in full fellowship, and of his own accord getting more distant, shall be visited in due time, that all may be lively stones in building the Zion of God.

Resolved,—Also that the deacons conduct the public services when no ministers are present. Allusions were made to the actions of Stephen and Philip, who were also Deacons. One of the Bishops asked what was to be done when a minister unites in matrimony a member of the church and a non-professing person.

Resolved,—That in such case the minister acknowledge his error, and the erring member be dealt with according to the evangelical discipline of the church.

Resolved,—That brethren be careful only to affirm. Some time was spent in trying to understand more fully, the difference between an affirmation and an oath. Some thought the word "solemnly" should not be used, and all were agreed that the hand should not be raised in affirming. Others again thought the phrase "Under pain and penalty of the Law" should not be added, if we would have no more than "Yea" as the Savior requires it.

Resolved,—That we keep ourselves aloof from shows, fairs, picnics, celebrations, secret societies, life insurance, and such like worldly things.

Resolved,—That we be submissive to the law of Kansas, requiring each person belonging to a church opposed to bearing arms, to give in their names before the first of May in each year, that the authorities may know, when soldiers are needed who has belonged to a Non-resistant association; and thereby favor us that we be undisturbed.

Juryman.—We understand it to be contrary to the Spirit of the Gospel and our Faith to serve as a jurymen in any case whatever.

Administrator, Executor, or Guardian.—In considering what may sometime be required from any one officiating in ei-

ther of these offices, it is believed unsafe for a brother to accept them and officiate over property belonging to those not of our faith, as they may require some collections to be made by suing at law, or compel the brother to make good the loss. Therefore no brother should serve in such a capacity outside of the church. In the church it is hoped we may settle our estates, as well as all other affairs, without going to law, and thus abide in the precious faith as once delivered unto the Saints.

In conclusion it was suggested that we consider until the next conference time the matter of every member, at regular intervals during each year, paying into the Treasury a certain per cent. of his property, as the Lord has prospered him, that there be something accessible when needed to send a Bishop abroad to perform the duties of the church and other similar expenses that come upon the church from year to year. R. J. H.

FAMILY PRAYERS.

There is one mark of a household in which God is known and loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time, and family prayers, though occupying only a few minutes, do make a great difference to any household at the end of the year. How, indeed, can it be otherwise, when each morning, and, perhaps, each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, or less than nothing, yet to whom each is so infinitely dear that He has redeemed by His blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirit of envy, and pride, and untruthfulness, and sloth, and the whole tribe of evil thoughts, and make away for His gracious presence in the hearts of young and old alike, who, as He brings us one by one nearer to the true end of our existence, so does He, and He alone, make us to be "of one mind in a house" here within the narrow presence of each home circle, and hereafter in that countless family of all nations, and kindred, and people, and tongues, which shall dwell with Him, the universal Parent of all eternity.

You say you "have a hope which you would not exchange for worlds like this." A very practical suggestion arises just here: How much are you willing to sacrifice that others may be made partakers of the same hope? Had others made no sacrifices, where were your boasted hope?

DESIRE FOR UNSWERVING FAITH.

O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe.

That will not murmur or complain
Beneath the chastening rod;
But in the hour of grief or pain,
Will lean upon its God.

Lord give us such a faith as this,
And then, whate'er may come,
We'll taste e'en here the hallowed bliss
Of an eternal home.

Selected by E. M.

"THE BLOOD ON THE DOOR:
THAT'S WHERE I AM."

God has spoken to men in two ways. Indeed, he continues to speak to them; namely, in a dream or in sickness. It is equally true that men are slow to perceive the instruction He would seal home; secondary causes only being looked at and thought of.

The portion of Scripture (Job 33.) which speaks to us of these weighty truths, reveals to us the loving activity on the part of a too oft-forgotten God towards men—"For God *speaketh* once, yea twice . . . He *openeth* the ears of men." He *looketh* upon them; and His ear is open to hear their cry, "I have sinned, and perverted that which was right;" and when that expression of regret reaches His ear His arm is at once outstretched, moved by His heart of love, deliverance from "the pit" is the result.

This surely reveals no indifference on God's part; but too often men prove themselves to be indifferent. Oh, the wickedness of indifference towards God!

R. K. was sceptically inclined, one who, like Festus, *supposed, reasoned, and doubted* concerning the truths of the Bible, and, like that rationalist, thought it a matter of speculation on the part of those who affirmed that Jesus, who had died, was risen again. This, however, was only upon the surface, beneath was an undercurrent, restless and disturbed. The truth is, the subject of this account had had a Christian father, one who believed in Jesus Christ and feared God, and when quite young his mind had been impressed, and years of contact with the world had not brushed away those impressions which he then received. Unknown to any but to God and himself, he had gone through serious struggles with conscience. Sickness came upon him, and the powerful frame was brought down by deadly disease to the weakness of a child, and it became plain that soon he must pass out of this world. An endless future looked him in the face; a God whom he had sinned against to be met; the judgment-seat to appear before. He

was awakened, aroused, and alarmed; he thought of his boyhood, his early impressions, and a life consistent only with his own will and vanity. What could he do? Self-righteous he had been; he was not so now. The truth came upon him. "There is none righteous, no, not one." Like the balm of Gilead to a throbbing wound, he remembered his beloved father had spoken to him of the blood of Jesus. This gave relief to his troubled conscience; but at present but little of the efficacy of that precious blood was known by him. He had not yet grasped by faith that it "cleanseth from all sin."

At this time the Lord guided several of His servants to visit the suffering one, and they through grace were enabled to put the gospel of the grace of God before him. He received the gospel, and was safe.

The reader might now be prepared to read that R. K. peacefully passed out of this world into glory; but no. Contrary to what might have been expected, and what even the medical men who attended him expected, the sick man rallied, rapidly gained strength, and appeared strong again.

Some had thought it a case of cancer; but now the pallid cheek wore an appearance more like health. He became an object of interest, not less so to those who had a care for his spiritual state. Would he continue to show the same desire for the things of God? Or would he now turn back to the things of the world? To our joy he went on, perhaps slowly; but his desire for the word of God rather increased than decreased. It seemed as though he had been raised up to give assurance to others of the reality of his faith in Christ.

But after a few months the old symptoms returned, and rapidly he grew weaker and weaker. Spring-time was coming on (he had had a longing desire to be raised up the previous spring, and his desire had been granted; but now that desire as regards the coming spring was gone). He now looked forward to where "Everlasting spring abides."

He had been reading his Bible, and letting it drop from his hands upon the table at the side of his bed, he said to his wife, who was in the room, "The blood on the door; that's where I am." These were about the last words he spoke with distinctness before "he fell asleep."

Under the shelter of the blood. Blessed place of security! Beloved reader, where are you? Are you sheltered? By what? If by anything but that which God in His mercy has provided, you will discover that it will prove like the covering "narrower than a man can wrap himself in it," or like a bed "shorter than a man can stretch himself on it." Everything a man does for his own eternal security and covering will prove too narrow or too short. "All have sinned and come short of the glory of God."

At the downfall of Jericho, Rahab and her family were safe under the shelter of the scarlet line. The spies knew too, and were able to point out the house. Who else in Israel would have known the meaning of that line in the window? So Jesus must rise from the dead.

The night in which the first-born in Egypt were slain; the children of Israel were secured by the blood being on the lintel and side-posts of their doors. Jehovah said, "When I see the blood I will pass over you;" but this was said to people who were under its shelter, so to speak. Will the Judge pass over you? Or will He enter into judgment with you? Will you meet the Lord as a Savior or as a Judge?

Be not deceived; trifle not. Whatever comfort you may derive from knowing that others are in the same position as yourself it will not comfort you at the judgment-seat; it will not comfort you in hell. Perchance your anguish will be increased to think you had helped others down to destruction, and your misery increased by the reflection that you had stood in their way to eternal life and blessedness. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—*Selected.*

ANATHEMA MARANATHA.

Accursed, the Lord cometh," is the meaning of the two words which the translators of our New Testament saw fit to leave in the original.

I will quote the verse in which they occur:—"If any man love not the Lord Jesus Christ let him be Anathema Maranatha" (1 Cor. 16:22).

The meaning is as solemn as it is clear. At the coming of the Lord in judgment, he who loves Him not is accursed. And so it is elsewhere written, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of their hard speeches which ungodly sinners have spoken against him." Jude 14, 15.

"Ungodly deeds" and "hard speeches" are the outcome of a heart that does not love. Woe to such! Judgment, swift and unsparring, will fall upon him who thus acts and speaks against the Lord.

Now, notice that love to the Lord Jesus is the touchstone. It is a fact, that where there is true love to Christ, there is also a manner of life that is pleasing to God. Love for Christ is, at the same time, love for the truth; and this, I need hardly say, is productive of a life according to God.

Notice further, it is not mere belief about Christ. A person may have his mind stored with correct doctrine, and illumined by clear views, but that will not suffice. Many a one at heart hates the Lord Jesus, who in his head carries the most lucid apprehen-

sion of His history, His words, and His work. This may startle. Yet how frequently, alas, does one meet with those who are intimately acquainted with the scriptures, able to quote them to the letter; and yet, when the simple, but all-important question, "Do you love Jesus?" is put, they become uneasy, vexed, and angry. But this simple question is, nevertheless, the crucible. Hence we do not read, "if any man be ignorant of scriptures, fail in clear theological conceptions, or such like;" but, "if any man love not the Lord Jesus Christ, let him be accursed, the Lord cometh."

Now, reader, you are either amongst the Christ-lovers, or the Christ-haters. There is no neutral ground. What an awful thing to hate the blessed Lord Jesus!

Ah! when here, "they hated" Him, but it was "without a cause." No crime could they lay to His charge,—not one act of unkindness, not one untruthful word. He healed their sick, fed their hungry, gave sight to their blind, raised their dead, and—fearful moral contradiction—they hated Him. And why? Because the light He diffused discovered their sins. The silent witness of His pure and perfect life declared only too forcibly, the guilt of a godless world. It left them "no cloak for their sins." And so they took Him, and with wicked hands they crucified and slew Him. This consummated their hatred. It could not have gone further. Well, wondrous to say, God found in this climax of human guilt the ground of pardon. Guilt and goodness meet at the cross. What guilt! what goodness! Ah! the love of Christ, how it answers to the hatred of man! "Christ died for us." "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Nothing makes me ashamed of myself like the cross. Hatred buries her head at the sight. "He loves me, and gave Himself for me." And what is the consequence? "We love Him, because He first loved us;" or again, Whom, having not seen, ye love." How divinely intelligible! The believer loves Him; the unbeliever hates Him.

Reader, which are you? Ah! remember that if you love not the Lord Jesus Christ, you will be accursed at His coming. Do you love Jesus?—*J. W. S. in Witness of Peace.*

WHERE?

Kind friends and readers of the TRUTH, where are we standing, and upon what is our habitation founded? upon Christ the Rock, or upon the follies and vanities of this world, which are sand?

How long is our building to stand? Surely not longer than the foundation. If upon the Savior we have fixed our rest, upon that foundation we will remain forever, for Christ, the living God, lasteth

through time into eternity forever. If upon this world's pleasure, how long will they last? We feel now contented and safe, for all seems well. Is it enough that all is well at present? Have we thought of eternity? A little pleasure; a few hours of comfort and enjoyment; no care; but soon there will be a breaking of an eternal day. Hark! the voice saying, "Render an account of the deeds done in the body." What answer can we give? none! "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels."

O sinners, "flee from the wrath of heaven." Turn unto the Lord now and be saved, for "now is the accepted time, and now is the day of Salvation."

—*Sel. by A Friend.*

RHYMING BIBLE LESSONS.

Here is an alphabet that will give you opportunity to study. Get out your Bible and turn to the references, and when you have found them, read and remember.

S. A. R.

- A. was a monarch who reigned in the East. Esther 1:2.
- B. was a Chaldee who made a great feast. Daniel 5:1-4.
- C. was voracious when others told lies. Numbers 13:30-33.
- D. was a woman heroic and wise. Judges 4:4-14.
- E. was a refuge where David speared Saul. 1 Sam. 24:1-7.
- F. was a Roman accuser of Paul. Acts 26:24.
- G. was a garden a frequent resort. John 18:1, 2. Matt. 26:36.
- H. was a city where David held court. 2 Sam. 2:11.
- I. was a mocker a very bad boy. Genesis 16:16.
- J. was a city preferred as a joy. Psalm 127:6.
- K. was a father whose son was quite tall. 1 Sam. 9:12.
- L. was a proud one who had a great fall. Isaiah 14:12.
- M. was a nephew whose uncle was good. Col. 4:19. Acts 4:24.
- N. was a city long hid where it stood. Zechariah 2:13.
- O. was a servant acknowledged a brother. Philomen 1:16.
- P. was a Christian greeting another. 2 Timothy 4:21.
- R. was a damsel who knew a man's voice. 1 Kings 11:4-11.
- T. was a seaport where preaching was long. Acts 20:6-7.
- U. was a teamster struck dead for his wrong. 2 Sam. 6:7.
- V. was a cast off and never restored. Esther 1:19.
- Z. was a swine with sorrow deplored. Psalm 136.

RELIGION ENOUGH FOR STARTING.

[From one of Rev. Sam. Jones' discourses.]

"I'll tell you, St. Peter hit the keynote of this question when he said, 'I perceive God is no respecter of persons; but in all nations he that feareth God and worketh righteousness is accepted of him.' If you want to do right, there's no necessity for you waiting any longer. Quit that which is wrong, and do that which is right. I want you to resolve to do it this minute—right now, while I preach. The doctrine about having to wait a week, and moan a month, and resolve another week, before a man can get religion, is a falsehood of the devil. A man can be religious if he has been irreligious forty years, in a second. In a second he can come out of his meanness and out of his corruption, and he can come into the light and liberty of the gospel of Christ. God is reconciled to you. Do you want to be reconciled to God? If you do, just say so, and it's done that quick. You'll never get anywhere unless you make a start. Hear that?"

"Once I went up the road a little piece from Atlanta, and before the train pulled out I went up to look at the engine. Well, the engineer was down under it oiling the machinery, and called up to the fireman: 'Jim, have you got steam enough to start?' and Jim says: 'Yes.' I looked at the steam gauge, and it indicated about seventy-five pounds. I got to thinking, that was strange—eight heavily laden passenger coaches, and that engine is going to start one hundred and thirty miles to Chattanooga and it has only eighty pounds of steam up! In about three minutes the engineer reversed his lever and backed down into the depot and coupled on his train and rolled out. Just before we got to the Chattahoochee River, after we turned the curve, I looked out and the engine was blowing off steam from her safety valves. She had more steam than she wanted. That engineer never asked the fireman if he had steam enough to run to the river with; but he asked him if he had steam enough to start with. With steam enough to start with he knew his engine would generate more running fast than standing still; and when he started off, and before he had got seven miles from town, he had more steam than his boiler could hold, and I suppose if the engineer had staid in Atlanta until he got enough steam in the boiler to run to the river he would have burst that boiler into a thousand pieces. That's the way to look at it."

THE memory should be a cabinet full of Christ; the conscience a witness for Christ; the will the servant of Christ; the affections the throne of Christ; and the whole character a mirror of Christ.

FOR THE LITTLE READERS.

(Continued.)

Before we go any further I would again caution us all that we make no mistake when we read of the deeds of Samson, when he killed his enemies. God did not give us these records to teach us to fight and kill our enemies, but showed us what this man, as well as all the other judges and leaders, could do when engaged in a good cause and when God was with them. And there is still a more beautiful lesson contained in these records for us if we look at them in a spiritual way. Christ does not want us to fight with a sword of steel, but with the sword of the word of God, that is, he has given us the word of God to learn and understand, so that when our enemy, wickedness of any kind, comes to us or into our hearts, or if people are unkind to us, we may defend ourselves by using the word of God to show them that we are right and they are wrong. How wicked then that people at the present time still fight and kill each other when Christ does not want them to do so. Let us hear these things in mind while we read.

After his great victory over the enemies of Israel, Samson once went to Gaza, a city of the Philistines. The people of the city found out that he was there, and set their minds on putting him to death. So they went to the gate of the city to fall upon him in the morning when he would leave the city. But at midnight Samson got up, and, coming to the wall of the city, he of course found the gates fast. So he put forth his great strength and, pulling loose the great doors and the posts to which they were fastened, he carried them away to the top of a hill, perhaps to show the people that they could not take him.

After some time Samson saw another Philistine woman that he loved. She lived in the valley of Sorek and her name was Delilah. The lords of the Philistines were not slow in finding this out, and as they continually tried to get Samson into their power they thought they might get another chance to take him. So they came to Delilah and persuaded her to beg of Samson to tell her where his great strength lay. She cannot have loved him truly or she would not have tried to deceive him. Those who love us truly are true to us and do not deceive us. Only false friends deceive.

She asked him to tell her how it was that he was so very strong and how he could be bound so that he could not break loose. He told her that if he were bound with green withes he could not do more than another man. But when Delilah tried this plan, she found it was not the case, for Samson tore the withes as easily as if they had been frail strings. She therefore begged him again to tell her now wherein his strength lay, for that he had

not told her the truth the first time. He told her if he were bound with new ropes he would not be anything more than other men. But Delilah found, when she tried him, that this was not the case.

Now you must remember that while Delilah was doing this there were Philistines hid near by, who, when they would see that Samson really was fast, would have taken him. Now when she tried still another time to find out his strength and failed, Delilah began to act as if she had been very sorely grieved by Samson's unfaithfulness, and begged and annoyed him, perhaps the same as his first wife had done before. At last not being able to bear this continued plaguing and annoying "he told her all his heart," and said that, as a Nazirite, he had never been shaven, and that if his locks were cut off he should be as other men. She believed him, and, having called some of her Philistine friends that they might lie in wait for him, she managed to get him asleep. She then caused a man to cut off the hair of his head, and when it was done she tried him in some way to find out if his strength were really gone. She found that at last he had fallen into her power.

She then woke him up, and doubtless seeing the Philistines he thought he would do as before, not yet knowing that his hair had been cut off. But his strength was gone, so the Philistines took him and cruelly put out his eyes. Then they carried him to Gaza and bound him with fetters made of brass, which were very strong.

Now we may perhaps wonder that Samson's strength should be in his long hair. But it was this way. Long hair was a distinguishing mark of the Nazirite, and to cut it off was forbidden. So when his hair was cut off the Nazirite vow was broken, and God's spirit departed from him. So we find it was because he did not remain faithful to his vow that his strength left him, and that he had to suffer so at the hands of his enemies. When we make a vow to God and promise Him to serve Him and be altogether His own, He in return gives us power to overcome evil. But when we willfully abuse or break that vow, we lose the spirit of God and sin at once gets the power over us.

When Samson was in the hands of his foes they were very glad and made great sacrifices to their god, Dagon. But poor Samson meanwhile had to grind corn the same as any other poor slave had to do. He must have been in deep distress and repented bitterly of his folly.

But meanwhile his hair, too, was growing long again, and when one day the Philistines made a great feast for joy that Samson had fallen into their power, they called for Samson that he be brought from his prison house and placed before them that he might make sport for them. So he was brought out and placed between the pillars that supported the house.

Now a very great number of people—about three thousand in all on the roof—was assembled upon the roof and in the other parts of the house. And Samson said to the lad that held him by the hand: "Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them."

Samson now began to pray earnestly to God and said: "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may at once be avenged of the Philistines for my two eyes."

He then took hold of the two middle pillars upon which the house stood and said, "Let me die with the Philistines." Then, putting forth all his strength, he pulled the pillars until they gave way and the house fell down upon the people, killing many thousands with him, so that at his death he slew more Philistines than he had slain in his life.

His brethren afterwards came and took him up to their own land and buried him by the side of his father Manoah.

This was a very severe blow to the Philistines, for all their lords and great men had been at this feast, and when they were killed together with perhaps six thousand more, the Philistines must have lost nearly all their power.

When we read this story we cannot help but pity Samson; for it seems that he was very much abused by his enemies and not even much loved by his friends, although during the twenty years that he judged Israel he overcame, single-handed, a vast number of his enemies. Let us learn from this story which the Bible gives us of Samson, that if we would have God's grace abiding within us we must never let us be led away by sin to abuse the love and favor which God has bestowed upon us. If we are unfaithful to God and dally with sin, it will overcome—deprive us of our "tower of strength"—and make us wretched, not only here, but also in the eternal world.

(To be continued.)

Married.

BIRKY-LUND.—On the 4th of February, by Bish. Joseph Schlegel of Milford, Seward Co., Neb., Joseph Birky and Caroline Lund, both of Decatur Co., Kansas.

BECKLER-GASCHO.—On the 3d of April, in the Anish Mennonite meeting-house, in Hay Twp., Huron Co., Ont., by Bish. Beuder of Zora Twp., Christian Beckler and Mary Gascho, both of Huron Co., Ont.

WAMHOLD-WIEGAND.—On the 27th of March, at the residence of the bride's parents, in Huron Co., Ont., by J. W. Orwein, Joseph A. Wamhold and Catharine Wiegand, both of Huron Co., Ont.

IN MEMORIAM.

BY M. B. V.

Written in memory of Maggie Eby, who died on the 19th of March, 1888, aged eleven years.

Farewell father, farewell mother;
Now I've gone to my home above;
Farewell brothers, farewell sister,
I'm at home where all is love.

I am sleeping, calmly sleeping
In my new made grave to-day;
You are weeping, sadly weeping
For your loved one gone away.

Weep not for me, since 'tis in vain,
I will not, will not come again;
My home from earth is far away,
And here 'tis my delight to stay.

The angels me with joy did greet,
Who at the gate with me did meet;
Aloud with joy they all did sing,
Come in, come in and join the ring.

Dearest Maggie thou hast left us,
Without these we lonely feel,
But 'tis God that hath bereft us,
He will all our sorrows heal.

Tearful we lowly laid her
'Neath the grass that grew so green;
And the form of little Maggie
In our home no more is seen.

Maggie dear, we miss thy face
From its once accustomed place,—
And those words from lips so dear
Which were wont our hearts to cheer.

For now thy work on earth is done,
Which seemed to us had just begun;
The sun had scarcely passed its noon—
We had to give thee up so soon.

But we can be resigned to this,
Since thou dost have far greater bliss
Than all this life could ever give;
For thou hast gone with Christ to live.

Since our loss is all thy gain,
We dare not murmur nor complain,
But kneeling at our Master's feet,
In love divine we'll rest complete.

We cannot always understand
The dealings of our Father's hand,
Who knoweth how to bless his own,
Although the ways 's to us unknown.

Our hearts are often wrung with fear,
Because our skies are dark and drear,
But if our skies were always bright,
We might forget the Lord of Light.

LINES

On the death of Bish. Isaac Oberholzer, who departed this life on the 6th of December, 1887.

Thou good and faithful servant,
God has called thee home to rest;
He will his rich blessing grant,
And thy labors here be blest.

May the flock thou follow thee—
In the paths of holiness,
Sin and folly ever flee,
Peace and holiness possess.

With the saints and all the blest,
Enter the sweet "Beulah Land,"
Meet their shepherd gone to rest,
Sing with that bright heavenly band.

Peace and comfort may be found,
He oft said, in Jesus' love;
In him rich treasures abound,
That happy home above.

ON THE DEATH OF A HUSBAND AND FATHER.

The following is a translation of the hymn on page 464 of the Unparteiische Gesangbuch, "Gute Nacht, ihr Liebeten Mein." The original was written by Bishop Christian Herr of Lancaster County, Pa., many years ago, and now translated by Bro. John Buzzard, of Goshen, Elkhardt Co., Ind.

Farewell my dear beloved friends,
I must now go and leave you;
My hope and comfort at my end
Is Jesus' death and suffering.
This is my comfort in distress
That He for me has tasted death
Whereby He has redeemed me.

My consort whom I dearly love,
Let it not sorely grieve thee
While from thy sight the God of love
To the cold grave doth move me.
I now shall be forever free
From grief and pain that burdened me;
My Jesus is my comfort.

My Jesus, too, will comfort thee,
Thy husband's place he taketh,
If thou on Him steadfastly lean
While here on earth thou livest.
Soon he will also call thee home
That we together there may roam
In everlasting glory.

My dear beloved children all,
May God be your Protector;
May you Him truly Father call
While I am from you taken.
Let Jesus and His holy Word
To you a rule through life afford,
Then will my Jesus bless you.

Since God bestowed you unto me,
Unite with Him as members,
And be into His kingdom led,
Then shall we see each other.
In glory and in happiness
Forever in eternal bliss
Through our Redeemer. Amen

FATAL ACCIDENT.

On the 24th of April while three men were engaged in tearing down an old barn owned by D. D. Hershberger in Elk Lake Township, Somerset Co., Pa., Daniel Shoemaker was accidentally struck by a falling girder and knocked to the ground. When he was lifted up by his fellow workmen it was found that he could not speak, his skull being fractured and jaw bone broken. He died in a few minutes. His remains were interred on the 26th. Services by Jonas Blaich of Johnstown, Pa. The church was crowded to its utmost capacity while a number were compelled to remain outside. The deceased was aged 37 years, 3 Mos. and 22 days, and leaves a wife and 5 children. He was a member of the Mennonite Church. Brother Daniel had many warm friends, and was highly respected by all who knew him, and his sudden death has cast a gloom over the entire neighborhood. While we are sorely grieved by his departure, we hope that it is his eternal joy, and we also trust that those who are living so careless spiritually, may pause and reflect, and make their peace with God and be prepared to meet the Son of Man; for He "cometh in an hour that ye think not."

D. H. B.

OBITUARY.

Magdalena Stauffer, daughter of Abraham and Magdalena Raier, was born in Dauphin County, Pa., June 8th, 1796, moved with her parents to Markham, York County, Ontario, about 1800, was married to Christian Stauffer April 13th, 1823. They were the parents of 8 children, 5 of whom are living, 3 grand-children and 31 great-grand-children. Her brother, Peter Raier of Markham is in his 84th year. They moved from Staufferville to Blenheim, Oxford County, in October, 1848. She resided for the last year with her youngest daughter and the previous 11 years in the State of Michigan with her oldest daughter. She died in Bayham Twp., April 2, 1888, aged 91 years, 9 months and 25 days. She had been a member of the Mennonite Church over 65 years. She was buried April 5, at the Mennonite Church in Blenheim. Funeral services were held by J. Nahrung in German and by D. B. Sherck in the English Language. Thus has mother, grand-mother and great-grand-mother gone before us. Who among us will be the next to follow her?

DIED.

LEHMAN.—April 12th, in Maloung county, O., Nancy, widow of Samuel Lehman, aged 65 years, 1 month and 29 days. Services were held at Bickler's church by Jacob Kurtz and Abin Brubacher.

METZLER.—April 26th, in Columbiana Co., O., Martin Metzler, aged 67 years, 3 months and 21 days. He was buried at Noli's church, in the presence of a large assembly, where funeral services were held by Abraham Brubacher, Jacob Stauffer and J. H. Bomberger. The deceased suffered intense pain during the last few days of his illness and had a prayerful desire to be released. He selected his own pall-bearers, and also named the ministers he desired to officiate at his funeral.

MESSERLY.—April 27th in Maloung Co., O., Susanna, wife of John Messerly, aged 71 years and 25 days. Buried at Paradise church where services were held by J. M. Keadig and Peter Basinger.

MILLER.—On the 14th of February, near Nappanee, Elkhardt Co., Ind., James, son of Samuel and ——— Smucker, aged 5 months and 8 days. Funeral services by Jonathan P. Smucker.

ROHRER.—On the 24th of April, in Paradise township, Lancaster county, Pa., Eyrn, youngest son of Henry L. and Annie M. Rohrer, aged 1 year, 1 month and 14 days.

"Little children gatherest Thou,
Faithful Shepherd to thy rest;
Far from sorrow, far from woe,
They with Thee are ever blest."

HOCHESTETLER.—On the 26th of April, at East Shanesville, Tuscarawas Co., Ohio, Harry, son of Jacob M. and Anna Hochstetler, aged 2 years, 1 month and 28 days. Buried in the Union Hill graveyard. Services by I. A. Miller and A. Mast.

WEAVER.—On the 30th of April, near New Carlisle, Holmes county, Ohio, Albert, son of Mary Anna Weaver, aged 1 year and 1 day. Buried in the Walnut Creek Mennonite graveyard. Services by A. Mast and I. A. Miller.

STAUFFER.—On the 2d of May, near Bachmansville, Lebanon county, Pa., Sister Kate, wife of Bro. Isaac Stauffer, aged 40 years, 9 months and 1 day. She was buried on the 5th at Stauffer's meeting-house, where many friends assembled to pay the last respect. Text, Job 19:25.

STAUFFER.—April 13th in East Donegal township, Lancaster county, Pa., of apoplexy, Sister Anna H. Stauffer, aged 62 years, 5 months and 28 days. Buried on the 17th in the family graveyard. Text, Rev. 14:13. A large congregation assembled in respect for the beloved sister. Sister Stauffer was an ornament to the Church.

OSTERWY.—May 2d near Blake, Ont., of consumption Sister Sarah, wife of Henry Osterwin and only daughter of Bro. and Sister Henry and Elizabeth Otterbein, aged 28 years and 6 months. She leaves a husband, one infant son, parents and three brothers and many near and dear friends. But the Savior seemed nearer and dearer to her than all these, and he loved her better than all our love combined. We have the blessed hope that it is well with her, funeral on 4th. —Services by H. B. Detweiler and N. Stauffer.

GERMAN.—On the 30th of April, Mary, widow of Abraham Gehman dec., of Rock Hill, Bucks Co., Pa., aged 92 years, 6 months and 21 days. Buried on the 5th in the Line Lexington Mennonite graveyard. Hers was a short illness. She took sick Sunday and died Monday.

WEAVER.—On the 8th of May, in Olive township, Elkhardt Co., Ind., of heart disease, Henry M. Weaver, aged 67 years, 6 months and 29 days. He was buried on the 11th at Shann's burying-ground, where a large number of friends and relatives were present. He leaves a sorrowing companion and eleven children to mourn their loss. May God comfort them in their sad bereavement and help them all to look to Jesus for comfort. Services by Christian Shann from Isa. 38:1 and J. P. Funk from 1 Cor. 15:55.

FELPEL.—On the 21st of April, in Lancaster Co., Pa., Sister Elizabeth, wife of William Felpe, aged 53 years, 3 months and 19 days. She was buried on the 24th at Mechanics Grove Meeting-house. Services by Isaac Meyer and Elias Grove, from Ps. 23. Her remains now rest by the side of her son who died on the 31st of December 1886 from an operation on a rupture performed on him in the Dayton, Ohio, hospital. His age was 25 years 4 months and 12 days, and funeral services were held by John Brubacher from Luke 7:14. The deceased sister leaves her husband and 6 children.

REPEGLER.—In Warren township, St. Joseph county, Ind., of the infirmities of old age Elizabeth, widow of Daniel Repegler, aged 85 years 4 months. Services by ——— Gettig from the following: "Let me die the death of righteous, and let my last end be like his."

BORTREGER.—On the 26th of April, in Newbury Twp., LaGrange Co., Ind., of pneumonia and lung fever, Barbara, daughter of John E. and Barbara Bortreger, aged 1 year, 10 months and 27 days. After 17 days of suffering the Lord took her into rest, although all that skill and affection could do were done to keep her here. She was buried on the 27th. Services by Eli Bortreger and D. S. Kauffman from Matt. 18:1-5 and Mark 10:13-31.

MISLER.—On the 27th of April, in Eden Twp., LaGrange Co., Ind., of Croup, Polly, daughter of Jacob and Sarah Misler, aged 5 years, 9 months and 4 days. Buried on the 28th. Services by Eli and Margaret Bortreger from Matt. 18:1-5 and Mark 10:13-31.

MISLER.—On the 3d of March, in the same family, of the same sickness, Daniel Misler, aged 18 years, 2 months and 19 days. During his illness he felt the need of a change of heart. He also requested to be baptized, which was administered by J. J. Weber. This is another earnest call to the rising generation. He was buried on the 4th. Services by Peter Lehman and J. J. Weber from Luke 11:10-20 and 27, and Rom. 12:1,2.

HERNLEY.—April 12th, near Manheim, Lancaster county, Pa., of apoplexy, Bro. Samuel Hernley, aged 70 years and 9 months. Buried on the 16th at Hernley's meeting-house. Text, Gen. 27:2. Bro. Hernley was a very quiet and inoffensive man.

Letters Received.

WITH MONEY.

A—John Auerburger, August A. Brecht.
B—Joseph Birky, Abraham Han, Geo. L. Bender, Anna M. Livenmann, A. E. Breckbill, John Bussner, Mosca D. Beachey, A. R. Brumman, Geo. W. Henry, Jacob Hergen, Jacob Blumman, John D. Bieller.
C—Jacob Grater.
D—David Dalke, James G. Detweiler.
E—Peter Kleber, Christ Engel, Henry B. Eby.
F—Henry Fisher, P. P. East, Peter R. Friesen, Harvey Friesen, Peter Pasi.
G—Samuel Gerber, David Grob, Samuel Gungorich, A. S. Gubman, David Gascho, J. A. Goss, J. Gersich, H. A. Groff, J. S. Groff, Henry D. Good, Mary A. Good.
H—J. A. Heise, J. J. Hartzler, John Hygum, Annie S. Hostetler, W. J. Heisey, Abraham B. Herr, Jacob Hooley, Frank Harter, Jacob Hostand, John A. Hoover, Jacob Holter, M. P. Holter, Henry N. Holter, John P. Harcus.
K—Elizabeth Kauffman, M. E. Kleinmiller.
L—Fred Landis, Daniel Lauer, David Laymiller, M. Adam Martin, Israel G. Musser, John Musselman, John W. Martin, S. A. Musler, Clara Miller Jacob Moser, A. Mettler.
N—A. Neffeld, John Naffziger, Alvin Neufeld.
O—E. E. Oent.
P—Michael Fletcher, J. J. Penner, Isaac Peters, H. P. Fletcher, John Plank.
Q—John Quarm.
R—Asa Rogers, J. Roth.
S—Jacob S. Schwartz, Amos Schnitz, Edmond, S. Jordan, Emma Shultz, D. H. Savelly, J. M. Swartz, John Smith, Samuel Y. Shantz, J. M. Swartz, John Schmidt, Wm. Shank, Bower Shank, John Shank, Mary Ann Shank, L. Schenker, Louis Shank, John P. Schmitt.
T—Peter Towse.
W—John Waster, Sarah Wenger, Abraham Wolf, Lizette Wenger, J. A. Wall, Christian Warey, Wm. Witzner, Elias Walter.
X—Elizabeth Yommer, Mary S. Yoder, D. D. Yoder, C. Z. Yoder, Magdalena Yoder, Jer. D. Yoder, S. P. Yoder.
Z—Samuel Zook.

MISSION FUND.

George Fox \$35, T. D. Y. \$5.00, Jacob Kreiter \$6.00, A. Sinter \$50.00, A. Sinter \$1.00, J. G. \$2.00, Anish Mennonite Sunday-school Wayne Co., O., \$5.00.

GOOD NEWS.

To accommodate its increasing patronage the Lake Shore road will, with the immigration of its Spring Time Cars, May 12th, put on a New East-bound Passenger train, to be known as No. 6.

This train is to run via the Old Road making the principal stops; leaving Chicago at 2:50 p.m., stopping for supper at Elkhardt and arriving at points along the Old Road at an early hour in the evening and at Chautauque, Buffalo and the Falls early the next morning connecting at Buffalo with trains on diverging lines.

It will have elegant Wagner Sleeping Cars attached, which will run through via the great New York Central road to New York and Boston without change, arriving at those points the next morning.

The announcement of this addition to the present efficient service of this route will be hailed by people along the line with great satisfaction, and the train will become an popular with those going to New York, Boston and other Eastern cities.

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H. A. MUMAW, M.D.,
HOMOEOPATHIC PHYSICIAN AND SURGEON
419 Main Str., Elkhart, Ind.
9,788-8,789.

TIME TABLE.

Lake Shore & Michigan Southern R. R.
Passenger trains after May 13th, 1888, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, LEAVES.

No. 21, Night Express..... 7.00 A. M.
No. 9, Pacific Express..... 4.05 "
No. 1, Limited Express..... 6.45 A. M.
No. 3, Special Chicago Express..... 3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, LEAVES.

No. 12, Night Express..... 3.30 A. M.
Grand Rapids Express..... 4.45 "
No. 86, Way Freight..... 5.00 "
No. 22, Mail..... 6.10 P. M.
No. 6, Via Coldwater..... 1.21 "
Grand Rapids Express..... 6.10 P. M.
No. 24, Acc. from Chicago Arrives 8 10 "

GOING EAST—AIR LINE, LEAVES.

No. 2, Special New York Express..... 12.45 P. M.
No. 8, Atlantic Express..... 11.55 "
No. 4, Limited Express..... 8.25 "
No. 28, To Goshen only..... 8.31 "
No. 26, Air Line Account..... 5.00 "
No. 82, Way Freight..... 5.00 A. M.
Train G leaves Elkhart for Goshen 4 10 P. M.

" E " Elkhart for Goshen 4 10 P. M.
" F arrives Elkhart from " 11.30 A. M.
" H " Elkhart from " 7 00 P. M.
No. 27, arrives Elkhart from " 6.30 A. M.

TRAIN ARRIVE—MAIN LINE

Grand Rapids Express..... 12.40 P. M.
" " " " " 8 10 "
No. 25, Michigan Accommodation..... 2.55 "
No. 1, takes Acc. car from Elkhart for intermediate points to Chicago.

Tickets can be obtained for all prominent points between Boston and San Francisco.
A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio.
G. B. Wyllie, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.
Passenger trains after May 13th, 1888, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, LEAVES.

No. 6, Grand Rapids Special..... 5.10 A. M.
No. 4, Cincinnati & Indianapolis Ex. 9.0 A. M.
No. 2, Ind. & St. Louis Express..... 4.35 P. M.
No. 8, Way Freight..... 5.45 A. M.

GOING NORTH, LEAVES.

No. 1, Grand Rapids Express..... 10.50 A. M.
No. 3, Michigan Express..... 5.50 P. M.
No. 5, Indianapolis Special..... 10.54 P. M.
No. 7, Way Freight, arrives..... 7.50 P. M.
No. 11, " " " " " 8.00 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago

CONNECTIONS

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburgh, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. C. & I. R. R. for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.
EDGAR H. BECKLEY, Gen'l Ticket Ag't.
O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 25.—No. 11.

ELKHART, IND., June 1, 1888.

Whole No. 372.

TRUSTING IN GOD.

The Lord my raiment doth prepare,
And clothes me with a father's care;
His goodness shall my wants supply,
And lead me with a watchful eye.

My weary steps He will attend,
In every trial we defend;
In temptation He'll be my shield,
When I to Him my all shall yield.

He'll care for me in every need,
And with the bread of life me feed,
Prepare me for a mansion there,
With all the saints to be an heir.

The dreary path on earth to tread,
With many horrors over spread,
My steadfast heart shall fear no ill,
Thou art my God and Father still.

To lead me on to Canaan's shore
Where toil and trouble is no more,
No weeping, no, nor sorrow there,
The crown of victory shall wear.

With those that have their robes made white
And walk as children of the light,
In honor of their Sovereign King
Praise, glory, Hallelujah's sing.

SAMUEL, GODSHALK.

For the Herald of Truth.

"IS THE SEED YET IN THE BARN."

(Haggai 2:19.)

"Barn" signifies (1) a repository for grain, Luke 12:14; (2) Heaven Matt. 13:30. Here was a question asked and answered in the affirmative: "Yea,—Is the seed yet in the barn? As yet the vine, and the figtree, and the pomegranate, and the olive-tree, hath not brought forth; from this day I will bless you." Now, then, we have the promise of God's blessings.

1. *The wheat in the barn.*—A barn generally has garners where the wheat may be stored until needed. This garnering very closely resembles, in a certain way, a great and solemn truth presented in the word of God. Jesus gives us a parable of a certain rich man whose ground brought forth abundantly. "And he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits, and he said, this will I do; I will pull down my barns and build greater, and there will I bestow all my fruits and goods." This was all well

enough and right. There was nothing wrong in taking care of the fruits of God's bounty. "He hath given meat unto them that fear him; he will be ever mindful of his covenant," Ps. 111:5. "While the earth remaineth, seed-time and harvest, and cold and heat, Summer and Winter, and day and night shall not cease," Gen. 8:22. "For he satisfieth the hungry soul, and filleth the hungry soul with goodness," Ps. 107:9. But this rich man forgot as so many, also, do who are surrounded with wealth, that their all is from the Giver of all good. He even forgets the Giver, hence the warning: "For they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

And now comes the folly of the rich man. "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease; eat and drink, and be merry." He had forgotten or never knew that God has said, "All souls are mine." He spoke to his soul as though God had nothing to do with the disposition of his soul as he pleased. But God said to him, "Thou fool; this night thy soul shall be required of thee; then whose shall these things be which thou hast provided." "So is he that layeth up treasure for himself and is not rich towards God." His fruits and his goods were in the barns, but who was to consume them? He boasted of great earthly riches, but his soul was in deep poverty. It was with him as it was with the rich man who fared sumptuously every day, and who lifted his eyes—too late—when in torment. A poverty stricken soul is of all things the most wretched, because, its garners being empty, it must perish miserably.

In the second place we will consider the barns with the garners, which need no pulling down for an enlargement. They are large and roomy. Matt. 13:30. "Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

And Luke 3:16, 17 are the words of John, where he speaks to the multitude, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

"Is the seed yet in the barn?" But we must have the seed out of the barn to have it grow. It must be sown in the field, now, spiritually, the field is the world, the ground the hearts of the children of men. The seed is the word of God. Now the explanation of the parable is this, "The seed is the word of God," Luke 8:11 "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work; (as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now, he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness,) being enriched in every thing to all bountifulness; which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." "For my thoughts are not your thoughts; neither are my ways your ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

HENRY YOTTER.

GRACE makes light of sacrifices, because of looking straight to Jesus.

For the Herald of Truth.

"FAITH WITHOUT WORKS IS DEAD."

But wilt thou know, O vain man,
that faith without works is dead?
James 2:20.

While reading several articles in the *HERALD* about our friend (or brother, for as he desires to be one of us we may call him brother) in California, I was impressed to write and endeavor to encourage the brethren to make an effort to receive him and perhaps build up a congregation there. In order to do this I agree to pay my dollar, and if necessary, four dollars more. A writer states in No. 8 (Apr. 15) that if 200 members would each give one dollar it would pay the traveling expenses there and back.

Let us now return to the text. "Faith without works is dead." Brethren if we do not work and do not act, souls will be lost. If we remain inactive, it will not profit that soul in California, and besides, an opportunity for laying the foundation for a great work may thereby be lost.

If a brother or sister be naked, or destitute of daily food, and one of you say unto him, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."

Jas. 2:15-17.

Dear brethren, what will it profit that hungry soul if we say, Depart in peace, be filled, seeing we do not bring him food for his soul? We can write, we can talk about the matter; that is part of the work, but it is not enough. We must act, we must sacrifice a little money. How easy it would be if each member of the church would lend a helping hand. If 4,000 members would each pay five cents the necessary amount would be raised and nobody would feel any poorer for it. But if the matter is left to only a few it will fall more heavily upon them.

Many of the poorer brethren and many of the rich, for that matter, will perhaps not accede to such a proposal and say, It is unnecessary; let him come to us. But is that spreading the Gospel as Christ has commanded? His command is, Go, teach all nations. It seems we are nearly all afraid we might do too much; or perhaps the poorer ones look to the wealthier ones to see how much they give, and then try to give in proportion. But we must not do this. The wealthy, I am sorry to say, often do not give as much as the poorer ones. But we shall all reap our reward; if we sow sparingly we shall also reap sparingly.

Dear brethren—those of you who live in the strongholds of the church and are taught Sabbath after Sabbath in the word of God—have pity on the poor souls who are famishing in the wilderness. I do not believe that you can fully realize how those

hungry souls feel, unless you have been with them. If a man's soul is worth more than one world, is it not worth more than ten thousand worlds? If this even were the value of one soul, why are we so slow to secure even one precious jewel. What we have is the Lord's, and we cannot hold anything away from him or his service without making ourselves responsible for it. "Which of you, by taking thought, can add one cubit to his stature, and why take ye thought for raiment?" Matt. 6:27, 28.

Can we gain anything to our possessions if the Lord is not willing? I believe not. Then, dear brethren, as most of us have plenty to eat and drink—and many have large farms and money on interest besides—and yet think we cannot give one, or five, or ten dollars, or even twenty-five or fifty cents to have the word of God carried to some famishing soul. I ask, Are we showing our faith by our works? If our faith is precious, are we so narrow that we do not wish to sacrifice a little of mammon in order that others may also receive the treasure? Are we using all our possessions to the honor and glory of God? Paul says, "Whatsoever ye do, whether ye eat or whether ye drink, do all to the honor and glory of God."

"What is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" Matt. 16:26. Dear brethren, let us show our faith and charity, our estimation of the souls of the children of men, by our works. What shall we say in that great day of reckoning if we withhold a helping hand when the Lord has so richly blessed us? And even if we have not "great possessions" and money on interest, we are not excused from giving aid to those in need. I have but little land and can hardly raise enough to supply our wants, yet all this does not excuse me from doing something. Whosoever shall give to drink unto one of these little ones a cup of cold water, only in the name of a disciple; verily I say unto you, he shall in no wise lose his reward. We need not be afraid of not receiving the reward, even though we cannot see it immediately following the work. "Cast thy bread upon the water; for thou shalt find it after many days." Eccl. 11:1. We have many precious promises, but we are slow to act so as to make us the children of these promises.

May we live more humbly, strive more earnestly, and work more zealously in the cause of Christ than we have heretofore. Every congregation should contribute something for the promulgation of the work in the land. Ministers might present the matter to their congregations, and bring the necessity of giving aid for gospel purposes more directly before the people. Dear brethren, let us hear from you on this subject; for I believe we should not delay this important matter any longer.

"Whatsoever thy hand findeth to do, do it with thy night; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10. We know not how soon we may be laid in the grave; then how will our possessions be used? Perhaps, alas, for evil purposes. Let us then, while we may, use them to the honor and glory of God, and to the upbuilding of the church and Christ's kingdom and for the rescuing of starving souls. The grace of our Lord, Jesus Christ, the love of God, and the communion of the Holy Spirit be with us all. Amen. * * *

Wakarusa, Ind.

THE SAVIOR'S CALL.

FOR THE YOUNG.

"And Jesus called a little child unto him and set him in the midst of them." Matt. 18:2.

We are not told the name of the little child. The boy must have been with the disciples of the Lord Jesus, and so was ready to hear his call. Sometimes the services and sermons seem all for grown-up people and you do not care to go, as you do when it is a children's service. If that boy had remained at home, he would not have heard the call. We do not know when the Lord Jesus will call us, so we had better be in the way.

The child went directly when he was called. He turned from every one else and went straight to the Lord Jesus. Why do you not do the same? Many times you have been called. Friends, and sermons, and hymns have all called you to come to Jesus, and more than that, has not the Lord Jesus called you himself? Some text may have come to your mind and whispered in your heart, "Come unto me," or, "Suffer little children to come unto me." Now, do you believe that is Jesus calling you, and won't you answer, "Yes, Lord Jesus, I do come?" If you do not come when He calls, He may never call you again. Just think of this text: "Because I have called and ye refused, then shall they call unto me but I will not answer." Prov. 1:24, 25.

I saw a dying child who had refused many loving calls and it was terrible to hear her sad cry: "Oh mother! it is all dark! I am going away in the dark!" But if you do hear that call and come, then read Rom. 8:30 whom He called. "Them he also justified, and whom he justified, then he also glorified." How beautiful! Justified! that is, every stain of sin washed away. All this the Lord Jesus did. Glorified! I cannot tell you what that will be, but you shall know: "For when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4.

Selected by LEAH A. HORNING.

For the Herald of Truth.

PROCRASTINATED.

Procrastinated from day to day, week to week, from month to month, from year to year, from the first moments of accountability to the Supreme Authority, to their days of responsibility for deviations from the path of rectitude and virtue—the years of childhood's innocence to those of doubting and a partial conviction—from thence to the time of a fully realization of a remorse of conscience for crime committed, and so on into utter darkness, even beyond that degree or state in which the "worm dieth not and the fire is not quenched." Thousands have procrastinated daily—since the fall of man in the garden of Eden—their acceptance of, and compliance with the only means of true redemption and salvation. And why? Is it not simply because the mind of man is so prone to first endeavor to pry into the mysteries of the God-Head, and become wise, even more so than his Creator, before whom finally all must succumb? True, we find, upon close examination, that a great majority of the human family, not only now are, but during all ages have been and still are worshipping idols of their own manufacture—gods after their own notions and listings, such as the fallen angel Lucifer prompts man in his zeal for worldly wisdom and popularity to revere and adore? Too many appear like Eve of old to be ready to believe every flattering tongue at first report without a proper investigation.

Not only have thousands upon thousands of unregenerated and impenitent sinners who have heard the voice of God, as well as many of the less enlightened heathen, their obedience to the guidance of divine or supernatural light, or influence around them procrastinated, but even among the professors of the religion of Jesus Christ, the Son of the living God, many have, in this enlightened age of the nineteenth century, done just the same, and may we not also point to the great multitudes who, although apparently zealous of good works, yet have procrastinated, a long while before they directed their activity in the proper way? Yes, not only to those of the popular churches, but even those who are the descendants of the meek and lowly followers of their Redeemer.

May we not in amazement almost deplore, when we lift our eyes and notice how long so many of our own dear brethren and their descendants and children, who have long since grown up to the age of manhood, have delayed their denunciation of their worldly propensities and inclinations, of rather traveling on the broad way toward the city of destruction, than to enter timely upon the narrow and only path that leads to eternal bliss, happiness and glory? Nay, verily our time is

too precious and the case too hazardous, even for one moment to yield to such promptings of Satan.

It is exceedingly discouraging when we feel fully convinced, that the sinful conduct of even a few of those, who profess to be our superior in rank, because they have been chosen as officials, has become a stumbling-block in the way of our own dear children and the chief cause of their halting between to opinions, and this the more so, when we feel and know that popularity is the chief cause of said conduct.

Painful and pitiful as such a case can not fail to be, no matter how detrimental to the progress of a church, as such a case always is, we have the consolation, that the time may come, before it is too late, when the erring will return and find redemption.

Moreover there are many of our dearly beloved brethren and sisters in the faith who have abandoned not only children and former associates, but even more, in the pursuit of the "truth" as it is in Christ Jesus our Redeemer. Jesus the anointed, has promised to remunerate manifold in this time of probation, and give life eternal to all who, with holy Paul, hold out faithful in the good cause, until a complete victory be obtained.

Who among us will remember a righteous Lot, the history of Job, the patient; of Joseph whom his brethren despised and sold; the firmness of a Daniel, the valor of many of the holy martyrs, previous to and since the beginning of the reformation, and not be able to muster courage to witness the trivial trials and temptations of this land of religious freedom?

SAMUEL ERNST.

Olathe, Kansas.

For the Herald of Truth.

"GATHER UP THE FRAGMENTS."

In the miraculous feeding of the five thousand, Christ teaches us his wonderful power. We cannot understand it; that part is held from our understanding; but we see the effects of his power. The few barley loaves and the small fishes, in the hands of him to whom all power in heaven and on earth became the means of satisfying all who were in need of food. This was Christ's work; he provided for their bodily wants. But the work was not done by him alone. His disciples distributed the food to the multitude, until all were filled. This was a feeding with the natural, bodily food, and satisfied the needs of the natural part of man. Christ has also a spiritual food, which is far more valuable than the natural food. This food he has also in abundance and would have every soul fed therewith that craves for it. The natural food only serves to give life and strength to the natural body, but the

spiritual food gives life immortal to those who partake of it. Christ would also have disciples to prepare the world to receive this food, and then to distribute it to them. Christ's meat and drink was to do the will of his heavenly Father. That was spiritual food. He would have his disciples proclaim everywhere the will of his heavenly Father. All men are entitled to this food. None are to be slighted. Christ wants enough willing disciples to distribute this food that ALL may be fed, those farthest away just as well as the nearest. In other words, our Lord wants men to carry the gospel to all people. The Lord has no "privileged classes" in these days. He is no respecter of persons. His disciples are to go and "teach all nations" and tongues the will of him who made atonement for the sins of the world.

Christ did not only provide for the bodily wants of the people, but when all were filled, he said unto his disciples, "Gather up the fragments that remain, that nothing be lost." In this there is a beautiful lesson contained for us all who profess to be disciples of Jesus. He wants us to be mindful of the *little things*. Whatever is under the blessing of God is of great value.

Every little fragment—an opportunity for speaking a kind word or doing a kind deed, be it ever so small—must not be lost, but must be gathered and used as God wills it. If those fragments—those quiet, unassuming efforts to do good—are a part of the influence and life which the Lord has blessed, do not let them be scattered when he bids you collect them. Individually they are small and apparently insignificant, but the results therefrom, taken together, may, under the blessing of God be far more than we would think of. A word, a kind act, a pleasant smile, each has its worth. A kind word or act may save a soul; a pleasant face may encourage and cheer up a downcast brother, and at the final reckoning when all is gathered together, these little fragments will form a not inconsiderable part of the result of the blessings of God to man.

We can all gather fragments, indeed, I believe we all *should* gather. While some are more especially fitted for distributing the Gospel food to humanity, others are peculiarly adapted for this branch of the work. We cannot all do the same, and Christ does not expect us all to follow the same vocation in his work. Each in his proper place is what Christ requires. Let us all do our work with a will and give God the glory. But in all things, let us not neglect the "fragments."

A. B. K.

THE Tongue of the just is as choice silver; the heart of the wicked is little worth. Proverbs 10:20.

DUTY done is soul's fireside.

For the Herald of Truth.
PRAYERS.

Dear readers of the HERALD.—I have a question to offer to you. It contains but three words and is this: Do you pray? The question is one which no one but you can answer. Whether you attend public worship or not your minister knows. Whether you have family worship or not your relatives know. But whether you pray in private or not is a matter known only to you and your God. Dear friend, if your heart is right in the sight of God there is nothing in which you can find as much pleasure and strength as secret communion with God. Listen to me for a few minutes and I will show you good reason for asking God for his help.

I ask you if you pray, because prayer is absolutely necessary to a man's salvation. Christ does not mean that men should be always on their knees, but he does mean that our prayers should be offered up daily.

Now, I would not have you understand me that prayer alone will save a soul. We must light up the world around us by our life—our daily walk and conversation. Some people say, This man prays and that man prays and that is all the good it does. He is as bad as one that does not pray at all. A man who prays must have the love of God shed abroad in his heart or else there is something wrong with him or his prayers. A true earnest praying man will never be forsaken in the hour of death. His reward will be eternal life, where prayer will be changed for praise.

We must at all times be on our guard in our talk with men. But when we talk to God have we not reason then to be on our guard and ask nothing wrong of him? We should ever remember that God knows the desires of our hearts and that he also knows what is best for us; so we should present our petitions to him and ask him to grant them if they are in accordance with his will.

Then again we must pray for those who do wrong to us or abuse us. We must be willing to forgive them, for if we do not, how can we expect that God can forgive us? Christ came to call, not the righteous, but sinners to repentance. Let us pray that the work of salvation may grow, that many may be born to the new life which is in Christ Jesus. S. S. MARTIN.

For the Herald of Truth.
ALL CAN WORK; ALL MUST WORK.

We are often urged by the brethren to write a few words for the HERALD OF TRUTH, but feeling our weakness, we put it off from time to time. We always enjoy to read the articles written by the brethren and sisters, and rejoice that there are yet some who are willing to labor for

the cause of Christ. As the harvest is so great and the laborers are so few we should do all we could to gather laborers into the vineyard. We should not be idlers nor sluggards, but put our hand to the plough and not look back. We should let it be our meat and drink to do our Master's will. If we have not a talent of gold we may give a talent of silver, or, with the poor widow, put two mites into the treasury of the Lord. If we can not do much we can do a little. If our heart is only sincere, God will be pleased with us. He knows the secrets of our hearts. We can deceive those around us, but we can not deceive God. We can take our own way as long as we are in this world, but when we come to die, how glad will we be then if we have made a wise choice—that we choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

The word of God tells us that heaven and earth will pass away and if we wish to hear the soul-cheering words, "Come, thou blessed of the Lord; thou hast been faithful over a few things, I will make thee ruler over many," we must prepare in this world. Although we meet with many trials and hindrances in this world and the enemy assails us in many different ways, yet I am glad to say to all that does not despair because he has promised as our day is so shall our strength be, and that he will be with his people unto the end of the world. Many sweet promises are to those that hold out to the end. If we could but show to the unconverted world and those that live so careless and unconcerned more impressively and earnestly the necessity of the soul's peace with God. How suddenly some are called away to eternity to give an account there of the deeds done in the body! How would we lament if we would open our eyes in eternity too late! It is sad to think that we have near and dear friends out of the ark of safety. But we commend them into the hands of God; He can save to the uttermost. Teach us therefore, O Lord, to number our days that we may apply our hearts unto wisdom. SISTER H.

For the Herald of Truth.
AWAKE TO YOUR DUTY.

Dear brothers and sisters and all readers of the HERALD, I hope you are awake and doing your duty. A grave responsibility rests upon every one of us that have professed Christ and promised to live for Him. We are but weak creatures at the strongest and have many reasons to "watch and pray" that we fall not into temptation. The adversary of souls is never idle. He is trying in various ways to deceive the minds of the people. Then how can we as Christians

spend our time in idleness and let the power of Satan rule and reign among us, without feeling alarmed? The unbeliever is very zealous in watching the actions and words of Christian professors and thus he quickly notices every fault they may have. Too many take the teachings of men as their guide.

Therefore we should be very careful as to what we do and say that those who are so apt to notice the faults of Christians, may find nothing by which to condemn us, but that our influence may be such as to bring them nearer to God. By walking true and upright before God we may be the means of bringing some dear soul to God, and be bright lights to the world; but if we profess to be the followers of Christ and then are careless whether we walk true and upright or not, we will be a hindrance to those that are out of Christ. They will think we belong to the Church and are no better than they are.

Dear brothers and sisters, let us consider the responsibility that is resting upon us, and go to work with earnestness, looking to God for aid and comfort. When we look around us and see the various doctrines that are being taught, which we believe are inconsistent with the true word of God, is it not worth while that we as a non-resistant church go to work with zeal and make good use of the talents God has given us? Every day brings golden opportunities for us to do our duty. How much of the wretchedness and misery that prevails among mankind to-day might be avoided if every Christian would do his duty. There are a great many points in which we may neglect to do our duty and perhaps not be aware of it. We are to do right in all things.

We may give liberally for charitable purposes and lack in some other points. Some may think that because they cannot cross the ocean they cannot be of any use to the heathen; but if we have a desire to help them we can easily find a way in which to do it. We may sometimes think if we cannot give a large sum it will not be worth while to give any; but a little given cheerfully will be more acceptable in the sight of God than a large amount given by one who gave it merely to be honored by men for giving it. The poet says:

"If you cannot give your thousands,
You can give the widow's mite;
And the least you do for Jesus,
Will be precious in His sight."

If we have not wealth to give we can give a kind word of encouragement or sympathy which will be acceptable in the sight of God. A cup of water given to one of "Christ's little ones" in a right spirit will be accepted of Him and we shall not lose our reward. God has created us in his own image and with a nobler sense than any of his creatures and we should show our thankfulness by doing all we can for his blessed cause. He

For the Herald of Truth.
KINDNESS.

has given every one a talent and we must make proper use of it if we would be accepted of him at the last day into his heavenly kingdom.

Awake to duty. Be up and doing, for the night "cometh when no man can work." Let us seek strength and courage from above to help us on in our daily walk. We should let all earthly cares vanish from our minds and go to work for our blessed Master. The Lord will provide us with what we need if we put full confidence in him. We are Christ's servants and should do all we can for the upbuilding of his kingdom.

We can do a glorious work in the Sunday-school in teaching the children the way of peace and holiness, and bring them into the kingdom of God. Dear brothers and sisters, I would once more say, Let us awake to our duty and neglect this important work no longer, that when we come to die we may die in peace, knowing that we have done our duty.

"Let none hear you idly saying,
There is nothing I can do,
While the souls of men are dying,
And the Master calls for you."

A DISCIPLE.

For the Herald of Truth.
GRATEFULNESS TO GOD.

Dear brothers and sisters in Christ, I often feel impressed to write a few words to the honor and glory of God, but always find myself weak and feel unworthy to have my name in print. Yet my heart rises in deep thankfulness and adoration to God when in those beautiful Spring days I look about me and see on every side the bounteous manifestation of the boundless goodness and mercy and the almighty power of our all-wise God. He clothes the earth with a mantle of living green after a cold and dreary winter and scatters with an open hand his blessings upon the children of men. When we see all nature reanimated by the almighty power of God we are led anew to see the utter insignificance and nothingness of all that man can do. We cannot even make the smallest spear of grass grow; God alone can give the increase. Hence we are led, with the Psalmist to lift our voices in praise to God upon whom all our hopes all our happiness, our all in all things depends. "O praise the Lord, bless him evermore." "O give thanks unto the Lord; for he is good; for his mercy endureth forever." "Praise the Lord all ye nations." "Praise him all ye people; for his merciful kindness is great toward us, and the truth of the Lord endureth forever." We can not praise Him enough for all his wondrous works for our good. He has wonderfully wrought things in such a way as to conduce to our welfare and happiness, and oh! how slow we are to acknowledge his beneficence. Shambaugh, Iowa. ANNA HORNING.

For the Herald of Truth.
TRUSTING GOD.

"In God have I put my trust; I will not be afraid: what man can do unto me." Ps. 56:11.

We should obey these words of the Psalmist David and trust God as faithfully as he did. We certainly have no need to fear man if God is our shield. But are we always willing to trust him? We too often forget God and are afraid when dangers surround us. When we neglect to serve God we are serving Satan, the most dangerous enemy we have to contend with. But God can deliver us from this wicked enemy if we only ask him in true faith. Then should we not be willing to trust him who gave his dear Son to die on the cross, that we might live? O! that we could say with the poet:

"All I am I give to Jesus,
All my body, all my soul,
All I have and all I hope for,
While eternal ages roll."

God has given many precious promises to those that put their trust in him. When dangers surround us we should flee to him for refuge; for if he is for us, who can harm us?

O! let us try, dear readers, to put our trust in him. When perplexities arise, let us not be discouraged, but seek the help of God, for he has said in his holy Word, that he would sustain the righteous if they cast their burden upon him. Let us wait upon our Lord, for "he is our help and our shield."

A YOUNG PILGRIM.

OPINION OF A CHINAMAN.

We heathen are a God-fearing race. Aye, we believe the whole Universe—creation—whatever exists and has existed—is of God and in God; that figuratively, the thunder is his voice and the lightning his mighty hands; that everything we do and contemplate doing is seen and known by Him; that He has created this and other worlds to effectuate beneficent, not merciless designs; and that all that He has done is for the steady, progressive benefit of the creatures whom He endowed with life and sensibility, and to whom as a consequence He owes and gives paternal compensation and justice; yet His voice will threaten and His mighty hand chastise those who deliberately disobey his sacred laws and their duty to their fellow-men.

"Do unto others as you wish they would do unto you; or 'Love your neighbor as yourself,' is a great Divine law which Christian and heathen alike hold, but which the Christians ignore."

This is what keeps me the heathen I am! And I earnestly invite the Christians of America to come to Confucius.

Oh! What a world this might be, if we were always kind. Our lives would be as peaceful and happy as the little birds that sing their songs in the tree-tops. I have no doubt that there would be the greatest change imaginable in this world if we would always do to others as we would have them do to us. But it appears to be a very hard task for persons to treat others as they themselves would be treated. It seems to be natural for one person to try to take the advantage of another. This certainly is very unkind. We should remember that it is better to give than to receive and we should always endeavor to work for the benefit of others and help them in every way possible. There are thousands unhappy that would not need to be if every one would be more earnest and try a little harder to do their duty. To consider the animal life of the whole earth, man presents the most perplexing picture of all animals. He has the knowledge of right from wrong while others have not. Therefore it is very wrong for man to be unkind, for he feels confident that he is not doing his duty. An unkind act or word is not easily forgotten. Many a bright idea has been darkened by an unkind word. It is sad to think that man's mistakes are seen not only by his fellow-man, but also by his Maker. It is therefore very necessary that we should be fearful of committing any wrongs. If we were always kind our enemies would be few. If we would be ever true and loving to those that hate us they certainly would turn and love us. Now, why should we not be kind, seeing we would have fewer trials and would get along so much better on this rugged path of life. But we are too much inclined to hate our enemies, to remember all their unkind acts and forget all the good and at the same time try to get others to dislike them and in doing this we get them to dislike ourselves. There is no reason for us to be unkind. I believe that each and every one was designed for some good and noble purpose. But a great many persons grow weary on their journey and forget that a kind Creator placed them here to work in his vineyard.

There is a work assigned for every one, although it seems hard for us to know what our work is. The future is unknown to every one and it is well that it is. God knoweth best. He doeth all things well. Dayton, Va. ELIZABETH WENGER.

"How wrought I yesterday?" Small moment now,
To question with vain tears, or bitter moan,
Since every word you wrote upon the sands
Of yesterday, has hardened into stone.
"How shall I work to-day?" O soul of mine:
To-day stands on her threshold, girt to lead
Thy feet to life immortal; strive with fear;
Deep pitfalls strew the way; take heed—
Take heed.

JOHN ALASCO.

In Menno Simon's Complete Works we find a reply by Menno to one John Alasco, and it may be of interest to our readers to give a short sketch of this man, who, as a contemporary of Menno figured rather conspicuously as an advocate of the Reformation, although he was not in sympathy with Menno, as can be seen by reading the reply of the latter, published in the work mentioned above.

This John Alasco was a Polish nobleman and was born in 1499. Hence he was about seven years younger than Menno, the latter, according to De Hoop Shaffer's account having been born in 1492. He traveled extensively in his youth, and during a residence in Zurich, Switzerland, he imbibed the doctrine of the Reformation from Zwingli. At Basel in 1525 he had frequent intercourse with Erasmus, who was held as the most learned man in Europe at that time. On his return to Poland, Alasco was offered more than once ecclesiastical preferment, which however the change in his religious opinions prevented him from accepting. With the view of securing more freedom, he quitted Poland, and after traveling for some time, it is said that he became pastor of a Protestant congregation at Embden, in East Friesland, in 1542. It is very likely that he here became acquainted with Menno's labors and his views, which led to the controversy between the two.

Foreseeing persecution there, he went to London, England, in 1551, on the invitation of Thomas Cranmer, who was at that time one of the moving spirits in the Reformation in England and who, with Bishop Ridley was afterward burned as a heretic at the stake. Here Alasco became superintendent of the congregation of foreign Protestants, most of whom had been driven into exile like himself in consequence of the Interim.

On the accession of the Catholic Queen Mary to the English throne in 1553, Alasco and all his congregation were banished. In 1556 he returned to Poland, where he died on the 14th of January, 1560. He wrote a number of theological treatises, chiefly in defense of the doctrine of the Swiss Reformers, and he was one of the eighteen men who prepared the Polish version of the Bible, which was published in 1563.

He differed with Menno on the question of the incarnation of Christ, and seems to have verged on fanaticism in some things. His followers are said to have, at one time at least, lived very impudently and not at all according to the commands of the word of God. On his return to Poland he made an effort to effect a union between the Lutheran and the Reformed Churches, but the difference of opinion on the Sacrament, as well as other material differences defeated his object. K.

SELF-LIFE.

Self is the anagram of flesh. The flesh-principle is the self-principle, which so insidiously creeps into everything from which it is not rigorously excluded by the grace of God. Before we are converted, self is the sole motive-power of our lives; our kindest and best actions originate in this root. And after we are converted, it strives to insinuate itself into our religious life. Satan will not prohibit us from being religious if only self is the main-spring of our devotion. Hence it is that Jesus Christ is so unrelenting in his demand for self-denial. And it has been the axiom of saintship in all ages—"Whosoever thou findest thyself, deny thyself." Sword in hand, we must pursue this evil thing through all the disguises beneath which it hides itself. We must allow it no quarter. We must believe that it is never more near or more dangerous than when it causes a rumor to be set on foot that it is no more. In the self congratulation which arises on the receipt of this happy intelligence, there is a new and striking evidence of its continued and vigorous existence.

It is to this evil principle, which is very susceptible to the least suggestion from without, that the tempter appeals. His attacks would be less formidable if it were not for this traitor within the citadel of the soul. But, we may well fear the bombshells thrown in from without, when we remember the magazines of gunpowder within, awaiting the spark that shall hurry them into explosion, and shatter the rest of the soul.

There is no evidence, then, that the flesh shall ever be eradicated, because it is ourselves; and the Apostle clearly tells us that the flesh lusteth against the Spirit, and the Spirit against the flesh. And in those who most earnestly asseverate its eradication in their own experience, there are frequent indications of its presence still.

But this is possible. The Holy Ghost is the deadly antagonist and all-sufficient antidote of the self-life. When he dwells in blessed fullness within the surrendered heart, He sets it free from the law of sin and death; he annihilates the power of the self-life, as an antiseptic cancels the death-dealing germs which proceed from the body of a patient who is stricken by an infectious disease.

When the Holy Spirit resides in power in the heart, He keeps the self-life so utterly in the place of death that temptation has no fascination, no power. The appeals of hell are flung against the ear of death; there is no response, no motion of obedience. Try it, reader; be not content to have the Holy Ghost within thee; see that He fills thee; and thou wilt experience that blessed condition, in which the sparks of temptation shall seem to be quenched in an ocean of water, as they touch thy heart.—

THE PLAID DRESS.

Jennie was a bright, good natured, sensible girl. Her brother Rob once said of her, "Jennie isn't always making a fuss about things; she believes in having a good time, and doesn't spoil it all by fretting, like some girls." But one day there was plainly a cloud upon Jennie's face. What could be the matter? Every one at the breakfast table wondered, but nothing was said about it until Jennie was left alone with her mother, when the trouble was revealed.

"Mother," she said, "don't you think you can manage in some way to get me a new dress? I am so tired of this plaid one."

"Why, Jennie," replied her mother, "I was thinking how fresh and pretty it still looked."

"Oh, to be sure," remarked Jennie impatiently, "but all the other girls wear plain-colored dresses; actually, mother, they know me by this old plaid. When I went to Gertie's yesterday, I heard two of the girls say, 'There comes Jennie Hunt, I knew her by her plaid dress. There isn't another girl in our set who wears a dress anything like it; and it makes me feel ashamed.'"

Mrs. Hunt smiled a little at Jennie's eagerness, then kissing her affectionately, said, "watch and see if you cannot find that there are other things by which girls are sometimes known which are more undesirable than a plaid dress."

Jennie went off to school thinking of her mother's words. Of course she felt better already. She always found that her troubles were half cured when she had poured them into her mother's ready ear, and perhaps this is the reason that the clouds so seldom settled in the girl's face. She did not quite understand what her mother meant, but resolved to be on the watch.

Her most intimate friend, Mollie Downs, came to meet her before reaching the school-house; and while in the ante-room removing their wraps, they could hear the sound of many voices in talk and laughter from the large room where the scholars were assembling for the morning exercises.

"Ida Howells is there, I know," said Mollie. "I can tell her by that silly laugh. I hope I never giggle as she does."

"Yes," replied Jennie, "and that loud voice belongs to Maggie Smith. It is too bad she is so loud; she is a nice girl, but people think her rude and coarse because she will speak in such high tones."

As they joined the group, a quick thought flashed into Jennie's mind, "that is what mamma meant. It is better to be known by a plaid dress than by these things." Soon the bell rang, and in the hours that followed only once was there a reminder of the plaid dress. When the writing exercises were returned to the

girls, she heard the teacher say in a low tone to the pupil whose seat was directly behind her own: "I am sorry to see that you are still so careless with your penmanship. It is not necessary for you to affix your name to your exercises. I always know it from the others by its untidy appearance."

"Well," thought Jennie, "there it is again. I wonder if I am known by any disagreeable traits. I don't believe I am." But now that her eyes were open to observe herself, it was not many days before she discovered that there was one glaring fault which distinguished her from the other girls. It was commonly understood that anything described by Jennie Hunt was a little more highly colored than it would be by any one else. "Did Jennie Hunt tell you that? Well, you know she is apt to get things a little twisted," she heard one say; and again, "I don't believe it was quite so bad, Jennie exaggerates so, you know."

This was a serious revelation to our light-hearted, easy-going Jennie, and resulted in more than one thoughtful mood in which she meditated upon the failing. She found that it was her eagerness to create excitement and surprise among her companions that had led her into the habit, and she was shocked to recall how inaccurate she had sometimes been, with no thought of being so, for Jennie loved the truth, and would never have willingly departed from it in the least.

"If I have to be marked by that plaid dress when out with the girls," she said to herself, "I will not be known by this ridiculous fault," and she set to work with a will to overcome it. It was then that she realized what a strength the habit had gained, and was often discouraged to find herself tempted and overcome. But she found, too, that school girls are just as quick to discern noble and pleasing characteristics.

"This is Mary Foote's desk; no other ever looks so nice," was the comment one day to a visitor. Then, when the lonely French teacher was so pleased and touched by an act of kind attention from one of her class, the general verdict was rendered, "it must have been Ada; no other girl would have thought of it."

It was strange that while studying character in this way, and finding herself so weak to overcome what had seemed a foolish, trifling habit, Jennie should be led to study more closely than ever before the character of Jesus Christ, the perfect one, and to seek his help to make her own more true and lovable? Thus it was, and before a new dress was ready to be worn, her mother's prayers were answered, and Jennie was seeking to be known in the daily living, first of all, as a loving and faithful follower of her Lord and Savior.—*Selected.*

FLATTERY AMONG BRETHREN.

Christ has taught us that there is *one* sure foundation upon which his followers may build and find safety. And that is the rock of which he speaks when he said to Peter, upon *this rock* I build my church and the *very gates of hell* shall not prevail against it.

Wonderful consolation that there is one place of building that cannot be shaken. The great work of the immortal soul then is to get upon that rock, whence neither man nor the powers of darkness can remove us. And, secondly, to know of a power that keeps us there.

Probably there is no class of the Lord's servants who have more need of that *keeping power* than those whom he has chosen to bear his messages to the people. Even Aaron, God's chosen priest, yielded to the desire of the people. Even so in this our own day, there is much that is calculated gradually to cause a little sliding out from under the Lord's keeping power. And among these influences there is hardly anything more withering in its effects than flattery. We have it from Scripture testimony that a "flattering mouth worketh ruin." Still stronger is the language of the Psalmist,—*"The Lord shall cut off all flattering lips, and the tongue that speaketh proud things."*

We find the same sentiments taught by the Apostles. Paul, in writing to the Thessalonians, gives them this teaching,—*"neither at any time used we flattering words,—God is witness."*

May we then receive the instruction given in the inspired volume,—*"let your conversation be as becometh the gospel of Christ."* This gospel ever will lead into lowliness of mind wherein we see the wisdom of the counsel, that, "before honor is humility," that our Heavenly Shepherd ever designs so to lead his people that he may get to himself a *glorious name*; and that no flesh should glory in his presence.

T. B. NICHOLS.

THE GOOD SHEPHERD.

"My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 10:29.

What cheering words the Savior gives his followers, in his text! He is the good Shepherd and has given his life for us. He has opened the way, and now we may enter in, if we are only willing to obey him. If we enter in any other way, than by the door (which is Christ) we are none of his, and he will not own us. We are his sheep if we obey his voice, and no man can pluck us out of his hand. "When he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."

This at once shows us that we are not to follow him because we feel it our duty, or because some of our friends do; we should obey him because *we love to please Him, who has done so much for us.*

He does not drive us or force us to obey him, but goes before and calls, and if we are willing to hear his gentle voice he will accept us into his fold. If we are his sheep we will not follow strangers (anything contrary to his teachings) but will flee from them. Are we obeying the voice of the good Shepherd, or are we obeying the voice of something that suits our carnal desires better? Let us consider this matter well and see if we are in the fold of the good Shepherd or among strangers. May we all enter the fold of Christ at the last day.

CLARA M. BRUBAKER.

Leonard, Mo.

ALL SINS FORGIVEN.

"He by himself purged our sins." Yea, He sat down again in glory till he had purged them. What certainty of salvation is there here for those who trust in Jesus! It is no future work, no promised work, no work to be yet accomplished, but a finished work which is our sure foundation. "He bore our sins:" this is God's testimony; and having borne them "He was raised *because we were justified.*" Had we not been justified, Christ could not have been raised. His resurrection, and ours in Him, is the proof that we are justified. If sin has not been already borne, how shall it be borne? Is Christ to die again, is He to be again a sin offering? Christ was once offered to bear the sins of many, and now there remaineth no more sacrifice for sin. If, therefore, He has not borne our sins, He can never bear them. If He has borne them, why have we not peace?

It we think that the sin-offering once offered on Calvary has not met all sin and every trespass, whatsoever remains—be it small or great—can never be propitiated never pardoned; but Jesus for His people bore not some sins but all sins; and "by Him all that believe are justified from all things." "He hath forgiven us all trespasses." The cross has cancelled all. May the Lord fully reveal these things to His children, that their rejoicing may be not yea and nay, but yea and amen.—*Jakes.*

WHILE worldly men enlarge their possessions and extend their connections, they imagine that they are strengthening themselves against all the possible vicissitudes of life. They say in their heart, "My mountain stands strong, and I shall never be moved." But so fatal is their delusion, that, instead of strengthening, they are weakening that which only can support them when those vicissitudes come.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

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THE NEW HYMN AND TUNE BOOK.—

By the notice in another column, it will be seen that the Committee on the New Hymn and Tune Book are nearly ready to proceed with their work, and those who desire to assist and share in it, should make it known to the Committee without delay. It has been decided to have the expense of the Committee in compiling the book, and the costs of the plates, covered by contributions from the churches throughout the country. The plates will then be the property of the church. The plates being furnished complete to the printer, and the cost of the book, including only the cost of printing, binding and the material, will make it possible to furnish the book at a price, which will enable every church to introduce them in their worship, and thus give the book a larger circulation. Br. H. S. Rupp of Shiremanstown, Cumberland Co., Pa., has been chosen treasurer, and upon him devolves the duty of collecting the money and providing for the expenses connected with the work of the Committee and also the expense of the plates. We would ask those who are willing to contribute to this fund to correspond with Bro. Rupp. It will very much facilitate the work for Bro. Rupp, if the friends will write to him

without delay. It is his desire to have a representative in every church to assist him in this. Those having selections may correspond either with Bro. Rupp or with the Virginia Committee. We hope all will co-operate with the committees.

A FRIEND in the east writes us an item for publication in which the conduct of some members of a certain church are very sharply reproofed without giving any admonition to them to change their course and lead a better life. We have several times received such communications, and if our waste paper basket could speak, it would doubtless make some astonishing statements concerning the contents of these communications. In other words, although we are grieved to hear of any misdemeanor in the church, and fully believe that such erring members should be sharply reproofed and earnestly admonished, we do not consider it advisable to publish such things in the HERALD in a personal way, and thus bring the offending members before the world. We decline to publish such personalities, because we believe it to be contrary to the teaching of Christ, Matt. 18, and conflicting with our confession of faith. It is indeed sad to hear of young men who call themselves members of the church, and still worse for a minister of the gospel to act improperly and unreasonably, if it be at all as our communication represents matters to be. We must be guided in all things by the Word of God, and not only in some, and flagrantly trespass God's will in others: This is inconsistency, and is unreasonable and ungodly. When will the Spirit of God so pervade the hearts and minds of Christian professors, that they will live according to the gospel, and instead of stumbling over small and unimportant matters, seek first to become confirmed and well grounded in the weightier matters?

THE BRETHREN Henry Shaum, David Burkholder, Jacob Loucks, Jonas Loucks and Amos Mumaw, ministers, with several brethren and sisters from Elkhart, Ind., attended the Conference, on the 17th and 18th of May, in Allen County, Ohio. The Conference was well attended and was a pleasant gathering. A fuller report of Conference will be given in our next number.

JAMES QUINTER, a prominent minister of the Dunkard Church, and Editor of the Gospel Messenger, of Huntingdon, Pa., died suddenly while on his knees engaged in prayer, on Saturday, May the 19th, at the Annual Meeting of that society, at North Manchester, Ind.

CHURCH NEWS.

FROM KENT CO., MICHIGAN.—The church in Kent county, Michigan, which is in charge of Bro. John P. Speicher, held communion and baptismal service both in Bowne and Caledonia. The communion was held in Bowne on Sunday, May 6th. Four members were received by baptism. The communion was held in Caledonia on Sunday, May 13th. Two members were received, one by baptism, and one on confession who had been previously baptized on confession of faith. The members generally attended and took part in the services, and their interest in the good work seems quite earnest.

CORRESPONDENCE.

FROM ORRVILLE, WAYNE COUNTY, OHIO.—On Saturday, May 5th, we had a preparatory meeting, at which time six precious young souls were added to our church by water baptism. On Sunday, the 6th, communion services were held and a goodly number of brethren and sisters were present to partake of the emblems of the broken body and the shed blood of our crucified and risen Savior Jesus Christ. O may we all truly feel the great need of that precious Savior and humbly come at his calling. The brethren Joseph Bixler and Henry Walter, from Mahoning Co., Ohio, were with us during our services. A. MARTIN.

FROM ELKHART, IND.—On Friday evening the 25th we had preparatory services in our church here in the city. On Saturday afternoon five dear young people were received into the church by water baptism. Bishop Shaum held a very impressive and earnest discourse, and many of the hearers were moved to tears. It was a very solemn ceremony, and many hearts rejoiced to see that there are still noble young men and women who are willing to renounce the world and its vanities that they may live for Christ. May these dear young people ever look to Jesus and daily learn from him and practice what they know, that their lives may be a light to those around them.

On Sunday the 27th, in spite of the threatening aspect of the weather and the showers which came anon, the church was, as it had been on the previous day, well filled. Earnest and touching discourses were held by the brethren J. F.

Funk and H. Shaum, on the subject of the suffering and death of our dear Redeemer. After which the emblems of the broken body and shed blood of Christ were partaken of by sixty-four brethren and sisters. Foot-washing was also observed. We all feel much encouraged to work on, seeing that a kind heavenly Father has been with us, and that our labors in church and Sunday-school have not been in vain. To Him who has redeemed us be all the glory. May we all strive to follow our blessed Master until he shall call us up higher. K.

HYMN AND TUNE BOOK.

HARRISONBURGH, Va., May 21, '88. Bro. Henry Rupp who is the representative appointed by the Lancaster Conference to assist in the compiling, etc., of the above named book, and whose address is Shiremanstown, Cumberland Co., Pa., was with us during our Conference. And during this time he and our committee had a meeting, at which some more definite arrangement was made for the work under consideration. Bro. Rupp was elected secretary and treasurer for the financial management of the work. The time of meeting for the compiling, etc., has not yet been definitely fixed, but will likely be some time in June; and the place of meeting will be somewhere within this conference district, unless there should be other committees appointed that should necessitate a change of place. All those who have selected hymns and tunes for the work, and have not yet sent them in should do so at once, and should other committees be appointed we should know it as soon as possible.

PRE. SAMUEL SHENK, Broadway, Va.
EMANUEL SUTER, Harrisonburg, Va.
C. H. BRUNK, Harrisonburg, Va.
Virginia Committee.

CONFERENCE IN VIRGINIA.

The Conference for Virginia met on the 17th of May at the Spring Dale Church, Augusta Co., which is in the Upper District. We had a pleasant meeting. The usual routine of business of the Conference was pleasantly gone through with, and it was truly a season of grace to all present. One important part of the work done was the ordination, Saturday afternoon of the 12th, of Bro. J. N. Driver to the office of Bishop for the Upper District by the united voice of the Church and Conference. Our aged bishop, Bro. Jacob Hildebrand feels the weight of bodily infirmities

growing upon him and needed assistance. The occasion of the laying on of hands by the officiating bishops was one of great solemnity, and the ceremony was very imposing. The thought of the responsibility of the office of Bishop is truly a solemn and impressive one. May God grant the brother grace, wisdom and judgment, so that the church may grow and prosper under his supervision, is our fervent prayer. EMMANUEL SUTER.

EARNEST LABOR IN THE SUNDAY-SCHOOL.

Considerable has been said of late through the HERALD concerning the Sunday-school, and we think more might be said profitably. Spring, the time when the Sunday-schools that were closed last fall will be opened again, will soon be here. Then let all be ready for earnest labor. And wherever Sunday-schools could yet be organized, let the brethren make earnest efforts to organize. The Sunday-school can be compared to a great field in which innumerable willing hands can find work in plowing, harrowing, sowing, watering, weeding, reaping, gleaning and gathering. He that cannot reap or plow can glean or carry water. Every unoccupied church-member, every Christian is needed in this field, for the work is great and pressing. If the Sunday-school laborers are "sanctified and meet for the Master's use," warm with the Spirit of God, zealous, willing and apt to teach, then their work will prosper with the blessing of God. On the other hand if the laborers are cold, have no zeal, are careful and take no interest in the work, attend one Sunday and are absent the next; and if many that could and should work and don't work, and probably keep others from working, then the Sunday-school will not prosper. In worldly matters, if we would make a success of some business, we work earnestly, willingly and persistently; we study and talk over it (often more than necessary) and we avail ourselves of the best means to accomplish the best ends. Now, is it not much more necessary to work thus earnestly and officially in a religious cause, God helping us? Let superintendents, teachers, and scholars make good use of the lesson and the Bible during the week, study them so that our minds and hearts will be full of Bible truths to the overflowing, when we meet to recite. Then we may have interesting and profitable recitations and meetings, all having to say something, asking and answering questions explaining, instructing and exhorting.

Whate'er thy work is, do it,
And do it with a will;
Whate'er thy path, pursue it,
Nor stand thee idle still.
Life's duties are all pressing,
Turn wheresoever you may;
'Tis labor on, Oh labor,
Work, work while it is day.

SCRIPTURAL ENIGMA.

I am composed of 24 letters:

My 1st is in Cain, but not in Abel.
" 2. " " tower, but not in Babel.
" 3. " " mountain, but never in vale.
" 4. " " weakness, " " " frail.
" 5. " " cherub, " " " saint.
" 6. " " strength, and also in faint.
" 7. " " Justice, and also in truth.
" 8. " " ancestor, also in youth.
" 9. " " Roman, but not in Greek,
" 10. " " spoken, and likewise in speak.
" 11. " " David, but not in lyre.
" 12. " " flame, " " " fire.
" 13. " " flower, " " " rose.
" 14. " " poetry, " " " prose.
" 15. " " anthem, " " " song.
" 16. " " right, " " " wrong.
" 17. " " Christ, " " " Belial.
" 18. " " Moab, " " " Peniel.
" 19. " " water, " " " wine.
" 20. " " altar, " " " shrine.
" 21. " " martyr, and also in Savior,
" 22. " " obedience likewise in behavior.
" 23. " " love but never in strife.
" last " Christ, who gives the world life.
My whole is a call which the Savior doth give,
Which, if we obey, we shall evermore live. K.

ANSWER TO SCRIPTURE ENIGMA, IN No. 9.

"Repent and be converted." Acts 3:19.
Without repentance and true conversion to the Almighty God, it is impossible for mankind to enter the heavenly mansions above, which are prepared for all the faithful followers of His word. Oh! how sorrowful would it be if one precious soul should hear the words pronounced, "Depart from me, ye workers of iniquity, I never knew you." Oh! tremble, ye careless ones; haste, that your poor souls may be saved before it is forever and eternally too late. There is no repentance beyond the grave. Now is the accepted time. I feel as though I could hardly cease to warn you. Dear unconverted friends, consider which road you are traveling—the narrow or the broad. It is worth while to consider. You may very soon and unexpectedly be removed from this world, to receive the reward of God's eternal grace, or to receive "indignation and wrath." It seems as if all the preaching, admonishing and warning, is well nigh in vain, indeed in many it seems only to excite to laughter, and to make sport of those who with love and kindness would speak to them words of warning. May we all be faithful workers in the Lord's vineyard.

"Repent, and to your Jesus bow—
O come, and be converted now."

ELLA H. BRUBAKER.

NOW—HEREAFTER—NEVER.

Three words of great meaning, how lightly thought of and often used by man. Let us look for a moment at the use and import of them in the Bible—that blessed Word of the blessed God to man.

First, "Now." This is especially God's word, because "now is the accepted time; now is the day of salvation." "Now are we the sons of God." "This day [now] is this scripture fulfilled in your ears." It is easy to multiply instances of this use of the word by God Himself, for He always speaks of "now" to man—unveiling the future surely, but speaking to man of his present state, and of God's present resources and mind concerning him. What a wondrous and blessed word this "now" is as used by God, both for sinner and for saint! Reader, have you learned its reality and import?

Second, "Hereafter." This is man's word, "When I have a convenient season I will call for thee." So spoke the corrupt, money-loving, worldly-minded "Noble Felix," in answer to God's "now" and God's "hereafter." Man's word is "hereafter," because he seeks to put off the moment, put off having to do with God, put off searching himself and his own heart, put off confessing his sins, and seeking in a contrite spirit to own "now" before God what he has done and what he is. Thus man meets Satan half-way, for Satan's word is "never." He hath blinded the minds of them which believe not, lest the light of the gospel of the glory of Christ should shine upon them. Never, so far as he can prevent it, never shall the grace of God, the love of God, the resources of God, reach man in his sins. Only let man go on putting off until hereafter the thought of God and having to do with Him, and man's "hereafter" ends in Satan's "never." See the rich man and Lazarus. God's "now" for the rich man was turned into "hereafter" by the good things he enjoyed and set his heart on this life, and passed into the "never" of Satan in the place of eternal torment, where every prayer was refused—every cry, even for a drop of water, met by the awful and unchanging "no!" Satan's "never" is just to lull man to sleep in his sins and in his guilt, and thus prevent the blessed "now" of God's grace and mercy reaching his heart and conscience.

Reader, how do you stand as to these three words? Is God's "now" really "now" to your heart and soul? God's love known in the present blessed enjoyment of it? Or are you taking up the mad thought of "hereafter," so full of danger and risk to your soul? It may never become "now" again to you, but in a moment terminate in the eternal "never." Alas! God's mercy, His grace and forbearance, are taken advantage of by the unbelieving, foolish heart of man. Man

thinks because he has put off the question of his sins and his guilt once, and has not been cut off in them, that he can do so again, and so he goes on and on, slunning the light because his deeds are evil, and lulled to sleep by Satan; helped by him too to think that he, poor deluded man, has power over the "hereafter," and can turn and change when he will. Alas! he is the dupe of Satan. His most powerful weapon is "hereafter," knowing full well that he has man in his grasp, he, the God of this world, is blinding the eyes of them that believe not, lest the light should reach them.

Reader, let me ask you again, for the sake of your soul's eternal welfare, "How do you stand before God as to his 'now'?" What would the rich man in the place of torment not have given for one moment, one second of the "now" he had neglected and lost forever, deluded by the things of time and sense, pleasure and lust, into leaving all to the "hereafter," and waking up to find himself in the grasp of Satan's "never." God, too, has a "hereafter" for man; but it is after this life. "Now is the accepted time; now is the day of salvation." "The grace of God that brings salvation has appeared;" "the long-suffering of the Lord is salvation." But his "now" becomes "never" to those who refuse His love and grace, His offer of pardon, mercy, and peace; and He defines His "never" as "where their worm dieth not, and the fire is not quenched." May He lead you to pause, to think, to turn to Him, attracted by His love and his grace; and may you, dear reader, not put off to a convenient season what God means to be present and eternal blessing to you. God's convenient time is "now."—*Salvation of God.*

HINTS.

Thoughtless:—

I never thought much about salvation. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Is. 1:3.

I never did anything very sinful. "If we say we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8.

My heart is not wicked. "The heart is deceitful above all things, and desperately wicked: who can know it?" Is. 17:9.

I do not understand these matters. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. 6:18.

Deceiving:—

I expect to be a Christian sometime. "How shall we escape, if we neglect so great salvation?" Heb. 2:3.

I cannot come until God's time.

"Seek ye the Lord, while He may be found; call ye upon Him, while He is near." Is. 55:6.

I do not want to act hastily.

"Escape for thy life; look not behind thee neither stay thou in all the plain, escape to the mountain lest thou be consumed." Gen. 19:17.

I am willing to give up my pleasures.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the light of thine eyes; but know thou that for all these things God will bring thee into judgment." Ecc. 11:9.

Skeptical:—

I do not believe your Bible.

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48.

Christ is a wonderful man, but no more. "Again the high priests asked Him, and said unto Him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Mark 14:61, 62.

How do men know there is a hell? "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28.

God is too merciful to punish.

"When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:8, 9.

None will be lost eternally.

"And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. 25:46.

Complainers:—

There are so many hypocrites.

"So are the paths of all that forget God." Rom. 3:23.

I do not feel any interest.

"Who being past feeling have given themselves over into lasciviousness to work all uncleanness with greediness." Eph. 4:19.

Why does God permit so much suffering?

"Shall he that contendeth with the Almighty instruct Him? he that reproveh God let him answer it." Job. 40:2.

There are too many churches.

"For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.

WORK.

Are you a *cheerful* worker in the Lord's vineyard? The Bible tells us, "God loveth a cheerful giver," and it surely teaches us that God loves a cheerful worker too. Work done cheerfully is done with a glad heart, and the love of Christ should so constrain every Christian that he should rejoice when an opportunity offers to do some work for his Master. God will give us opportunities. If we are ready and willing to do the work, not a day will pass but we may by word or deed help forward Christ's Kingdom. Let us *cheerfully* do the work God gives us, remembering it is not so much what we do as how we do it. The work may be humble, but if done prayerfully for Christ's sake, we may hope for God's blessing, and our humble work may be the starting forward of some grand design which God will carry on to a glorious completion. We may serve God as truly in *cheerfully* performing our home duties, and by kind and helpful words to friends and neighbors, as in doing what the world calls great things; but if God gives us great things to do let us not fear that we shall fail in our work, but, trusting in Him, go forward *cheerfully* and "do with our might whatsoever our hand findeth to do." Let us forget ourselves and do all things for Christ's sake, remembering His work of love for us, and God will help us from our inmost hearts to say, "I delight to do Thy will, O God."

SOLENN TRUTH ABOUT SOWING AND REAPING.

A sermon of Melville's on "The power of Wickedness" contains the following striking passages:

"God destroys no man." Every man who is destroyed must destroy himself. When a man stifles an admonition of conscience, he may fairly be said to sow the seed of destruction. And when conscience admonishes him the next time, it will be more feebly and faintly. There will be a less felt difficulty in overpowering the admonition. And the feebleness of remonstrance and the facility of resistance will increase on every repetition—not because God interferes to make the man callous, but because the thing sown was stilling of conscience, and therefore the thing reaped is stilling of conscience. The Holy Spirit strives with every man. Conscience is but the voice of Deity heard above the din of human passions. But let conscience be resisted, and the Spirit is grieved. . . .

"You resist a motion of the Spirit. Well, then, this facilitates further resistance. He who has resisted once will have less difficulty in resisting the second time, and less than that the third time, and less than that the fourth time. So that there

comes a harvest of resistances, and all from the single grain of the first resistance. You indulge yourself once in a known sin. Why, you will be more easily overpowered by the second temptation, and again more easily by the third, and again more easily by the fourth. And what is this but the harvest of sinful indulgences—and all from the one grain of the first indulgence?

"You omit some portion of spiritual exercises, or prayer, or of the study of the Word. The omission will grow upon you. You will omit more to-morrow, and more the next day, and still more the next. And thus there will be a harvest of omissions, and all from the solitary grain of the first omission.

"And if through the germinating power of that which man sows, he proceed naturally from bad to worse—if resistance produce resistance, and indulgence, indulgence, and omission, omission, shall it be denied that the sinner, throughout the whole history of his experience, throughout his progress across the waste of worldliness, and obduracy and impenitence—passing on, as he does, to successive stages of indifference to God, and foolhardiness, and recklessness, is nothing else but the mow of the fruits of his own handiwork, and thus witnesses, with a power which outdoes all the other power of language, that 'whatsoever a man soweth that shall he also reap'?"

THE JUDGMENTS OF GOD.

The Lord Jesus Christ came to earth. Being Lord of all (Heb. 1:8—12) he became a servant that he might humble himself (Phil. 2:6—8); he became the seed of Abraham that he might suffer (Heb. 2:16—18); he became a man of flesh and blood that he might die, (Heb. 2:14.) He was born that he might die. The words he spake, the miracles he wrought, every action, every movement of his life had in them the sorrow of the cup of Gethsemane and over them the shadow of the cross of Calvary. Words, deeds, miracles were accessories to the tragedy of the crucifixion. Take the sufferings and death of our Lord out of the gospel story and the life and the teachings of Christ would but mock and dazzle every sin-sick soul. Take away the hellish scourging, the long, sad journey to the place of the skull, the fiendish hissing and jeering and cursing before the cross, the blackened sky, the wrath of God, the cries that rent the heavens, the bowed head, the broken heart, the lunge of the spear, the riven side, the stream of blood, and though everything else were left, there would be nothing for man to fasten upon; there would be no Jesus, no Savior, no Redeemer; nothing but an unapproachable God and a man's self, as before, and sin and darkness and hell.

The reason of this is plain. The Lord Jesus Christ was sent not only to give us light but *life*, and life could only come through *judgment*. The law had to be satisfied. Man's sin had brought the primary judgment of—spiritual death, and the sentence of that judgment had to be fulfilled before God could *righteously* give life. The Scriptures, indeed, represent God as a God of love. The Word not only says that God loves (John 3:16; 1 John 4:10), but that "God is love," 1 John 4:8. But over and against this truth, though not in opposition to it, the same God who is called Love, is said to be "righteous in all His ways and holy in all His works," Ps. 145:17. In other words, God's love is perfectly balanced by his righteousness, and his righteousnessness by his love. There is an equipoise between the one and the other, so that God's love is always *righteous* love, and his righteousness, *loving* righteousness. Love, therefore, had to proceed *righteously*, and righteousness demanded judgment, while judgment demanded death.

In the fullness of time, Jesus Christ presented Himself to God on earth for judgment. Knowing the depth of man's guilt, knowing the frightfulness of God's wrath, foreseeing every sorrow, every grief, every pain, deliberately, calmly, designedly, he willed to be born of a woman, to serve as man, and finally to stretch out his arms on the cross, appealing to God to judge the sins of men upon his own person, and by the sacrifice of his own life, 1 Heb. 9:11—14.

And God accepted the offering. Having appointed the only begotten Son unto an eternal priesthood (Heb. 7:21—24), having commended his every act and word (Matt. 17:5), beholding him now upon the cross without spot or blemish, the Creator and Judge of man blackened the sky, and in one awful blast of judgment, "laid upon him the iniquity of us all," Is. 53:6. In that hour of anguish the Son of God hung upon the cross broken, bruised and bleeding, alone and accursed, Gal. 3:13. The face of God was turned away. God the Father, became God the Judge, and as God, laid upon the innocent victim of man's sin the chastisement of his peace. Heavier and heavier and heavier came down the awful burden of God's wrath. The "great white throne" was set, as it were, before its time. The fire of God's indignation against sin burned fiercer and fiercer; until at last, perhaps for our sakes, but certainly in terrible reality, the lips of the sufferer parted and sent forth that awful wail, "My God, my God! why hast thou forsaken me?"

With the death of Jesus, God was satisfied. The Lord himself declared, "It is finished," and God the Father allowed the Son to sit at his right hand. Thus God was in Christ reconciling the world unto himself, 2 Cor. 5:19.—*The Watchman.*

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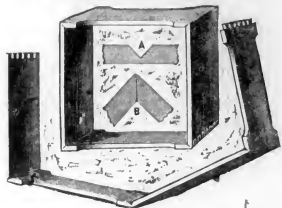
This train is to run via the Old Road making the principal stops; leaving Chicago at 2:50 p.m., stopping for supper at Elkhart and arriving at points above the Old Road at an early hour in the evening, and at Chautauque, Buffalo and the Falls early the next morning connecting at Buffalo with trains en diverging lines.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 13th, 1888, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.

No. 9, Pacific Express..... 4.05 A. M.
No. 21, Chicago Acc..... 7.00 "
No. 3, Special Chicago Express..... 3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, leaves.

No. 12, Night Express..... 3.30 A. M.
Grand Rapids Express..... 4.45 "
No. 86, Way Freight..... 5.00 "
No. 22, Michigan Express..... 11.45 "
No. 6, Fast New York Ex..... 6.10 P. M.
Grand Rapids Express..... 1.20 "

GOING EAST—AIR LINE, leaves.

No. 2, Special New York Express..... 12.45 P. M.
No. 8, Atlantic Express..... 11.55 "
No. 4, Limited Express..... 8.25 "
No. 28, To Goshen only..... 8.35 "
No. 26, Air Line Accom..... 5.00 A. M.
No. 82, Way Freight..... 5.00 "
Train G to Goshen only..... 7.45 "
" E to Goshen only..... 4.10 P. M.
TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen..... 11.30 A. M.
Train H from "..... 7.00 P. M.
No. 24, Acc. from Chicago..... 8.10 "
Goshen Passengers change to No. 28.
No. 27, from Goshen..... 6.30 A. M.
Passengers change cars at Elkhart if going West.

FUNDAY TRAINS.

Nos. 12, 4, 6 and 8, East. No. 9 and 5 West.

TRAINS ARRIVE—MAIN LINE

Grand Rapids Express..... 12.40 P. M.
"..... 8.05 "
No. 25, Michigan Accommodation. 2.55 "

Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't, Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio.
G. B. Wyllie, Ticket Ag't, Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 13th, 1888, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.

No. 6, Grand Rapids Special..... 5.10 A. M.
No. 4, Cincinnati & Indianapolis Ex. 9.10 A. M.
No. 2, Ind. & St. Louis Express..... 4.35 P. M.
No. 8, Way Freight..... 5.45 A. M.

GOING NORTH, leaves.

No. 1, Grand Rapids Express..... 10.50 A. M.
No. 3, Michigan Express..... 5.30 P. M.
No. 5, Indianapolis Special..... 10.54 P. M.
No. 7, Way Freight, arrives..... 7.50 P. M.
No. 11, " leaves..... 8.00 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 25.—No. 12.

ELKHART, IND., June 15, 1888.

Whole No. 373.

For the Herald of Truth.

A CLEAR TITLE.

I want my title sure and clear
To things on earth before I die,
That I may walk in Godly fear,
And hope for mansions in the sky.

That I may praise my father's wealth,
And with his children be enrolled;
For none can ever be so rich
To those who heavenly treasures hold.

To be the child of this great King,
An heir of King Emmanuel,
And ever songs of honor bring
Is sweet—let us his praises tell.

In mansions bright in heaven above,
That blessed home with him to share
Where all is joy and perfect love,
Shall be our happy portion there.

To wear the crown of honor there,
And ever with the golden stars
With all the saints these joys to share
How glorious, how blest, how sweet!

For the Herald of Truth.

NECESSARY ELEMENTS FOR SALVATION.

"Marvel not that I said unto thee,
Ye must be born again." John 3:7.

This declaration of Christ to Nicodemus expresses a truth which underlies all the promises of the Gospel, and that is, in order that men may enter the kingdom of God, they must be changed in the natural inclinations of their minds and in the principles of their life. In verse 3 Christ says: "Except a man be born again, he cannot see the kingdom of God." The word "see" here means that he cannot understand it. He knows nothing of its character.

The same is affirmed and expressed in 1 Cor. 2:14. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The word "except" means to exclude. Then without this birth herein expressed man will be excluded. Christ says in verse 5, except a man be born of water and of the Spirit "He cannot enter into the kingdom of God." This makes it utterly impossible. If we fail then of the means, that would exclude us from entering the kingdom of God. We would expect then that we

could, by obtaining means, just as surely enter the kingdom of God. To "be born again" has included within itself two necessary elements for fitting us for entrance to the kingdom of God. "Born again" here means born from above. Then these elements that would fit or qualify us for God's kingdom are from above. We see that they both come from the same source and would be of that character that would give us without doubt a blessing. The words "born of water" means word, and is verified in the language found in John 1:1, 2: "In the beginning was the Word, and the Word was with God and the Word was God." The same was in the beginning with God. In the 4th verse the same is spoken of as being the life and light of men. "The life and light" means Christ. The 6th verse proves this: "That was the true light that lighteth every man that cometh into the world." "He was in the world, and the world was made by him and the world knew him not. * * * * *

But as many as received him to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh and dwelt among us * * * full of grace and truth." Verses 10, 12—14.

This "Word which was made flesh," means Christ. Now, we may know of the word of God and not receive the benefits of its blessings as Judas Iscariot did. He did not have the full share expressed in "born of the water and of the spirit."

Again, as water is an element of cleaning qualities in a natural sense, so the term used here in the expression, "born of water," has reference to a spiritual cleansing of the mind and character of man, and has force given it when we notice the language of Christ concerning Judas in John 13:10, 11: "And ye are clean, but not all; for he knew who should betray him; therefore he said: Ye are not all clean." Hence the difference between knowing and possessing. Also in John 15:3: "Now ye are clean through the word which I have spoken unto you." Here his word is shown as the power to cleanse the mind from worldly mindedness and carnal inclinations to a high,

moral, a holy, and eternal hope, as well also as the expression concerning the church in Eph. 5:26: "That he might sanctify it and cleanse it with the washing of water by the word."

If you wash with the natural element you are sure to become filthy again, but to wash the inward man, which is the mind and morals, with the elements of salvation—the word and spirit—you are sure to remain clean; this also has force given it in Titus 3:3—5: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts, and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Savior toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." The phrase, "washing of regeneration," means the effect of the operation of the word in changing us from sin and worldly mindedness to a renewal of the mind after Christ. Regenerated means, the new birth—reproduced—showing that man was once God-like and fell, but the word of God through Christ reproduces God in the soul, and is manifested in the regenerated life. To be born of something means to be the same in character. 1 John 5:1, we read: "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him." This expresses that we shall be like him of whom we are born. His word, his will, his life, his spirit is in us.

"The servant is not greater than his Lord." He was baptized with water; so should we also. He received the spirit, so will we. He was tempted; so will we be. He preached; so will we by our works as well as by our words. He did relieve the afflicted; so shall we. He was meek; so must we be. Many other attributes of his character have we through his word; such as love, as that expressed in 1 John 3:16: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." Also 1 Peter 1:22, 23: "Seeing ye have purified your souls in obeying the truth through the spirit unto

unfeigned love of the brethren, so that ye love one another with a pure heart fervently."

In order that this may be accomplished there must of necessity be a great change wrought in the mind and character. The Apostle, in speaking of being born again, "not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever," adopts the language of the text, "Ye must be born again," and plainly tells of the thing born (of incorruptible seed), calling it "the word of God." This also agrees with the idea expressed in John 4:14: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give shall be in him a well of water springing up into everlasting life." It is the truth that purifies. The truth is here expressed as being the incorruptible seed of which the righteous are born or begotten, or as the Apostle James has it in James 1:18; "Of his own will begat he us with the word of truth."

In John 4:14 the water expressed means his words of instruction. Now allow the idea of progress of man in the divine life and you have One who is ready and able and willing to instruct in the ways of truth. You have also then the true representation of the text in John 7:38: "He that believeth in me as the scripture has said, out of his belly shall flow rivers of living waters." This man, by the instruction of Jesus Christ shows the spirituality of Christ and holiness of the divine law and by applying it to the exercises of the soul, that condition of mind is produced which alone can cause man to love and appreciate his Deliverer, and feel that anxiety for the condition of his fellow-men that he would be willing to disseminate those same truths to his fellow-beings, and try to accomplish for them the same that had been accomplished for him. The same anxiety that was expressed by the Apostle Paul, concerning his "kinsmen according to the flesh."—Rom. 9:3: "For I could wish that myself were separated from Christ for my brethren, my kinsmen, according to the flesh," is then again manifested.

We might go on until it would fill us, to show all the examples that are given to give support and strength to this wonderful truth. But let every reader search diligently of these truths, whether these things be so, to see how the truth, the word of God, will compare with their inward life; and let every one also have an earnest desire for the divine blessings. You should indeed not rest till that shall be accomplished for you that was accomplished for these witnesses of whom we speak.

Here many may inquire, How shall I know when I am free from sin and at peace with God? In being instructed in the word, man must believe the word before it can be of any benefit to him for his

salvation, then preception will aid in becoming conscious of sin in himself. Then repentance is the next necessary step. Regeneration is not genuine unless we repent, because we are aware that our sin is a great displeasure to God. True repentance is brought on through the conviction that by our nature we are not in favor with, and the "works done in the body" are contrary to God's will. But repent and cease from sinning, is the gospel admonition. We must repent because we perceive God's displeasure for sin. When we have come thus far we can make a full consecration of all that we have and are to the service of God. Now, when we have gone thus far, we desire to express our motive and seal our vow with God by some visible sign. This sign is made manifest by being baptized in obedience to the commandment of Christ. Some might claim that the evidences would be better displayed by relieving the needy, and such like things. These in this case would express but little, because the customs of the worldly-minded are often as exemplary in this particular as any one can exhibit, and is looked upon as being honorable in the eyes of men. But the more humble acts speak better as evidences of sincerity. They not only testify to others, but they speak to our own conscience, expressing the thought: Hereby all men may know that I am purposing hereafter to live for God and consecrate myself to the cause of Christ my Savior.

When we come to this condition we know that we are on that highway where on the world does not travel, and which is divinely illuminated by truth. This is now the culture which the soul seeks. This truth is become an ever present guide to which we can refer for a decision of duty in all cases.—"Christ's precept and example." Let us ever cling to it. He has promised that he will never leave nor forsake us. To the attaining of this end let us ever pray. Amen.

LEWIS H. SHANK.
Leeton, Johnson Co., Mo.

OUR CHILDREN.

"How shall our children get religious instructions?" The above subject is a question, that often passed through my mind, and I believe many a parent that wished the welfare of the coming generation, must certainly have been puzzled with the same subject. "How shall our children get religious instructions?" I would feel safe to recommend a Sabbath-school taught in our churches according to our confession of faith. This would enable our young people to get what in no other way they will get. But care should be exercised that nothing would be taught but the true doctrine which was laid down by Christ our Savior and this we believe

is what all true followers of Christ in the Mennonite Church are trying to advocate.

Now then, if we have a subject of so great a value that puzzles our minds why not put forth every effort to make the way clear for our children, and clear our skirts from their blood in the future world. Indeed, I find no nearer road to heaven for the young than for myself. There are only two roads laid down in the gospel, and on one of those we are traveling and our children also.

Dear brethren and sisters, do not let the adversary deceive you to think that the children must first have all the enjoyments the world can give. Oh no! start them out right and they will not be so liable to wander far away. Remember, parents, that the above subject is an interesting one to you and should occupy your most solemn and sincere thoughts. Now, just think for a moment, how we strive for comfort in this world for ourselves and children. If any of ours are in want of any thing, we do all in our power to relieve this want, whether it be pain, hunger, thirst or anything relating to comfort. This is not wrong so long as we remain within the limits of the gospel in this part of our duty.

This life lasts only for a short time, even if we live to old age, and in this life we are to consider the world beyond the grave. Now, do I ask the above question unnecessarily? I hope no one will say I do.

Let us now look at this subject in the following light. Our children as well as we carry in our bosoms something that is worth more than all this world's riches. Mark this, and yet how little are we concerned about it. Are we not all guilty of neglect in this respect? Do we not concern ourselves more about the body which is perishable than about the soul which can not die, and that very soul if we neglect it, whether it be our own soul or that of any one of our children, we are responsible for it, and how will we make good the loss? Should we have done all we could to bring our children to Christ and failed to do so, then I claim, we have done our duty. If we come short of this duty, great will be the loss, and upon us the loss will rest at the great judgment day. To remedy such a loss then when it is for ever too late would not be possible. O how pitiful!

Now, brethren and sisters, all who have children.—Let us take warning, while it is yet called to-day, not only to look to our welfare in this world, but to the world to come. Let this latter be our greater aim. If you are poor, don't be discouraged; try to bring your children to Christ. You have the same promise as any one else. If you are rich, be careful that your wealth will not be a cause of pride or in any way hinder your children from coming to Jesus. Let us all try to understand this important subject, and see to it that our

For the Herald of Truth.

FAULT-FINDING.

This sin is becoming so common at the present time that it is almost impossible to accomplish any good without some one finding fault. Were this spirit of fault-finding confined to non-professors only, the injury done to the cause of Christ would be but little compared to what is done. It is true that God gives us light that will enable us to discern that which is right or wrong in our fellow men, but that is not a fault-finding spirit, so prevalent at the present time. It is a difficult matter at the present time to engage in the work of the Lord to any extent, and not be declared at fault by those professing to love God. The minister that preaches the word of God in its purity, is sure to be censured by the fault-finder. The brother or sister that tries to glorify God by writing articles for religious papers, will not escape his censure, but is very apt to hear such expressions as these: "Not written in the right spirit; he or she (as the case may be) had better quit writing for this or that paper; he copies all he writes," and such like. Much good is left undone for the reason that the one finding fault is considered as being offended, and we know that we should give no offense to any one, but the Spirit and the Word agree; therefore any one filled with the spirit will not take offense at any good work, or anything the Word demands or requires.

Let this make an impression on our minds, and let us bring into practice what our confession of faith advocates, and not be satisfied with knowing that their remarks are true. We read of instances in the history, both of our denomination and that of Friends, where persecution was so severe that many a person gave up everything they had rather than swerve one way or the other from their faith. We find instances where promises were made, that if those who advocated the defenseless doctrine would give up teaching this doctrine and believe what their accusers believed, they should have high positions; but nothing could provoke them to leave the true service of the living God, and they suffered the most shameful punishment and even the most cruel death rather than to renounce their faith.

Such instances we read even of young people, who were as strong in the faith as older ones. The young people in those days were instructed in these same principles of faith as the older ones, and this is what we must do with our children if we would fortify them against trials, tribulations and temptations. If any brother or sister has a better method of imparting religious instructions to children, then be free to advocate it, that others may be benefited thereby.

I. L. K.

For the Herald of Truth.

BE READY TO FORGIVE.

"Therefore if thou bring thy gift to the altar and there rememberest that thy brother has aught against thee," Matt. 5:23.

Dear brethren and sisters, what is this gift we are bringing to the altar? Is it not the hearts that we are to bring before God in supplication and prayer? O how careful we should be that our hearts are pure when we come before God in prayer. If we do not lay aside all of our animosities and freely forgive our fellow man whatever he has done to us, how can we expect God to forgive us the many wicked things we do to Him? Dear brethren, let us pray for that divine Spirit, to become as little children in Christ. Then will none of us have aught against the other. A happy world this would be it all would turn away from death and seek everlasting life!

May God in His divine mercy bless and protect the Church in her endeavors to gain souls to God? May His blessings rest with the dear servants of the Herald of Truth, who are laboring to spread the word of God. May He also bless the dear brethren and sisters who write these dear encouraging letters for us to read. Dear brethren let us endeavor to live so as to be always ready to meet our loving Master whenever He sees fit to call for us.

JOHN CHRISTOLEAR.

Red Bluff, Cal.

NO TOBACCO FOR ILLINOIS BOYS.—The Legislature of Illinois has passed a law, and Governor Oglesby has signed it, making it a punishable offense to furnish minors under sixteen years of age with tobacco in any of its forms.

For the Herald of Truth.

THE LIGHT OF THE WORLD.

Jesus does this world illumine
Like a shining, brilliant light
To enlighten Jew and Gentile
By his gospel's holy might.

May this light bring joy and gladness
And extend from pole to pole
Banishing all care and sadness
From each darkened, troubled soul.

Lord, shed forth thy light so glorious,
Every heart and mind pervade
Let thy light be ever o'er us
Whom thou hast for glory made.

Every drooping soul encourage
To renew this strife with sin,
That the outer walk bear witness
Of the love of God within.

We would learn thy will, Oh Jesus,
And the narrow way pursue,
Till we reach the shining portal
And thy face in glory view.

S. GODSHALK.

For the Herald of Truth.

THE TRUE ROCK.

"For their rock is not as our Rock,
even our enemies themselves being
judges." Dent. 32. 21.

There are many that are yet out of the ark of the new covenant, and it behooves us that are followers of our Lord and Savior Jesus Christ, to endeavor by the assisting grace of God to work for the rescuing the erring ones. Now, as Moses saw that the people under his care were so prone to wander away from the true God of Israel, being surrounded by many things that would lead them astray, he was very desirous to keep his people in the way of righteousness. He warned them of the danger they were in, and admonished them to be true and faithful to their God. God was not willing that they should depart from Him, so he instructed Moses to write a law for the people, for Moses was soon to be taken away from them. This law he delivered to Joshua that he should keep and teach it to the people after they had crossed the Jordan into the land which God had promised to their fathers, Abraham, Isaac and Jacob for a possession. Moses also in his last, or we might say farewell sermon, a short time before he was taken away from them, admonished them to beware of their enemies, and not to be led astray by them; "For," said he, "their rock is not as our rock, even our enemies themselves being judges." There were at that time many idol worshippers, and Moses knew that he would soon have to leave them, so he instructed Joshua to teach all the children of Israel that they should observe and do all the words of the law which he (Moses) delivered unto them, and said unto the people: "It is not a vain thing for you, because it is your life."

Moses was their leader and law-giver as he was inspired of God. After Moses was taken away from them Joshua was to lead them across the Jordan into the land of Canaan to possess it, and to teach them all the law which he had received of Moses for it was their life, and also warn them to beware of the people of the land, for they were idol worshippers; for their rock was not the rock of Israel.

Dear readers, so is Jesus now our Leader and Guide to the heavenly Canaan. He admonishes us to believe in Him as the true way of life. He is the Rock or foundation on which we have to build. God is not willing that any should perish, but that all should come to repentance and live. We are surrounded by many things against which we have to guard; for if we are not on our guard all the time we may be led astray. Just as it was at the time of Moses, so now many are following their own inclinations, the lusts of the eyes and pride of life; and many are led away by the deceitfulness of riches, are serving idols such as worldly pleasures and vain glory, and are living in all kinds of sin and unrighteousness. Their "rock is not as our Rock." O you that are yet out of the ark of the new covenant, stop and think before you go farther and consider your ways. What consolation have you, or where is your rock in which you trust? Do not wait until some more convenient time. You may be called out of time into eternity in a moment of time. What will your doom be if you thus continue to live out of Christ? Believe in the Lord Jesus Christ as your Savior and Redeemer. Whosoever believeth has the promise of receiving everlasting life. Christ says: "I am the way, the truth and the life; no man cometh to the Father, but by me;" "Repent and believe the gospel." Come to Christ just as you are, that he may become your Rock as he is our Rock, the Rock of your and our salvation. There are some who teach that there is no difference how a person lives in this world, he will be taken to God and into heaven, but I cannot find any such foundation. "Their rock is not as our Rock!"

O brothers and sisters and all God-fearing people, let us be very earnestly engaged in trying to rescue the erring ones, that they may also be converted and become helpers in the cause of Christ.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ came into the world to live and die for us all; He died that we might live. Let us be true and faithful that it may be said of us at His coming, "Thou good and faithful servant, enter thou into the joy of thy Lord." Amen.

ANDREW GOOD.

Clarinda, Iowa.

For the Herald of Truth.

NO CONDEMNATION.

"There is therefore now no condemnation to them which are in Christ Jesus; who walk not after the flesh, but after the spirit." Rom. 8:1.

Our text represents to us the nature of two lives after which every individual in this world lives. It also tells us what are the consequences in the future world of the manner of our life here in this world.

Dear reader, whether you are a professor of Christianity or an unconverted soul, let us examine ourselves by this text and see if we can prove that we are free from condemnation. If we are cleansed from all sin of the flesh and nature, and are purified with the blood of Jesus Christ, giving our will under our heavenly Father's will, then we walk after the Spirit and are therefore free from condemnation.

The soul that is still out of Christ is living in sin and is following the desires of the flesh and therefore is under condemnation. If you are still out of Christ do not delay this very important duty any longer, but at once decide and come to the feet of Jesus and ask Him for forgiveness of your sins and be reconciled to God and His holy law. The happiest life is the Christian life, to serve your heavenly Father. To live in this world without any hope, for the future is very dangerous. You know not how soon God will cut off the thread of life, and if you are not prepared to meet your Redeemer your soul will be cast into everlasting perdition. Let us put away from us all sinful lusts and turn our backs to the world and serve God.

Let us improve the golden moments of time that God gives to us. He only gives this time and life that we enjoy to work out our salvation, and if we give our time to serve God while we are in this world. We are then free from condemnation and therefore shall receive the glorious inheritance of a home "eternal in the heavens."

SARAH KORNHAUS.

Canton, Kan.

For the Herald of Truth.

VALUE OF SUNDAY-SCHOOLS.

It is an institution intended to instruct the rising generation in a religious manner and if rightly conducted, cannot fail to make them acquainted with Jesus and His teachings. Youth is the proper and best time to impress those sacred truths upon the hearts of our dear children. We as parents and teachers, should induce them, as opportunity affords, to follow the meek and lowly Lamb of God that taketh away the sin of the world.

Children like to be together, and if so taught, will take delight in assembling with teachers and parents, and are in-

For the Herald of Truth.

RELIGIOUS INSTRUCTION FOR THE YOUNG.

It is highly gratifying and gives cause for thanksgiving to God that the interest in the matter of instructing the young in the truths of the Bible is steadily gaining ground in our church.

We have been made glad to learn through the HERALD of the organization of new Sunday-schools in different places, and doubtless all were not reported. There are however, still some who fail to see the benefit of the Sunday-school; for, say they, the evils connected with it counterbalance the good done. This, I am sorry to say, is true of the work done in some places. But this should by no means be the case in our own church. The Sunday-school should be always conducted in proper order and the teachers should be fired with godly zeal and earnestness to work for the cause of Christ. Others urge the claim that it is not according to the "customs of the fathers" to hold Sunday-schools for the special instructions of the young. They say it is "something new," and an "institution of the world," etc. Friends, will we judge that earnest, self sacrificing, consecrated man Robert, Raikes of Gloucester, England, who out of love for the souls of men first gathered the poor little children of his native city that he might teach them the simple truths of the gospel? Will we at once jump at the conclusion that, because some Sunday-schools are, in our opinion, not conducted in the proper manner, that the work itself is not proper? Is not the same thing manifest in church services? And yet because we think that some churches are not making their church services what God would have them to be, do we then at once conclude that the whole cause is at fault and that each family had better hold its own worship?

The means given us to teach them early in Sabbath-schools, will avail much for good. Children who are suffered to roam at large according to their will, are tempted with many snares to go the downward road to destruction. The child Samuel was placed under the care of Eli, where he learned to know the Lord; and was endowed with Godly wisdom. When God called Samuel, and he came to Eli the third time, Eli perceived that the Lord had called the child, and told Samuel he should say: "Speak, Lord; for thy servant heareth." Thus he learned when a child to know the Lord. It also proved of great advantage to Timothy that from a child he had known the holy Scriptures "which are able to make thee wise unto salvation through faith, which is in Christ Jesus." O! what a sacred privilege to be taught and prepared for the glorious work of the Gospel, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," which brings a blessing for all children that yield to such teaching. May we all as brethren go hand in hand instituting Sabbath-schools in all our churches, and make use of our own timber to build up our churches. Teach the non-resistant doctrine as taught in the holy Bible. May the rich blessing of God rest thereupon.

The love of Christ constraineth me,
To make this ardent plea;
May teachers, and parents agree
For help to Jesus flee.

Pray for your children far and near
In faith and godly fear;
Remember they your offering are,
And Jesus' cross should bear.

For Jesus Christ their Sovereign King,
They should their powers employ
From early youth, unto old age
His cross should be their joy.

S. GODSHALK.

Again, we read of an instance which occurred over three hundred years ago, in the time when our forefathers were persecuted with fire and sword, that upon one occasion, the parents of a certain flock having all been cast into prison, that the children considered the worship of God of so much importance, that they assembled for this purpose; and what is still more remarkable and worthy of notice is that when their persecutors found them out and questioned them in the articles of faith they were able to answer and ably defend their doctrine. These children no doubt had been taught faithfully, and if we do not do so, are we then following the customs of the fathers? When we speak of "the fathers" we must not include our immediate ancestors only, but those more remote as well and if we see that our fathers or grandfathers have fallen short in some duty it is our duty to return to that duty with renewed zeal that Christ's work on earth may be done.

But this work must not be done in a languid, half-hearted way. The best way to teach children is to impress them with some truth and the way to do this is to present it to them that their interest may be aroused.

If Christ taught the simple minded people who surrounded him by parables or stories, may not we employ the same method that we may thereby teach the children? But in doing this we must always be sure that the minds of the children are not left on the story, but through it on the Bible lesson which the story explains. Unless we do this the end sought will not be gained.

Oh, that the dear children of our church in general might be better instructed in the simple truths of the gospel from a non-resistant standpoint! Then we would not see so much leaving the old landmarks, nor so much bickering among those who remain. Let us pray for the Sunday-school cause, and in the meantime work, prayerfully and with all zeal and earnestness that with God's blessing the cause may prosper and the steadfastness and scriptural knowledge as it existed in the times of the martyrs be restored. K.

For the Herald of Truth.

PETER FOLLOWED AFAR OFF.

A sad night this was for Peter, when he followed Christ afar off, and got among the enemies of Christ. He was ashamed to own that he was a disciple of Jesus. A certain maid beheld him as he sat by the fire, and looked upon him and said, This man was also with him. And he denied him saying, woman I know him not. How is it with us, dear readers? Are we ashamed to confess Christ? Ashamed of our best friend who gave his life to redeem us from hell? and shall we be ashamed to let the world know that we are his dis-

ciples? Might not Christ have greater reason to be ashamed of us? "He that is ashamed of me I will also be ashamed of before my Father in Heaven."

After a little while another maid saw him, who also told those that were present, "This is one of them." But he denied it again. Afterwards others that stood by said: "Surely thou art one of them; for thou art a Galilean." But Peter denied it with oaths. And immediately, while he yet spoke, the cock crew, and the Lord turned and looked upon Peter. Peter remembered the word of the Lord, and wept bitterly. That piercing look must have penetrated Peter's heart. It was only a look, not a word of rebuke. Christ might have said: Peter, do you not remember that a short time ago, you said you would go with me to prison and to death?

Think how Jesus must have felt when the Jews were mocking him and about to crucify him! His only earthly friends all left him to suffer alone, not only that, but one who had said he would follow him now denying that he knew him! Yet not a word escaped those loving lips; only that sad and pitiful look, and that was enough to convict Peter of his sin. Who can describe the mighty power there was in that look!

"Peter went out, and wept bitterly." Bitter indeed must have been the anguish of that soul. But we must not forget that we as Christians can grieve that tender heart of Jesus just as much as Peter did by our actions, and our words or by holding anything dearer than him. Oh there is danger in following Christ afar off! Backslider, where are you? You commenced to recede from Christ and are now afar off. You got into bad company, and when the hour of temptation came you had no power to resist, so you denied Christ. You loved the company of cold and worldly minded professors and perhaps open sinners more than prayerful and godly people. You love darkness rather than light and the foolish things of this world more than spiritual things. Many, alas! have wandered far away from Christ, and bitter fruit have they had to reap. May the spirit of God lead them back to Jesus.

Christian reader, the fall of Peter should be a lesson for us. Is our greatest enjoyment in spiritual or in worldly things? What is our highest aim? Is it to be more and more like Christ? The nearer we keep to Jesus the safer we are, and the brighter will our light shine, and we are safe when temptations come. Jesus will overcome them for us. We need not fight Satan in our own strength. He that is within us is stronger than he that is of the world.

But how can we expect to overcome the world, the flesh, and the devil if we follow Christ afar off? Do we show by our daily life that we have experienced that sanctifying spirit in our hearts? Can we bear

the reproaches and evil treatments of others in a patient and Christ-like spirit, or are we like Peter was, and, rather than endure the scoffs of other people, deny our loving Savior?

When the time will come that we have to appear before Christ, who will care then if we did suffer the reproaches of a sinful world, and deny our own will in this or that? Paul said in 2 Tim. 3, that in the last days some would depart from Christ. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affections, treacherous, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof, from such turn away."

ELLEN PLANK.

For the Herald of Truth.

SALVATION.

All persons I suppose, became members of the church of Christ with the same end in view; namely, the gaining of eternal life. But all persons do not seem to have the same conception of the relation of the church to themselves.

There are those, it seems to me at times, who look upon the visible church as the agent that saves them. While we feel that the church is an important factor in our salvation, we must not forget that it is not the way to heaven, but only as it were a finger board pointing out the way, or a guide, explaining the way. Just as the traveler in a strange country is not safe without his guide or escort, so may we be in danger without the church. The guide would be unable to conduct the stranger from one place to another without a way to travel upon. So the church may be called a guide leading us on the way which is Christ. For he says: "I am the way, the truth and the life; no man cometh unto the father but by me." Not by any denomination, doctrine, creed or confession of faith, "but by me."

A recent article in the HERALD directed my attention to this subject. (The article is found on page 130 current volume.) While we fully agree with the writer in the main, and echo a hearty amen to a portion of his article, yet we fear there is danger that some of his sentences might be misunderstood or wrongly interpreted.

He says, after giving some argument,—"hence it will follow that the surest way of eternal life is to become a faithful member of the Mennonite Church. We feel that the articles of faith upon which our creed is founded are superior to those of any other denomination."

Is there not danger that in the light of such teaching some persons might deceive themselves, thinking that because they are

members of an evangelical church, because they have been baptized, observe the communion of the Lord's Supper and have never done anything to bring upon them the censure of the church that they are saved, and yet when the end comes find that all is not well? I fear it. Hence the importance of realizing that it is Christ that saves us by his grace. Christ, being just, died on the cross, bearing the penalty of our transgressions, to make an atonement for us who are unjust and to bring us to life.

Scarcely a day passes that we do not hear some non-professors remark something like this:—Well, I guess if I don't do anything worse than that, I am all right. Or, it is no worse than Mr. so and so does and he belongs to church. Here the mistaken idea of salvation by works crops out. If we could get our non-professing friends to realize that we are saved by grace and not by works—that it is not so much what we do, as what we feel and believe that saves us—we would have done a great deal for the Christian religion.

As an encouragement to our children and friends to join our little band as we journey on, let us give them our church history, the history of the martyrs who suffered for the sake of their faith, and our confession of faith for their consideration, and above all, induce them to read the New Testament of our Lord Jesus Christ. Then let us live our confession and profession. For, after all, the worth of a denomination does not depend so much on its confession of faith as on the life and conduct of its members.

Let us strive to be earnest, active, and consistent. Ask the Lord to give grace and strength and bless our efforts, and then we need not speak loudly of our faith and doctrine, but men will see the fruits of our faith, will join hands with us and glorify our Father who is in heaven. Strasburg, Pa. AMOS A. RESSLER.

For the Herald of Truth.

HEAVENLY DESIRES.

Persons who think and speak only of earthly things also enjoy things terrestrial. Their very nature and surroundings are contaminating to others, who aspire for things that are more ennobling to the soul, and which lead the heart to enjoy spiritual food. Heaven is the habitation of God, the Holy City that all God-loving souls seek, and thither are the thoughts of the children of God directed. They love to speak of celestial things, and have no desire to center all their thoughts and words on things they do not love nor enjoy. The old man Adam is of the earth and seeks earthly things, while the new-born babe in Christ desires heavenly things, and speaks of them, and longs for them, unto the end of his earthly pilgrimage.

A. METZLER.

For the Herald of Truth.

APOSTLES AND EVANGELISTS.

For a few years we have had an Evangelizing Committee in our church, which certainly has, through the grace of God, accomplished much good among us. Yet there are some brethren who are opposed to this arrangement and upon this ground only; because this, as they call it is not the "old Mennonite doctrine."

Now what is really the "old Mennonite doctrine?" If it is this: that we leave everything go as it now does, not wish to do anything, and care about nothing, not nourish the scattered members in Christ with the word of God, in short, do nothing in spreading the gospel of our dear Savior; if this belongs to the "old Mennonite doctrine," then it is quite an unscriptural foundation, and we will build upon it no longer. Our doctrine or foundation is the same as that of Menno Simon's, namely, "Jesus Christ." Menno Simon's motto was: "For other foundation can no man lay than that is laid, which is Jesus Christ." We confess firmly and rigidly, the "old Mennonite doctrine" to be Jesus Christ. Our fathers have built upon this foundation and if we do not also build upon it, a single storm may destroy our entire building.

Paul writes, Eph. 4:11: "And he (Christ) gave some Apostles, and some prophets (preachers), and some evangelists, and some pastors and teachers; for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ." From this we perceive that the first christian churches had apostles and evangelists according to Christ's directions. Moreover in the acts of the apostles we are told that besides the twelve apostles they had evangelists. (See Acts 15:36—40.) The church of Christ had maintained and continued the apostolical and evangelical office.

Our fathers, 350 years ago, sent out apostles in the same manner. In the year 1527 there was a great council or conference of ministers, of the church in Augsburg. From that conference many apostles were sent forth. It is recorded, that Ulrich Trechsel and Peter Scheppach were sent into the Palatinate; John Denk, Gregor Maler, and John Beck moved into the district of Zurich; a certain Leonard was sent to Linz, while George of Passau went into France, Leonard Schiemer to Bavaria and one named John into Austria.

Hence we see that our fathers 350 years ago, according to the original scriptural church ordinances, sent out evangelists, and if we do not do this at present, we have departed from the "old Mennonite doctrine," or rather from the institution of Christ and his apostles, and it is certainly our duty to return to the old foundation. The evangelizing work

is nothing new; it is ancient; as old as the christian church.

Although nothing about our fathers sending out apostles is mentioned in the Martyrs Mirror, we must after all not conclude that they did not do it. The M. M. does not give a complete history of the church, only the history and writings of the martyrs. There are yet many other facts which this book does not mention; for instance of Menno Simon's labors scarcely anything is mentioned; neither does it know anything of the fact that the regularly ordained ministers or bishops visited such churches as requested them, and administered baptism, and the sacrament there, ordained ministers, etc., yet we all know that this was done in the churches. J. HORSCH.

THE POWER OF GOD.

We can clearly see the great power of God when we look around us and see the beauties of nature. The beautiful green forests and fields, which but a few months ago looked dead and bare, enable us at once, to see that God has all power in heaven and on earth. And since we know that He will have all power over us when He calls us to the great tribunal bar to be accepted or rejected according to the deeds done in the body, should we not zealously labor to gain His favor. God has all power over us and we are not able to do anything unless it is His will, but He gives us the freedom to do as we please in our choice of good or evil. We can obey Him or we can follow our own carnal desires, but when we come to judgment all this will be at an end, and what we have done or not done will be so forever. He will have all power over us still; but then He will make it manifest. If we let Him have full control over us now, we will have no need to fear the judgment.

Is it not worth while that we heed God's word and walk in His ways, that we may spend eternity in heaven, where all is joy and happiness? What profit will it be to us if we enjoy the pleasures and lusts in this life and in the end receive eternal punishment? Oh! dear souls who have not yet accepted the Savior, I entreat you to turn to Him now. "When Jesus comes, will he find us watching?" Leonard, Mo. C. M. B.

For the Herald of Truth.

THE LOVE OF GOD.

In searching the Scriptures we find much to astonish us. But nowhere do we see such wondrous love manifested as in the atonement. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. It is

impossible for us to fully realize the great love of God for our fallen race. He sent his own and only Son to redeem us, by giving his own life for us. From the courts of heaven, God saw him wandering from place to place, having no place where he might lay his head. He saw him persecuted, spit upon, crowned with thorns, and finally crucified by those whom he came to save, and yet he loves us! Oh, how very wonderful is the love of God! How incomprehensible to man, and yet how little appreciated by men!

In youth we think we will serve God when we become older, but the years of middle age and even old age often come and find us still living in sin. We toil and plan to secure an earthly home which we can only enjoy a few years at most, and often do nothing to secure that heavenly home which God is willing to give us and for which Jesus has prepared the way. We know not at what hour death may come, and awful is the thought of dying unprepared! let us think of the great love of God for us. Let us think of the sufferings of our Savior. He was a wanderer on the earth, persecuted in every possible manner, and cruelly put to death that we all might live!

Death is in our land. We see our friends dying, one by one, and we know not how soon our time will come. Oh, how can we be so ungrateful to God, as to be so careless of our soul's salvation as to continue in sin? It is a fearful thing to stand before the living God unprepared. Now he is willing to save us; then it will be too late. If we do not bear the cross we cannot wear the crown. Jesus says, "Take my yoke upon you and learn of me; for my yoke is easy, and my burden is light." Let us then accept the offered terms of salvation ere it is too late, and try, in doing his will, to be worthy of the love of God! LIZZIE KRAFT.

For the Herald of Truth.

SCRIPTURE ENIGMA.

I am composed of 30 letters.

My 4, 12, 2, 10, 20 is a mountain once the scene of a great battle.

"10, 21, 4, 11, 25, 3 is a well known island.

"13, 18, 28, 6 is one of Jacob's sons.

"30, 19, 2, 15, 22 was a rich man, but a drunkard, and had a good wife.

"17, 9, 20, 7, 23, 7 is a king's son, sometimes applied to Christ, also to Satan.

"26, 14, 24, 1 is a well known insect mentioned but twice in the Bible.

"8, 5, 4, was part of Abel's offering. My whole is a well known saying of Paul.

Abounding in kind admonition for all. Take heed to the message which here he doth give.

For if you obey a pure life you will live. DAVID BURKHOLDER.

Naphanee, Ind.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, Asst. Editor.

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ANSWER TO SCRIPTURAL ENIGMA.—Besides those who sent us correct answers to the Scriptural Enigma in number 9 of the HERALD, and whose names were published in the last number, the following also sent in correct answers, but were received a few days too late for publication with the rest:

Noah Hoover, Clara M. Brubaker, Barbara Yoder, Elmer Eby, Lizzie L. Brubaker, S. Godshalk, Lizzie S. Shelly, Lucretia N. Witmer, Ella H. Brubaker.

This list was mislaid and did not appear in last number.

BRO. E. NISSLEY from Mt. Joy, Pa., writes us: "We feel encouraged with our Sunday-school. We have one hundred scholars and a regular attendance of both teachers and scholars. We use the Philharmonia note book for singing. I think the Welcome Tidings ought to be introduced wherever our brethren have schools. They cost less money than ordinary cards with ten times as much useful reading."

We are glad to know that our books and papers are appreciated, and those schools who do not yet have them, will follow Bro. Nissley's suggestion and introduce them.

SUNDAY-SCHOOLS.—A Brother from Lancaster county, Pa., writes us that the Sunday-school cause in that county is gaining ground that the members generally are taking more interest in the work, and that there are schools now in almost all the meeting-houses. There are still some who do not favor it very much, but we trust God will give us all understanding hearts so that we may see what the Lord will have us do and what is best for us and for the church and for our children. One thing is true: the Lord requires of us that the children should be instructed in the word of God, and the Sunday-school is about all the chance our children have. Let us give the rising generation an opportunity to learn of God and become familiar with the religion of Jesus. They that turn many to righteousness shall shine as the stars forever and ever Dan. 12:3.

FROM PAGE CO., IOWA.—Bro. Henry Yother is still, at this date (June 1st), in Page Co., Iowa. Bro. John S. Good is still as he has been much afflicted. Sister Hoffman is not much better. Bro. John Blosser died and was buried on the 29th. Services were conducted by a minister of another church. Bro. Yother may remain there for some time yet. May the Lord bless the labors of the aged brother.

A FATAL ACCIDENT. Bro. Henry Yother sends us the particulars of a sad accident which occurred at Clarinda, Page Co., Iowa one Sunday, a few weeks ago. As near as could be ascertained, it is as follows: "A boy of ten years tied a rope around a cow's neck and fastened the other end around his own body, and in this manner led her out to pasture where he lay down. The cow took fright at something, and ran away, dragging the unfortunate boy with her for three fourths of a mile over railroads and other obstructions, till she reached some other cattle. Another boy, who saw it went to the cow and cut the rope. The unfortunate victim was found to be terribly mangled and cut about the face and died forty minutes after he was released. How the cow took fright is not known; for although there was a boy with the deceased, he could not tell how it happened."

CHURCH NEWS.

FROM McPHERSON CO., KANSAS.—The brethren in the West Liberty Mennonite church organized a Sunday-school on the 15 of April. Bro. John Shrock was elected superintendent and Bro. A. Hostetler assistant superintendent. The school opened with 27 present, our school is increasing nicely. On May the 13th 78 were present, and on May the 20th 96. The Lord bless the dear brethren who conduct the Sunday-school during the season.

FROM MAHONING CO., OHIO.—Communion was held at Bixler's church on Sunday, May 27, when Pre. Abraham Wenger and wife of Rockingham county, Va., were with us. Bro. Wenger also spoke at the same place on Saturday afternoon. The Sunday-school here was re-organized on Whit Sunday, with Frank B. Showalter and John L. Yoder as superintendents.

CORRESPONDENCE.

FROM WAYLAND, HENRY CO., IOWA.—Our Sunday-school in Gerig's church was organized on the 22d of April. Bro. Daniel Graber was elected superintendent, assisted by Bro. Jacob Kable. May God bless our young brother, that he may teach our young people nothing but the pure spiritual doctrine of Christ. On the 13th (if the Lord will) we expect to hold our communion meeting here. M.

A VOICE FROM CLACKAMAS CO., OREGON.—On the 13th of May we had our communion meeting at our house which was a season of joy for us all. Nearly all the members of our church were present, and we felt blessed. Bishop Peter Christner from Lane county, administered the sacrament. Among those from a distance was mother King from Multnomah county, Bro. Christian Kurtz and wife, formerly of Elkhart county, Ind., were also present and took part with us, which enkindled a very happy feeling among us all. The weather here is delightful and prospects for good crops, especially in fruit, are favorable.

FROM SHELBY CO., MISSOURI.—A few lines from this place might be interesting to some of the readers. I am a reader of the HERALD and love its contents. I wish God's blessing upon the writers and readers, and also upon the Editors who give us so many words of encouragement and edification. We expect Bro. D. D. Kauffman of Morgan Co., Mo., to be with us the first Sunday in June. We extend a cordial invitation to all, especially ministers to make us a visit, and not pass us by, in going through to the west. Let us pray for one another.

L. L. B.

FROM MILFORD, NEBRASKA.—Our Sunday-school in the Amish Mennonite church near Milford was organized on Whit Sunday May the 20th, with a large attendance. Andrew K. Kremer was elected superintendent by a vote of 72 and Christian Stauffer Asst. superintendent. Next the Testament reading scholars, were divided into 12 classes, of 7 scholars each in all 84 young readers, besides a class of 12 of older men. The primary classes number 148 pupils. All those present seemed to take an interest in the work. These brethren take much pains to interest the school and conduct it in proper order. May God bless them that they may conduct the school and win the love of the children, that all may be done in a Christian manner and that many may be converted to God, by their influence.

J. M. T. M.

CONFERENCE IN ALLEN CO., OHIO.

The Conference for the State of Ohio, which, this year was held in the Salem Church, in Allen Co., met on Thursday May 17th. Seven bishops, nineteen ministers and five deacons were present. While the bishops council was progressing, several short discourses were delivered by ministers present based upon Romans 12:1, 2. In these remarks a strong testimony was given against vanity and worldly conformity.

Bro. Bixler read the fourth chapter of the Epistle to the Ephesians and the request was made that the 11th verse should be taken under especial consideration in the afternoon session.

Afternoon session was opened by singing and remarks by Bro. M. Horst. After which Bro. Bixler spoke at some length, referring to the goodness of God in permitting us to meet again in conference, the purpose of the conference, and the manner in which the conference should be conducted and that questions presented should be such as are edifying. Questions that tend to bring confusion should be avoided.

The question of evangelizing, as suggested in Eph. 4:11 was taken up and discussed at length. The duties connected with the several offices presented in that passage were referred to as, apostles, prophets, evangelists, pastors and teachers, and while these different names may indicate different forms of labor in the church they are all intended to meet the one end, "The perfecting of the saints, * * * the edifying of the body of Christ. The afternoon session was closed, however, without arriving at any definite conclusion.

The conference again met on Friday morning and after the usual opening exercises Bro. Bixler again spoke. He referred to the fact that on this occasion we

did not meet to preach the gospel, but to see if we yet stand in the faith once delivered to the saints. Jesus Christ came to redeem the world. God gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. He gave his commandments and all must be faithfully observed. He chose him apostles and teachers and committed the work of the ministry into their hands. Now we as the ambassadors in Christ's stead, upon whom devolves the work of ministry have met for counsel and advice in this work of the Lord, and to see whether we are still established in the faith; whether we are still faithfully laboring within the bounds of the gospel. To this the aged brother (J. M. Breneman who is now no longer able to speak on account of bodily infirmities) often exhorted us.

After reading Col. 3:12-17, further remarks were offered of which the following is only an imperfect sketch. If we do as the apostle exhorts, our meeting will be a blessing. Love is the bond of perfectness, and our hearts should be filled with peace and thankfulness. Paul was a chosen vessel of God. His letters tell us how he ordained elders in all the churches and established rules and regulations for the conducting of the work in the churches. Christ came and suffered and died for our salvation. He declared that it becometh us to fulfill all righteousness, and was baptized, and gave in his last commission also the command that all nations should be taught and believers should be baptized, upon faith and repentance, and on this foundation, namely, faith in the Lord Jesus Christ, and repentance, he established his Kingdom. We try to build on no other doctrine. Other foundation can no man lay than that is laid, which is Jesus Christ.

There is a necessity of sending men to preach the gospel, for the apostle says: Faith cometh by hearing, and hearing by the word of God, how shall they preach except they be sent, and how shall the people hear without a preacher, for faith cometh by hearing, and hearing by the word of God. Rom. 10:14, 15, 17.

The speaker here also referred to the choosing of ministers by lot, the sending out of ministers to preach, the great responsibility resting upon us, the several offices, as bishop, minister, deacon, etc., and their several duties, and pressed especially upon the fact that all should preach and teach as first and foremost among our doctrines, *repentance*.

Remarks were also made in confirmation of the above by the other brethren present, and all admonished to faithfulness in their respective callings. Many other points also belonging to our non-resistant faith were expounded and brought fresh to our minds again, which we trust, was profitable to all present, after which the printed rules adopted by this conference

four years ago were read and acquiesced in by those present and the Conference brought to a close.

We observe here that in the discussion of the question of evangelizing, in other words, of having ministers to go out for the special purpose of preaching our doctrine and laboring in a more direct way to convert souls and build up and strengthen the churches, some very earnest appeals were made, showing, in our day the necessity of this work, and some very proper suggestions were made, and we were especially rejoiced to see that the ministers in our church are every day realizing to a larger extent the importance and necessity of this work, if we wish to fulfill the grand commission of our Savior, "Go into all the world," etc. May God hasten the day when more shall be done for the cause of Christ and his church.

The Conference was a very edifying and encouraging meeting, and we have reason to believe will not be without its blessing and benefit to all who were present.

The next conference will be held at Martin's Meeting-house, near Orrville, Wayne Co., on the third Friday in May 1889.

During the conference, meetings were held at the meeting-houses in this vicinity each evening, which were well attended.

On Saturday preparatory services were held at the Salem Church, and on Sunday the communion of the Lord's Supper was observed, in which many participated.

We visited a number of the brethren and sisters here, among them a number who are in feeble health, may God bless and comfort them and keep them safely unto the end.

After the meeting on Sunday, and before leaving the neighborhood I again visited our aged Bro. John M. Breneman, who, though unable to take an active part in the meetings, had been present at all the sessions of the conference and most of the evening meetings. On Sunday, however, on account of indisposition, he was not able to attend the communion services. He seems to be much broken down in body, but his mind and memory are still excellent. May the Lord comfort and bless him in his declining years, and give him grace and strength to stand as a living testimony to His goodness and mercy, until the weary pilgrimage shall be finished and the song of endless praise shall tune his lips anew with the great throng who have washed their robes and made them white in the blood of the Lamb.

In the evening a meeting had been appointed at the Riley Creek Meeting-house, and the house was filled to overflowing, and I spoke from Acts 2:21. Bro. John Moser of the Swiss Church here was also present, together with many of the brethren and sisters from his church.

I remained all night with Bro. Chr. P. Steiner, who is the minister in charge of this congregation, and who with several of his family and other brethren and sisters had accompanied me from the place where the conference was held. On Monday forenoon we had another meeting at the same place and I spoke from Luke 9:58-62 on the theme, "Come to Jesus," as illustrated by three characters represented in the text. After meeting I went with Bro. Geyer, who is the deacon in this church, and in the afternoon he took me in company with Bro. Joseph Holdeman and wife to Bro. Peter Thut's near the New Stark Church, where we had a meeting the same evening. A good congregation was present and I spoke from the text Luke 19:10. Bro. Horning is the minister in this church and the brethren here seem devoted and earnest in their Christian work.

We spent the night with Bro. Paul Fred, the next morning visited Bro. John Fred, who is feeble in health, and then attended services again at the meeting-house. We had a pleasant meeting, and as the Lord gave me grace I spoke from Acts 2:42, dwelling on the church and her faith and works. At noon I visited Samuel Huber who is afflicted with consumption. Held devotional exercises with him, and then after a short stop with Bro. Paul Fred, and a brief visit with Bro. Baumgartner, we took leave of the brethren, and Bro. Fred took us to Riley Creek, where an appointment had been made for the evening in the large and commodious Swiss Meeting-house. This is a very large congregation, under the care of Bro. John Moser as Bishop, and a very large congregation was present. We trust our efforts in preaching the gospel were not in vain. May the Lord also bless the dear brethren who worship here, and may they be instruments of much good to many souls.

In the evening before the meeting we made a short visit with Bro. Christian Amstutz and family, and after meeting went home with Bro. Jacob Berry, formerly of Fairfield Co. Here I spent the night and the following morning Bro. Berry took me to Columbus Grove, where I boarded the train for home. I met there Sisters Susanna Blosser and Barbara Metzler, from Mahoning Co., who were on their way to visit friends in Elkhardt Co., and who accompanied me as far as New Paris.

I arrived home safely in the evening of May 23d. Thanks be to God for his protecting care and to the dear friends for their love and kindness. JOHN F. FENK.

For the Herald of Truth. A JOURNEY TO ILLINOIS.

I left home on Friday the 11th of May, in company with my sister Susan Kurtz, and came to Goshen, boarded the train at

6 A. M. reaching Chicago at about 10 o'clock. After waiting a few hours we proceeded via Bloomington to Danver's, and went to my nephew John Yoder. I found my brother Samuel there: He had just moved there the day before. We staid till Saturday afternoon, when my brother Jod and his son came and conveyed us to their home. The same evening his son conveyed me to his brother-in-law Peter Eichler, a distance of eight miles, where I spent the night and had a pleasant visit.

Next morning, Sunday the 13th, Bro. Eichler brought us to the Roanoke Church some seven miles. The house was well filled and we had good and attentive hearers. After meeting we went home with Pre. Wagner. In the afternoon we went to C. Schartz's and in the evening to Deacon Shrock. Next day I went to Joseph Zentner's. In the afternoon we visited Peter Yordy and then Joseph Delibach. His wife being sick had a meeting there and then went home with Pre. Wagner. Next morning, the 15th, we had a short service there as his mother-in-law is feeble. Then Bro. Wagner brought me to Peter Kennel's where we had a very interesting meeting and a full house.

Next day I visited Pre. John Smith, Pre. Joseph Bauman and Christian Schartz, where a meeting had been appointed, as his mother-in-law was in feeble health and had a desire to partake of the emblems of the broken body of the Redeemer. Quite a number had assembled together. The dear old sister has a blessed hope in Jesus and desires to be with Christ. Next day we met at the Black Partridge church, where we met a full house. After meeting we went home with Pre. C. Schartz and then Bro. Eichler brought me to his house. Here I visited several days. On Sunday the 20th we met with the brethren at Mackinaw church, where there was again a full house. We had meeting in the forenoon and in the afternoon; baptized one and received another into the church. Oh, what a joy it creates in us to see and hear of persons who feel the need of a Savior to guide them on the journey of life to glory.

After meeting I went home with Bro. Christian King. Next morning we went to meet an appointment at the Pleasant Grove church. The number assembled here was not so great, as the church is small, but we had very attentive hearers. After meeting I went home with Joseph Rupp and in the afternoon I visited Samuel King Sen. and John Yoder whom I had known in days gone by, and took supper with Joseph Heiser. They took me to the Railroad school-house, where we had a very pleasant little meeting. I then went to visit my old friend Samuel King, whom I had not seen for many years. He is now in his 81st year and has had to suffer much from rheumatism. Otherwise his health is pretty good.

Next morning Bro. Joseph Rupp took me to Joseph Litweiler who is in feeble health, but is getting better again. In the afternoon we went to Delivan Prairie, a distance of about 15 miles, to Pre. Joseph Springer, and staid all night. As no meeting was appointed here, not knowing when I was coming into their neighborhood, so they appointed one at one P. M. Wednesday the 23d. Quite a number met together and I truly thought they must have a desire and thirst after righteousness. After meeting I went home with Pre. John Egly, with whom I got acquainted in Hodgeman Co., Kansas last fall where he then lived. He has since moved back to Illinois again. After supper Bro. Egly brought me to Jacob Yoder's, one of my nephews, a distance of 12 or 15 miles. They were just ready to retire as we came, it being about 9 o'clock when we arrived. Next morning, the 24th, we went to Bro. Jod's and then visited several other families. I came to Danvers on the 25th and took the 9 o'clock evening train for home via Bloomington and Chicago, arriving at Goshen on the 26th, at one o'clock.

I found the friends and neighbors well. May God bless all the brethren and sisters who manifested so much love and kindness whilst being with them. May the good Lord lead and guide us all that we may all meet on the shore of the blessed land. Let us all be faithful in the calling of the Lord.

Goshen, Ind.

JOSEPH YODER.

THE TRIALS OF FAITH.

Faith has its trials as well as its answers. It is not to be imagined that the man of faith, having pushed out from the shore of circumstances, finds it all smooth and easy sailing. By no means. Again and again he is called to encounter rough seas and stormy skies; but it is all graciously designed to lead him into deeper and more matured experience of what God is to the heart that confides in Him. Were the sky always without a cloud, and the ocean without a ripple, the believer would not know so well the God with whom he has to do; for, alas! we know how prone the heart is to mistake the peace of circumstances for the peace of God. "When everything is going on smoothly and pleasantly, our property safe, our business prosperous, our children and servants caring themselves agreeably, our residence comfortable, our health excellent—everything, in short, just to our mind—how apt we are to mistake the peace which reposes upon such circumstances for that peace which flows from the realized presence of Christ! The Lord knows this; and therefore He comes in, in one way or another, and stirs up the nest—that is, if we are found nestling in circumstances, instead of in Himself.

AN OLD LETTER.

WRITTEN BY A FATHER TO HIS
SON IN 1799.

Dear John:

The time is drawing near when I must go in the way from whence no man returns. I cannot take you along and leave you behind in a world where good advice is not superfluous.

I have seen the world longer than you. Not all is gold, dear son, that glitters, and I have seen many a star fall from heaven, and many a staff upon which man leaned for support, I have seen to break. Therefore I would give you some advice and tell you what I have found, and what time has taught me.

This is not man's home, and he does not go about in this garment of clay without a purpose.

All things with and around him are subject to an invisible will and power, he trusts in himself and carries his life in his hand. And it matters not much for him whether he goes to the right or the left. Do not allow yourself to be persuaded that he can choose for himself and knows his way.

What you can see, look at and use your eyes; and concerning the invisible and eternal hold fast to God's word.

Be constant in the faith of the fathers and have a hatred for talking lightly about it.

Watch nobody so much as yourself. Within us exists the judge, and who does not deceive; his voice is of more account than the applause of the whole world and its wisdom. Be resolved, my son, not to act contrary to this voice; and whatever you plan and intend to do, first put your hand to your brow and ask Him for advice.

Be willing to learn from others, and where wisdom, happiness, light, liberty, and virtue are spoken of, there be a diligent listener. Yet be not ready or quick to trust; for clouds do not all contain water, and they are many who are wise. They think too, they understand all of that about which they can and do speak. But such is not the case, my son. We do not understand a thing merely because we can and do speak about it. Words are but words, and where they are plentiful and easily produced, there be on the alert; for the horses who have a wagon load of goods behind them proceed more slowly.

Think often of holy things, and be sure that it is advantageous to you, and that the heaven affords the whole of the meal.

It is an easy matter not to give heed, my son, and it is far better to understand. Do not teach others until you are taught yourself.

Hold fast to the truth and be willing to be hated for its sake.

Do that which is good, without fear, and do not concern yourself about what may come of it.

Care for your body, yet not as if it were your soul.

Obeys the magistracy and let others quarrel about it.

Be courteous to all; but confide in few. Do not meddle with the affairs of others; but look diligently after your own.

Flatter nobody and do not allow yourself to be flattered.

Respect every man as he deserves and let him be ashamed who is unworthy of respect.

Hold all mimicry in suspicion; conduct yourself properly and be natural.

Be ready to render assistance and give when you have anything to give without thinking any longer of it; and when you have nothing be ready with the cup of cold water and consider yourself no less on account of it.

Do not tell everything you know; but always know what you say.

Do not sit in the seat of the scornful; for they are of all creatures the most miserable.

Do not be taken in with the affections, but rather with those truly pious, and seek them. A man who has the true fear of God in his heart is like the sun, which shines and gives warmth, even though it does not speak.

Do that which is worthy of reward and ask for none.

And think daily of death and life, that you may find it, and be always cheerful.

Your faithful father.

"TELL ME! OH, TELL ME."

A visitor among the poor was one day climbing the broken staircase which led to a garret in one of the worst parts of London, when his attention was arrested by a man of ferocious and repulsive countenance, who stood upon the landing place, leaning with folded arms against the wall. There was something about the man's appearance which made the visitor shudder; and his first impulse was to go back. He made an effort, however, to get into conversation with the man, and told him he came there with a desire to do him good and to see him happy, and that the Book he had in his hand contained the secret of all happiness. The ruffian shook him off as if he had been a viper, and bade him begone with his nonsense or he would kick him down stairs. When the visitor was endeavoring with gentleness and patience to argue the point with him, he was startled by hearing a feeble voice, which appeared to come from behind one of the broken doors that opened upon the landing, saying:

"Does your Book tell of the blood which cleanseth from all sin?"

And it was repeated in urgent and thrilling tones:

"Tell me, oh tell me, does your Book tell of the blood which cleanseth from all sin?"

The visitor pushed open the door and entered the room. It was a wretched place, wholly destitute of furniture, except a three-legged stool, and a bundle of straw in a corner, upon which were stretched the wasted limbs of an aged woman. When the visitor entered she raised herself upon one elbow, fixed her eyes eagerly upon him, and repeated her former question: "Does your Book tell of the blood which cleanseth from all sin?" He sat down upon the stool beside her, and inquired: "My poor friend, what do you want to know of the blood which cleanseth from all sin?"

There was something fearful in the energy of her voice and manner as she replied,

"What do I want to know of it! Man, I am dying!" I am going to stand naked before God! I have been a wicked woman, a very wicked woman, all my life. I shall have to answer for everything I have done," and she groaned bitterly at the thought of a lifetime's iniquity seemed to cross her soul. "But once," she continued, "once, years ago, I came by the door of a church, and went in—I don't know what for. I was soon out again, but one word I heard there I never forgot. It was something about blood which cleanseth from all sin. Oh, if I could hear of it now! Tell me, tell me, if there is anything about that blood in your Book."

The visitor answered by opening his Bible and reading the first chapter of the first Epistle of John. The poor creature seemed to devour the words; and when he paused she exclaimed, "Read more, read more." He read the second chapter—a slight noise made him look round; the savage ruffian had followed him into his mother's room, and though his face was partly turned away, the visitor could perceive tears rolling down his cheeks. The visitor read the third, fourth and fifth chapters and then she would not let him go, till he promised to come again the next day. He never from that time missed a day reading to her until she died.

Every day the son followed the visitor into his mother's room, and listened in silence, but not in indifference. On the day of her funeral he beckoned him on one side as they were filling up her grave, and said: "Sir, I have been thinking that there is nothing I should so much like as to spend the rest of my life in telling others of the blood which cleanseth from all sin."

Thus the great truth of free pardon through the blood of Christ sinks into the soul and saves it. Thus grasped, when all else is gone, it has power to sustain the drowning spirit, and lift it above the floods that are going over it.

"ROCK OF AGES."

"Rock of Ages, cleft for me,
Thoughtless, the sinner sang,
Fell the words unconsciously.
From her girlish, gleeful tongue;
Sang as little children sing;
Sang as sing the birds in June;
Fell the words like light leaves down
On the current of the tune—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."
"Let me hide myself in Thee."
Fell her soul no need to hide;
Sweet the song as song could be—
And she had no thought beside;
All the words unheedingly
Fell from lips untouched by care,
Dreaming not they each might be
On some other lips a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."
"Rock of Ages, cleft for me."
"Twas a woman sang them now,
Pleadingly and prayerfully;
Every word her heart did know,
Rose the song as storm-tossed birds
Beats with weary wing the air,
Every note with sorrow stirred—
Every syllable a prayer
"Rock of Ages, cleft for me,
Let me hide myself in Thee."
"Rock of Ages, cleft for me"
 Lips grown aged sang the hymn
Trustingly and tenderly—
Voice grown weak and eyes grown dim,
"Let me hide myself in Thee."
Trembling though the voice and low,
Ran the sweet strain tenderly,
Like a river in its flow.
Sung as only they can sing
Who life's thorny paths have pressed;
Sung as only they can sing
Who behold the promised rest—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."
"Rock of Ages, cleft for me,"
 Sung above a coffin lid;
 Underneath, all restfully,
 All life's joys and sorrows hid,
 Nevermore, O storm-tossed soul!
 Nevermore from wind or tide,
 Nevermore from billow's roll,
 Wilt thou need thyself to hide,
 Could the sightless, sunken eyes,
 Closed beneath the soft gray hair,
 Could the mute and stifled lips
 Move again in pleading prayer,
 Still, ave, still, the words would be,
 "Let me hide myself in Thee."

THE THIRTY-SEVENTH ARTICLE
OF THE CHURCH OF
ENGLAND.

In a letter to a gentleman in Glasgow, published in the *Christian Leader*, Mr. John Bright, M. P., referred to the Thirty-seventh Article of the Church of England in the following terms:—

"An article of the Church of England makes all bearing of arms and all war lawful, and insists on this as a religious belief and thus conscience is darkened and misled."

In answer to this, Mr. Bright has received several letters, to one of which he has sent the following reply:—

"One Ash, Rochdale, March 11th.

"Dear Sir,—I am glad to have your letter in reference to mine in which I mention or quote from the Thirty-seventh Article of your Church. I take the article as I find it in your Book of Common Prayer, 'It is lawful for Christian men, at the commandment of the magistrate, to wear weapons and to serve in the wars.' I take this to mean at the commandment of any magistrate—that is, of any person who has authority to deal with affairs of State. It requires only that the wars should be sanctioned by the magistrate—that is, by the ruler for the time being—to justify any Christian man to wear weapons and to serve in the wars—that is, in any wars which the ruler or magistrate may undertake. The Christian man is not to trouble himself as to the justice of the quarrel. As a rule, every monarch or statesman going so far, declares that the war is just, and this is to be accepted by those enlisted in service. It follows, therefore, that according to the article of your Church, in any and every war which has the sanction of a magistrate or ruler, Christian men may lawfully, that is in compliance, not only with human, but with the Divine law, engage themselves. I object to this view of this solemn question, for it dethrones the individual conscience and gives license to every crime with which war is, everywhere in all times, associated. It is said that good men join the Army, and in the crimes and murders which armies commit. I grant this, and I do not doubt they derive much comfort from the Thirty-seventh Article of your Church, which article was inserted, not by good Christian men anxious for the good of the Church, but by monarch or statesmen anxious that Christian principles and practice should never interfere with their schemes of ambition and conquest. In the same article it is declared to be lawful to punish Christian men with death for grievous offenses, under which statesmen and judges and juries were comforted when they sent men to the gallows for stealing sheep or for forgery, or for stealing in a shop or dwelling-house to some trifling amount, or for passing base coin.

"The Thirty-ninth Article declares that a man may swear when the magistrate requires, although there is no act or offense which a man may or can commit which is more expressly forbidden in the New Testament. These articles to which I am objecting have nothing to do with religious belief. They were introduced only for political purposes, and in my view they have for three hundred years done much to pervert the minds of our people, not of Churchmen only, but of Nonconformists, who in many things continue the unsound opinion which in early times the teaching of the Church made common. You say these articles are only of 'religious belief to the clergy, but you will

hardly say that their influence is confined to your many thousands of ministers, and that what clergymen have to accept as a doctrine to be believed may be wholly rejected by their congregations and parishioners. A Church free from the State might free itself from the fault and the dishonor of making very doubtful political ideas into articles of religious and Christian belief. "Yours very truly,
"JOHN BRIGHT."

THE DIVINE SERVICE OF
THE CHURCH.

The state and divine service of the church of God have varied from the beginning of the world according to the different periods in which it existed and flourished.

From Adam to Noah, from Noah to Abraham, from Abraham to Moses, from Moses to Christ, from Christ to the end of the world, God ordained, for each of these periods, different customs, as regards the external divine service of this church; also different signs, seals and appurtenances; though it is, was and shall be, the same church, the same people, and also the same God whom they served, still serve, and shall serve unto the end.

Before Adam fell, divine service had no respect to Christ; he had not yet been presented to men as a means of salvation, much less as their Prophet, Priest, and King, or as the only true way, entrance and door to heaven, through whom alone men can be saved; but their happiness depended on their obedience to the command not to eat of the tree of the knowledge of good and evil. Gen. 2:16, 17.

After the fall, divine service had respect altogether to Christ, Acts 4:12. Truly God promised his Son to men, represented him by types, and finally gave him to them. In the meantime, the fathers who were before the advent of Christ, hoped in him, longed for his coming, and ordered and founded all their divine services, whatever these, according to the time and the command of God, might be, on his only and eternal reconciliation. Compare Gen. 3:15; 22:18; 49:10, 18 with John 5:46; 8:50; 1 Pet. 1:10, 11.

Touching the external mode of divine service, this was not uniform at all periods, but varied very much; for it seems that in the time from Adam to Noah, men followed the implanted light of nature, or to speak properly, the engraven law of the conscience or the mind; observing no essential and express ceremonial commandments, excepting Abel's offering, and the commandment that the sons of God, that is, the members of his church, should not marry the daughters of men, that is, those who were not members of the church of God; which was enjoined under a severe penalty. Compare Gen. 4:4 with Gen. 6:3.

In the time from Noah to Abraham, there was added God's command, not to eat blood, nor to shed human blood. At that time God made a covenant with Noah and every living creature; that he would destroy them no more by a flood; and he set the bow in the clouds as a sign of the covenant. Compare Gen. 9:4, 5 with verses 11—13.

In the time from Abraham to Moses God instituted the circumcision, among his people; which served for the purpose of distinguishing the descendants of Abraham, of whom the church of God consisted, from all the other nations, and as a seal of the covenant which God had made with Abraham and his seed, in particular. See Gen. 17:10, 12 compared with Rom. 4:11.

From the time of Moses to Christ, God gave, in addition to circumcision, many laws and commandments, too numerous to mention here, which were to be observed by his people. These consisted in manifold sacrifices, oblations, purifications, etc., for the performance of which holy times were set apart, as the Passover, Pentecost, feast of tabernacles, new moons, and fast days; together with sacred places, as the tabernacle of Moses, the temple of Solomon; Shiloh, Mizpah, Moriah, etc.; also holy persons, as prophets, priests, Levites, singers and doorkeepers. See Ex., Lev., Num. and Deut.

From the time of Christ to the end of the world, God, through Christ, has taken away the ceremonies of the Mosaic law as the signs by which it was sealed; and to the acknowledgment of the grace of Christ commended the observance of other ceremonies and signs, as baptism, supper, etc. These external commandments together with faith, and true repentance of life, which is the spiritual moral virtue, the Lord has very strictly enjoined upon all members of the church of Christ. See Matt. 28:18—20; Mark 16:15, 16, compared with 1 Cor. 11:2—28; also the entire epistle of the apostles, which treat of the fulfillment of the Mosaic ceremonial law, as Rom. 10:4; Gal. 4:10 and 5:1—4; Col. 2:16.—*Martyrs Mirror*.

ABOLITION OF SLAVERY IN
BRAZIL.

On the 16th of May the Brazilian Embassy in Washington received information from Rodrigo de Silva, minister of foreign affairs, that the Brazilian parliament had adopted the bill for the total abolition of slavery in Brazil and the regent has signed the same. This measure causes rejoicing everywhere.

This ends the long struggle for emancipation in the empire, and leaves Cuba and Porto Rico the only territories in the New world in which the traffic in human beings is legalized. The Emperor, Dom Pedro, has been an earnest champion of

emancipation. The abolition movement began late in the sixties. It found its first legal expression in 1871, in a law which practically freed children born of slaves, and which freed all the state's slaves 1600 in number. Under this law 15,400, 796 slaves registered in 1873, dwindled down to 1,233,195 in 1884. In 1885 the Liberals again came into power, and in September a law freeing at once all the slaves over 60 years old, and emancipating all others by classes gradually was passed. Under it the slave owners were to have compensation for their loss, and it was expected that by 1892 there would be no more slaves to free under the law. The passage of the law of 1888 has hastened this consummation by about four years. In March, 1887, there were 723, 419 slaves in Brazil, worth \$240,000,000. At this time there are probably not more than 600,000 worth \$200,000,000.

FOR THE LITTLE READERS.

(Continued.)

Perhaps all or at least nearly all of the little readers have heard from their parents or Sunday-school teachers about a very good man, called Samuel. This Samuel began to serve God when he was but a little child and continued to do so until he died an old man.

His father's name was Elkanah and his mother's name was Hannah. She was a very good woman and prayed to God before Samuel was born and vowed that if she would have a son, she would give him up for the service of God all the days of his life.

When a son was born unto her she called him Samuel, which means, "asked of God." And she kept him with her at home until she had weaned him, and then she took him up to Shiloh to the house of God. She also took along "three bullocks, and one ephah of flour, and a bottle of wine, and they slew a bullock and brought the child to Eli," the priest at Shiloh.

Hannah felt rejoiced in the Lord and she sang a song of thanksgiving to God for his favor, and when she went away she left Samuel in the care of Eli to "minister unto the Lord" before him.

Now, Eli had sons, but sad to say, these sons were wicked and are called in the Bible, "sons of Belial," which means sons of the wicked one. They were also priests by right of birth, but they were evil doers; for in the offerings which people brought to Shiloh these sons behaved very wickedly so that "men abhorred the offering of the Lord."

But Samuel did not do such wicked things. He was still very small, yet he had a little linen ephod like the priests had. At first he was employed about the

altar, that is, he could light a candle, or carry a dish, or run on an errand and do such like things. But he did his work so well that he was in favor with God and men, although he was a very young boy.

His mother came with her husband from year to year to offer the yearly sacrifice and when she came she would bring Samuel a little coat to wear and then Samuel could see his dear parents. And Eli blessed Samuel's parents, and they would then go home again, happy, no doubt, because their little boy was serving God even in his early childhood. They also had other children, three sons and two daughters, but Samuel was the oldest.

Eli's sons, Hophni and Phinehas, still went on in their wickedness. Their father warned them, but they heeded not the words of their old father, and at last it was made known to Eli that his sons and all his family should die and should be no more priests.

Now something very strange came to pass. One night when little Samuel and the rest were in bed, the Lord called, "Samuel," the boy answered, "Here am I," and got up and ran to Eli; for he thought Eli had called him. But Eli said, "I called thee not; lie down again." And when he had done so he again heard the voice, saying, "Samuel." He answered again and again to Eli. But Eli again said, "I called thee not, my son; lie down again." Samuel was still very young and did not know that it might be the Lord who was calling him. So when the voice called the third time, "Samuel," he went to Eli again and said, "Here am I; for thou didst call me." Eli now saw that the Lord had called the little boy, so he told him to lie down again, and when he should hear the voice again, he should say, "Speak, Lord; for thy servant heareth." Soon Samuel heard the voice calling, "Samuel, Samuel." He answered, saying, "Speak, for thy servant heareth." Then God told Samuel that he would destroy the house or family, of Eli, because his sons had done so wickedly.

In the morning Eli asked what the Lord had said, and prevailed upon him to tell him everything. So when Eli heard what judgment the Lord had pronounced against him he could only say, "It is the Lord; let him do what seemeth good." Eli knew that God was a just God so he had to be contented with the punishment that God would inflict.

Samuel kept growing taller and taller, and the Lord was with him and blessed him. And all Israel from Dan to Beer-sheba, which means from one end of the land to the other, "knew that Samuel was established to be a prophet of the Lord."

God indeed made a prophet of Samuel, and put it into his mind to say a great many things. When we think how small Samuel must have looked, going about his daily work, ministering unto God, we

think it is very wonderful. But God can do wonderful things and all who read the Bible can find that in all the wonderful things he does, he does them all for the good of man.

Now, what will we learn from this story of Samuel? One thing that we can learn is that God can use even little children in his service, just as well as he can grown up people. But they, too, must be willing to listen when God calls them, through his word; for God now speaks to us through the Bible and when we read the Bible it is God's word speaking to us. Jesus says: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." He also says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Again he says: "Him that cometh unto me, I will in no wise cast out."

But the Lord also calls us by his Spirit. Have you not felt or become aware that something within you called you and urged you to be good boys and girls, and to live for God? Oh, if you hear or feel this gentle call, just become willing, like little Samuel did, to do what God takes you into you to do. Ask God to take you into his service for all time. Then you will be safe, and you can become good and useful people in this world and be happy in the next.

In our next issue we hope to learn what became of Eli and his wicked sons and what Samuel did. In it we will see that God is sure to do just what he says he will do. He will do good to them that do good; but them that do evil he will punish.

(To be continued.)

LINES

on the death of Wesley Blough, who died Dec. 9, 1887, aged 5 years, 10 months and 21 days. Written by his mother.

O Wesley dear, you've left us here
In this cold world to roam;
While thou hast gone to dwell forever
In that eternal home.

Farewell dear Wesley, must we say
Farewell to thee so soon?
Yes, thou hast gone from earth away
Beyond earth's sun and moon.

Beyond the stars that brightly shine
Upon thy grave so low,
Beyond earth's darkness to that shine
Where saints delight to go.

Four days you suffered awful pain,
But meekly bore it all;
You did not murmur nor complain,
But waited God's last call.

Yet God knows best, His name be blessed,
He doeth all things well;
He took you to your heavenly rest,
In highest joys to dwell.

Then farewell Wesley till we meet
At home in heaven above,
To sing God's praise in music sweet
And dwell in Jesus' love.

IN MEMORIAM.

In memory of Lyndon Earl Metzler, who died near Wakarusa, Elkhardt Co., Ind., on the 6th day of March, aged 2 years, 8 mo's. and 10 d'ys.

(By his mother.)

Death has robbed us of our Early,
Whom we loved and cherished dear;
It was Early, yes, our loved one—
Can we help to shed a tear?

Yes we miss him, oh we miss him,
When we see his little rocking chair;
And how sad the room without him,
For there is no Early there.

But God's message sent to call him,
From his playmates here below;
And he's gone to those fair mansions
Where the little children go.

Oh how distressing was my grief
When all we did brought no relief;
Those days of waiting health to gain
We almost thought were spent in vain.

He is sleeping, calmly sleeping,
In the new-made grave; 'neath
We are weeping, sadly weeping,
For our beloved has gone away.

But since on earth we had to part,
I'll try and cheer my aching heart
With hopes that when my days are o'er,
We'll meet where parting's known no more.

DIED.

May, May 8th, near Maunheim, Lancaster county, Pa., Sister Esther Eby, widow, aged 64 years, 6 months and 14 days. Buried on the 10th, at the Maunheim cemetery. A large congregation assembled on the solemn occasion. Sister Eby was a faithful member of the old Mennonite Church.

DAVILER.—April 22d, near Elizabethtown, Lancaster county, Pa., of typhoid fever, Emanuel Daviler, aged 30 years and 18 days. Buried on the 26th at Baker's meeting-house. Text, Heb. 9:27, 28. A sorrowing widow and large circle of friends mourn his early death. A solemn call.

DILLINGER.—April 28th, near Sporting Hill, Lancaster county Pa., Bro. Henry Dillinger, aged 64 years, 7 months and 22 days. Buried on May 1st at Sporting Hill graveyard. Text, Rom. 1:7, 8. Many friends assembled to show respect for the beloved brother in the faith. Bro. Dillinger was a bright shining light, and was very earnest and devoted to the Lord.

SHENK.—April 28th, in Newville, Lancaster Co., Pa., Mary Ann, wife of Andrew Shenk, aged 33 years, 9 months and 5 days. Buried on the 2d of May in the family grave yard. Text, Isaiah 38:1. A husband and 5 children and many friends mourn their loss.

TROVER.—On the 29th of April in Clackamas county, Oregon, of paralysis, Magdalena, wife of James Trover, aged 12 years, 8 months and 15 days. Buried on the 1st of May at the Rock Creek church, followed by a large number of friends and neighbors. Services by Michael Bashor from Rev. 14:13. The deceased was a member of the Amish Mennonite church for 24 years, and leaves a deeply bereaved husband and three children, father and mother and 7 sisters and 4 brothers, and many friends to mourn her departure, yet we mourn not as though we had no hope. Sister Trover was sick only about 5 weeks and in her sickness she desired the anointing in the name of the Lord which was administered to her.

STUTZMAN.—On the 16th of April, in Livingston, Whiteside Co., Ill., of scarlet fever, Sister Mary E. Stutzman, aged 21 years and 8 months. She was sick but three days and leaves her husband and a little child to mourn her early death. She said she was going home. Funeral services by John L. Schmitt and Joseph Stuckey, from Gen. 50:24.

BAUMGARTNER.—On the 8th of May, near New Stark, Hancock county, Ohio, of spasms, infant daughter of Joel and Christina Baumgartner, aged 23 days. Services were held by Andy Baughman, from Isa. 40:1.

"Baby left her cradle for the golden shore,
O'er the silvery water she has flown;
Come to join the angels, peaceful evermore,
Empty is the cradle, baby's gone.

METZLER.—May 20th in North Lima, Mahoning county, O., Elizabeth, wife of Christian Metzler, aged 49 years, 9 months and 16 days. Services in the Evangelical church by H. B. Summers.

FUNK.—On the 3d of May, in Marion county, Kansas, Sister Maria, wife of Jacob Funk, formerly of Asia, aged 23 years. She was buried on the 5th. Services by C. P. Wedel. She leaves her husband and an infant son. The child was born but four hours before the departure of the mother. She was resigned to the will of God and was ready to depart this life.

ALBERT.—On the 27th of May, in Elkhardt county, Ind., of diphtheria, Laura, daughter of Jonas R. and Barbara Albert, aged 10 yrs., 11 months and 14 days. Buried at Forest Grove, Middlebury Twp. No. 10, of Concordia Reiner. Sister died peacefully and had an abiding hope of eternal life.

BLOSSER.—On the 28th of May, near Shamburg, Page county, Iowa, after seven weeks' illness, Bro. John Blosser, aged 64 years, 2 months and 23 days. He calmly fell asleep, as we believe, in Jesus.

HENSLEY.—On the 23d of May, at Waupaccon, Miami county, Ind., of lung fever, Ota Wilson, son of Eli and John Ann Hensley, aged 9 months and 25 days. May God bless the bereaved young parents and draw them very near unto Him, that they may find consolation in knowing that by His grace they may meet their dear little child above.

RUPP.—On the 31st of May, near Danvers, McLean county, Ill., of consumption, Michael Rupp, aged 43 years, 10 months and 28 days. He suffered 14 months, but never had great pain. He leaves a widow, 4 children and his mother to mourn their loss. He was buried on the 2d of June in Imhof's graveyard. Services in the North Hanover Mennonite meeting-house by Joseph Stuckey, from Rom. 14:7.

SHANK.—On the 4th of May, near Mt. Paton, Wayne Co., Ohio, of typhoid fever, Daniel Shoup, aged 19 years, 2 months and 15 days. Buried on the 6th in the Mennonite burying-ground in Holmes Co., Ohio. Services by Henry Kilmer and Adam Kornhaus, from Luke 12:49.

HOOPER.—On the 23rd of November, 1887, in Washington Co., Maryland, Sister Elizabeth, widow of David Hooper, aged 84 years, 3 months, and some days. Buried at Miller's Meeting-house. Services by Adam Baer and Josiah Brewer, from 2 Tim. 7.

GRABER.—On the 26th of April, in Lockridge, Jefferson Co., Iowa, Bro. Christian Graber, aged 76 years, 10 months and 15 days. He emigrated to America from France in 1836, and moved from Wayne Co., Ohio to Jefferson Co., Iowa in 1847, where he lived 11 years. He was a good-hearted brother in the Amish Mennonite Church for 60 years. He was buried in the Lockridge graveyard. Services by S. T. Miller in German and J. Samsou in English.

SHANK.—On the 10th of January, near Leistersburg, Washington Co., Md., of pneumonia, Bro. Tobias Shank, aged 60 years, 6 months and 6 days. Buried at Miller's Meeting-house. Services by Josiah Brewer, Philip H. Parret and C. Heatwole, from 1 Thess. 4:13, 14 and Philippians 1:21.

"O, dear father, how we miss thee,
Since thy voice we hear no more;
Yet we hope we soon shall meet thee
On the other shore."

"Thou wert all resigned and patient,
Willing all thy pain to bear;
For thy trust was placed in Jesus,
Who will all thy sorrows share."

SOMMER.—On the 1st of May, near Noble, Washington Co., Iowa, Bro. Joseph Sommer, aged 81 years, 8 months and 27 days. He was born in Somerset Co., Pa., and was married on the 9th of November 1830 to Elizabeth Miller, of Holmes Co., Ohio. In 1857 they moved to Washington Co., Iowa, and remained till death called them home. Sister Sommer having died on the 20th of September, 1874. They had 11 children, of whom seven survive their parents. Bro. S. was a beloved member of the Amish Mennonite Church. Funeral services by S. Gerig and S. P. Miller in German and Peter Stuckey of Illinois in English.

STUTZMAN.—On the 6th of February, near Hartford, Lyon Co., Kansas, Sarah Anne, daughter of Joseph and Gertie Stutzman, aged 3 years, 11 months and 6 days. Funeral services by David Stoltzfus and A. Miller.

REIMER.—On the 10th of May, in Woodson Co., Kansas, Shonhoff, wife of Cornelius Reimer. Sister died peacefully and had an abiding hope of eternal life.

GEISER.—On the 22d of May, near Orrville, Wayne Co., Ohio, after suffering five days of lung fever, David Geiser, aged 43 years, 4 months and 27 days. He was buried on the 24th at the Chippewa Mennonite Meeting-house. Services by D. L. Amstutz from Luke 12:16-23 and C. D. Stichter from Rev. 14:13. He suffered greatly and was at times entirely speechless, yet he could say that he felt the Lord drawing him into him. This is a loud call to the unconvinced sinners not to delay one hour or unto the death-bed. He leaves a widow and nine children.

HAMILTON.—On the 22d of May, in Lebanon Co., Pa., of cramp, Sarah G., daughter of James and Hamilton, aged 5 years, 4 months and 2 days. Buried on the 24th at Mt. Joy Cemetery, Lancaster Co. Text, Rev. 2:19. A solemn call for the parents and friends.

ESHELMAN.—On the 23d of May, near Maytown, Lancaster Co., Pa., Sister Susan Esleman, widow, aged 78 years, 4 months and 12 days. Buried on the 25th at Kroybill's Meeting-house. Text, Psalm 90:12. Sister Esleman was a consistent member of the Old Mennonite Church.

SMITH.—On the 23d of May, in Reinhardtville, Lancaster Co., Pa., of consumption, Sister Mary Smith, aged 80 years, 3 months and 9 days. Buried on the 27th at Landisville Meeting-house. Text, Rev. 22:14. A large congregation assembled to pay the last tribute of respect for the beloved sister.

ZOOK.—On the 23d of May, in Armagh Twp., Millin Co., Pa., Lydia, widow of Christian Zook, aged 76 years.

REDINGS.—On the 29th of May, in Millin Co., Pa., daughter of Samuel Reddings, aged about four years. As this little girl stood on the banks of the Kishwaukee Creek, she pebbles into the water, she lost her balance, fell in and was drowned.

BRIDAKER.—On the 25th of May at Rockton, Clearfield Co., Pa., Bish. John Bridaker, aged 78 years, 3 months 7 days. Funeral services were held by Bro. Herman Snyder from Ps. 34:6. The remains of the dear departed brother were followed to their earthly resting-place by a large concourse of relatives and friends.

"We loved him, yes, no tongue can tell
How much we loved him, or how well
God loved him too, and thought it best
To take him home with Him to rest."

Now rest thy weary head,
From care and labors free;
Thou dost but sleep, thou art not dead,
Thy face again will see."

D. E. B.

MAST.—On the 23d of March, on Pretty Prairie, LaGrange Co., Ind., of diphtheria, Amos Mast, aged 27 years, 9 months and 18 days. His sufferings though of short duration, were very severe, but he had given his heart to Jesus in his young years and lived a bright and shining light, in the Amish Mennonite Church. In his severest trials when asked how it was with him, he could say, "All is well," and when asked whether he was aware that he had to die soon, he replied, "Yes, and I am ready to go." At his death the family was so stricken with this disease that none of the near relatives could go to the burying place and consequently the funeral services were deferred until the twentieth of May when a large number of friends and neighbors gathered at the Union Chapel in memory of the dear young brother, and services were held by C. Naltinger, Noah Schutt and D. P. Johns.

Hershberger.—On the 10th of May, near Middlebury, Elkhardt Co., Ind., of diphtheria, Carolina, wife of Samuel Hershberger, aged 29 years, 9 months and 4 days. During her eight weeks of suffering she was very patient and fully resigned to the will of God. She died a short time before she died she called the family to her bed, told her husband to care well for her parents and her children, then bade them all farewell, which caused much weeping, but she looked at them with a smile and said, "Oh, why do you weep? I am going home." Then she said her mother should hold her, that she wanted to go from her mother's arms to the arms of Jesus, and soon after passed quietly away. She leaves a deeply bereaved husband, two children, and father and mother to mourn her early departure, but they can feel confident that their loss is but eternal gain. Buried on the eleventh at Forest Grove where a very large number of friends and relatives gathered to pay their last tribute of respect. Services by E. S. Miller and D. J. Johns from John 5:21.

UMMEL.—On the 23d of May, in McLean county, Ill., Anna, wife of David Ummel, aged 41 years, 2 months and 21 days. Buried on the 27th. Services by Joseph Stuckey from Ezek. 24:15-19. Her husband and 5 children survive her. She was a beloved sister in the Church and died with the blessed hope of a glorious immortality.

UMMEL.—On the 25th of May, in McLean county, Ill., quite suddenly, of scarlet fever, Eliza, daughter of David and Anna Ummel, aged 20 years. On the 24th she attended with mother's friends, and was greatly stricken with grief at the loss of one so near and dear. The same afternoon she became very sick and the following evening she died. She was buried on the 27th. Services at the North Danvers Mennonite meeting-house by Joseph Stuckey from Ps. 103. The loss of his companion and his oldest daughter within one week falls very heavily on Bro. Ummel. May the Lord comfort him and his family in this affliction.

Bender.—On the 24th of May, in Lyon Co., Kansas, of consumption, Bro. Christian D. Bender, aged nearly 68 years. He was confined to his bed for nearly eight months. Buried on the 26th in Alto's graveyard. Bro. Bender was almost universally loved and was a consistent member of the Church and died with a living hope. He bore his sickness patiently. Services were held by J. J. Born-treger from Ps. 90 and Rev. 21:1-5. He leaves his companion and eleven children, of whom five were present at his funeral. Bro. Bender emigrated from Germany to Somerset county, Pa., in 1812. From thence he moved to Johnson county, Iowa, in 1868, and from thence in 1875 to Lyon county, Kansas, having lived in America 46 years.

Angspurger.—On the 21st of May, in Kankakee, Ill., of pulmonary fever, Bro. Christian Angspurger, aged 57 years, 3 months and 21 days. He was buried on the 24th. He leaves his wife and five children. The deceased suffered since 1861, at which time he fell into despondency, but was able most of the time to support his family until the year 1877, when he became worse and had to be removed to the asylum, where he remained until his death. He united with the Church in his youth and lived happily with his companion up to the time that his mind was affected. Services were held in the North Danvers Mennonite meeting-house on the 27th by Joseph Stuckey from Ps. 103.

Letters Received.

WITH MONIES.

A. Elizabeth Ackley, Joseph Ackbaugh, Jos. S. Barr, John Brackbill, Daniel J. Bontreger, Dan Breemman, E. M. Bachman, Samuel Brink, C. W. Burkholder, Mrs. R. K. Brubaker, Henry Buntel, Jos. S. Barr, David Bixler, Joseph Stuckey.

1.—John Christle, R.
D. Jacob H. Doolinger, C. R. Driver,
E. Jacob Kue, Samuel Eberly, John R. Kersale,
E. M. East, F. F. Friesen, Sarah Freed, F. Friesen, Mary Foreman, Jacob Friesen.

6.—Peter S. Garber, Isaac E. Gorman, John M. Gove, J. M. Griesler, Samuel Griesinger, Christian Good, Valentine Gerber, Peter S. Gauder, Aaron M. Griesler, Ch. Griesinger, E. K. Griesinger.

11.—J. F. Harris, S. F. Halderson, Jacob H. Hershberger, J. P. Hosteler, S. R. Houser, Newton E. Hurr, E. M. Hartman, E. H. Stetler, J. H. Hoesler, John Hartzler, J. G. Hober, Susan Hershberger, Cyrus Hershberger, Levi A. Hershberger.

14.—John Ischy, Mary Johns, Sen. R. Johns,
R. Mrs. Louisa Kaufman, A. S. Kraybill, Jacob Kraybill, Abraham Kraybill.

15.—Escar C. Lehman, John T. E. S. Lehman, John S. Leshner, North Lantz.

16.—M. Metzler, Reuben Mithouse, Ann Means, S. H. Musselman, Jos. P. Muller, A. Metzler, John P. Muller, S. H. Musselman.

18.—Eph. S. Nussley,
O. John Oesch,
J. W. Oesch.

19.—Ben. Boley, John Brimhart, Christian Briser,
S. Daniel Stauffer, Peter Springer, Frank Swa,
Carrie A. Schenck, Jos. Schertz, J. B. Shoup, A. J. Springer, Christian Schertz, J. H. Shewalter, Michael Shunk, Daniel Schmitt, Ch. S. Shough, H. Siderman, Jacob G. Snyder, George Shunk.

20.—Peter K. Tinsley, Christian Trover, Jacob Trover, Daniel Thomas.

21.—Peter A. Ummel,
V. Henry Voss,
W. F. Vossing, M. W. W. Wanger, Amos Weaver, C. W. Weyer, Christian Weyer, Mary Weaver, John W. Weyer, E. Weyer.

22.—A. Yoder, E. K. Yoder, John S. Yoder, Jacob Yoder, Solomon Yoder.

23.—David Zook, D. H. Zook, Rachel Zook.

MISSION FUND.

John R. Kersale, \$50, Mary and Barbara Yoder, \$40.00, J. G. Gehman, \$30.00, A. Friesen, \$30.00, A. S. Yoder, \$20.00, A. H. Yoder, \$20.00.

FREE PAPER FUND.

J. E. K. \$20.00

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 13th, 1888, depart at Elkhart as follows on standard time, which is 23 minutes slower than Columbus time:

GOING WEST, LEAVES.	
No. 9, Pacific Express.....	7.05 A. M.
No. 21, Chicago Acc.....	7.00 "
No. 3, Special Chicago Express.....	3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp.....	6.15 "
GOING EAST—MAIN LINE, LEAVES.	
No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.45 "
No. 86, Way Freight.....	6.00 "
No. 22, Michigan Express.....	11.45 "
No. 6, Fast New York Ex.....	6.10 P. M.
Grand Rapids Express.....	1.20 "

GOING EAST—AIR LINE, LEAVES.	
No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.55 "
No. 4, Limited Express.....	8.25 "
No. 28, To Goshen only.....	8.35 "
No. 26, Air Line Accom.....	5.00 A. M.
No. 82, Way Freight.....	5.00 "
Train G to Goshen only.....	7.45 "
E to Goshen only.....	4.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen.....	11.30 A. M.
Train H from ".....	7.00 P. M.
No. 24, Acc. from Chicago.....	8.10 "
Goshen Passengers change to No. 28.	
No. 27, from Goshen.....	6.30 A. M.
Passengers change cars at Elkhart if going West.	

SUNDAY TRAINS.

Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West.

TRAINS ARRIVE—MAIN LINE

Grand Rapids Express.....	12.40 P. M.
".....	8.00 "
No. 25, Michigan Accommodation.....	2.55 "

Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio.
G. B. Wyllie, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 13th, 1888, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, LEAVES.	
No. 6, Grand Rapids Special.....	5.10 A. M.
No. 4, Cincinnati & Indianapolis Ex.....	9.10 A. M.
No. 2, Ind. & St. Louis Express.....	4.35 P. M.
No. 8, Way Freight.....	6.45 A. M.
GOING NORTH, LEAVES.	
No. 1, Grand Rapids Express.....	10.50 A. M.
No. 3, Michigan Express.....	5.30 P. M.
No. 5, Indianapolis Special.....	10.54 P. M.
No. 7, Way Freight, arrives.....	7.50 P. M.
No. 11, "..... leaves.....	8.00 A. M.
Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago.	

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NORMAN BECKLEY, Gen'l Manager.
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Herald of Truth.

A RELICIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 25.—No. 13.

ELKHART, IND., July 1, 1888.

Whole No. 374.

EVERY-DAY WORK.

Great deeds are trumpeted; loud bells are rung,
And men turn round to see
The high peaks echo to the poems sung,
O'er some great victory;
And yet great deeds are few. The mightiest men
Find opportunities but now and then.

Shall one sit idle through long days of peace,
Waiting for walls to scale?
Or lie in port until some Golden Fleece
Lures him to face the gale?
There's work enough; why idly then delay?
His work counts most who labors every day.

A torrent sweeps down the mountain's brow,
With foam, and flash and roar,
Anon its strength is spent, where is it now?
Its one short day is o'er;
But the clear stream that through the meadow
flows,

All the long summer on its mission goes,
Better the steady flow; the torrents dash
Soon leaves its rent track dry.
The light we love is not a lightning flash
From out a mid-night sky.

But the sweet sunshine whose unfailing ray,
From its calm tower of blue, lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thread,
Where love ennobles all.

The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.

—Selected by S. V.

THE CHURCH OF GOD.

That God had a people who served him since the creation of man, whom he called "my people," otherwise called "congregation of the Lord," the Scriptures plainly teach. Yet these are nowhere, that I can find, called the "Church" until after the advent of Christ. But it is not derivation of name, nor so much the origin as the signification and characteristic principles of the Church militant instituted by Christ, which I desire to learn. God created man a rational being, with a natural body endowed with understanding and the faculties necessary to his existence; and in connection with this, he placed within him a living soul, whose existence should never cease. To this soul God, at his own appointed time, sends this quickening Spirit, which, if ac-

cepted, brings about *regeneration*, and the soul has *peace with God*. This forms in part the *Church*, notwithstanding the fiery trials of Satan which the child of God has to endure. God is his refuge and sustains him.

When this Spirit takes possession it comes in conflict with carnality; and since these spirits are antagonists they cannot remain together in harmony.

Hence there is a deadly conflict for the mastery. This is *probation* and is continuous, to some extent at least, to the end of natural life. And alone "he who endures to the end shall be saved." To many religiously inclined, even believers,

it is to-day a perplexing question, under the distracting state of so-called Christianity, where to find this *Church*, or of whom it is composed. I trust therefore a few remarks in this direction, in the fear of God, may serve to his honor. To know what and where this Church is, is indeed a most important and vital question. It is not a question for time alone, but also for eternity.

Professing Christians, as a rule, claim that the creed or doctrine of the founders after whom they are called is the true Church, and are content to risk their *salvation* on what their ministers teach for truth, rather than trouble themselves to test it by the living word of God. Thus they put their trust in man, which they may *deny*, yet their actions often virtually prove this to be the fact. But what did God long ages ago say to hard-hearted Israel of this kind of religion? "Woe to the rebellious children, saith the Lord, that take counsel, not of me, and that cover with a covering, but not of my Spirit." Again, "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when *good cometh*, but shall inhabit the parched places in the wilderness, in the salt land not inhabited." Oh what a terrible warning these few words contain! This should, while reading them, cause us to fear and tremble, and ponder every word carefully. Could a more miserable picture be drawn from nature, to represent the doom of disobedience, of the everlasting future? Now mark the contrast of the happiness and

joy depicted on the other hand. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when *heat cometh*, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit."

Here are two vivid representations of the future state of man, given by inspiration. Reader, which are you choosing? On the one hand there will be exaltation, joy and happiness as a reward; on the other, degradation, misery and remorse, and we are naturally and surely gravitating to one or the other.

Again, "Thus saith the Lord, Stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall have rest for your souls." The *old paths* and *good way* to Israel, included the ceremonial law, but which, while it was only typical and negative, because it could accomplish no permanent good—could not remove sin—was to be to them a law as *positive* as that given from Sinai, and through the Patriarchs and Prophets.

In this moral law, many well-meaning people still make shipwreck, claiming they are "as good as these or those professing church-members," while they may be even better, too, than some who thus disgrace the church. Their claim is therefore, alas, true. Yet while they may even reform their evil ways, cease to commit gross sins, lead a good moral life, become new *men*, perhaps justifying themselves as did he who came to Christ, saying he had observed all the commandments from his youth, they may not be "*new creatures*,"—only morally good, not spiritually so. To attain this latter state requires more than moral law affords. They are not quite willing to surrender to the precept of Christ: "*Come and follow me*."

"Except a man be born again, he can not see the kingdom of God." Now Christ has "blotted out the hand writing of ordinances," the works of form, "nailed it to the cross," and is the propitiation for the sins of the whole world; and instead "established the new"—the law of liberty which governs by the "quickening

spirit," which is to be observed by *faith* in which we now "as lively stones are built up a *spiritual* house, a holy priesthood, to offer up *spiritual* sacrifice, acceptable to God by Jesus Christ." Thus the moral law was fulfilled, and all who follow Christ in the *regeneration*, shall find rest for their souls. Therefore it behooves every seeker of salvation to cease from provoking the righteous anger of the Lord with strange vanities, and to dig down through these abominable, mystified, deceptive doctrines of men, to that everlasting foundation, Jesus Christ, and appeal to this available Physician, while there is yet "Balm in Gilead." To Him we must come for salvation, "For there is none other name under heaven given among men, whereby we must be saved." For if we trust in men and their doctrines for this, we will, when forever too late, bewail our error, crying, "The harvest is past, the summer is ended, and we are not saved."

The manner in which this Church was instituted, and the class of people it was composed of, is worthy of our profoundest consideration. When Christ entered upon his mission on earth, men began to follow him. Not, however, men of high rank—the wise, noble and aristocratic class—but as a rule the poor and despised, the humble laboring men of low estate. These he called his disciples, that he might confound and bring to naught the wisdom of the mighty, and base things of the world, "that no flesh should glory in his presence." And from among these—knowing however, that they were "not all clean, and who should betray him"—he chose the twelve apostles. These he commissioned to proclaim to the world—first to the Jews, then the Gentiles, that which they heard and learned from him. And when Jesus asked these, "Whom say ye that I am?" Peter answered, "Thou art the son of the living God." Upon this confession Jesus replied, "Flesh and blood (man) hath not revealed this unto you, but my Father in heaven. And I say unto thee, Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

Here, then, we have the only safe and sure foundation. It matters not how men are denominated, nor need they care; this can avail them nothing. It is alone by the grace of God, through Jesus Christ, "which hath appeared unto all men," that we can be saved. God is no respecter of person, creed or color. "But in every nation, he that feareth him, and worketh righteousness, is accepted with him." To follow Jesus, and anchor our hope in him, is the only thing to do which can avail. And all who do this, *belong to the Church of God*. To illustrate the character of this Church, Jesus, through a figure of the vine, taught his disciples their relation with him, and their union in him. "I am

the true vine; ye are the branches. Except ye abide in me, ye can not bear fruit." God is the husbandman. Every branch in me that beareth not fruit, He (not man) taketh away; and every branch that beareth fruit, He purgeth it, that it may bring more fruit. "For whom the Lord loveth he chasteneth." God loves every soul. But alone they who have attained to accountability, who realize and reciprocate his love, can become the sons of God and partakers of his holiness, in the church triumphant.

The character of the twelve disciples and of Peter particularly, and the love Christ manifested toward them, are facts not generally realized as they should be, in the Church. Peter is noted as being of the most bold, officious yet wavering disposition among them, for which Christ frequently reproved him, and once rebuked him severely. Was not Peter honest in saying that which brought about this rebuke? Are we sure that our zeal does not often run parallel with that of Peter? This is a question we must ask of and decide for ourselves. For the same condemnation applies to carnality in every form. Yet Christ had previously said to Peter, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be justified in heaven." But mark, the use and power of these "keys" does not apply to a sect or a so-called church, but to the kingdom of heaven. They are the Holy Spirit, which acts in harmony with all the sayings and doings of Jesus. It manifests itself alone in those who follow him "in the regeneration," and these shall sit and reign with him in the throne of his glory, in the city with twelve foundations, and with an innumerable host of angels, in the general assembly of the church of the first born, which are written in heaven, and with God the Judge of all, and with the spirits of just men made perfect. There with the "keys of hell and death" judge the world in its final doom. And although these twelve were chosen—sanctified as apostles, and had power to cast out devils, etc., in Christ's name, as he bade them, they had not received these "keys." For Jesus was yet with them, and said to them, "If I go not away the Comforter (Holy Ghost) will not come unto you," etc. Although they believed, and apparently were reformed, it may seem a question whether they were converted. Evidently Peter was not. But the words of Jesus, the seed of life, so to speak, had been sown and taken root in them. But that horrible tempest—the crucifixion almost crushed it, and when the storm subsided there was sorrow among them. Their fondest anticipations were blasted. While all had offended, Peter and Judas stumbled and fell. Judas confessed his sin, repented, and even returned his ill-gotten gain. But alas! the poisonous shaft of Satan had

pierced him so deep that he sunk in despair.

But the "sun of righteousness" again beamed forth in soothing rays, and the others revived. As the refreshing influence of the Holy Spirit showered down upon them they were borne anew, and began to bear fruit, as we shall see further on.

Believing and confessing is not conversion; even repentance may exist without it. Yet all these are prerequisite to it, for the devils also believe, even confess Jesus as being the Holy One of the most high God. Jesus said to the disciples in the night in which he was betrayed: "All ye shall be offended because of me this night." They all forsook him and fled, as it is written, "I have trodden the winepress alone, and of the people there was none with me." Although Peter and other disciples followed Jesus, when he was taken.

Peter had emphatically declared, "Though all men be offended, and though I should die with thee, yet will I not deny thee." But Christ had also said to him, Simon, Simon, behold Satan hath desired to have you (all) that he may sift you as wheat. But I have prayed for thee that thy faith fail not, and when thou art converted, (mark) strengthen thy brethren." But alas for that carnal zeal! Where was Peter, and where are we, when left to the test, upon the merits of our own strength? He with an oath denied Christ, cursed and swore he knew him not. He did not realize the condition he had fallen into until Jesus "looked upon him."

This touched his conscience and reproved him of his shameful act. He became truly repentant. "He wept bitterly," and after the resurrection of Christ, was the first to enter the sepulchre where he had lain. Then a few days later, Jesus entrusted him with the sacred charge to feed the flocks of his pastures, and with all his fickleness he became the most prominent effectual worker of the twelve, but not until after the ascension of Christ, did these disciples receive the "keys" of the heavenly kingdom.

When thus filled with the Holy Ghost, they were empowered to remit and retain sins. But how can man remit and retain sins, that will be sanctioned in heaven? (See Matt. 18, and 2 Cor. 2.) under the law, there was no remission of certain sins. The atonement was "eye for eye, tooth for tooth and blood for blood." And "without shedding of blood there was no remission." Christ shed his own blood "once for all," since then we are under grace, where all sins (save one) shall be forgiven by observing the stipulated conditions given by the Mediator of the new covenant. God, Christ and the Spirit are one. Christ has sent the Holy Spirit to lead the "new creature into all truth," and promised to be with them to the

end; thus what these do through the Spirit, will be sanctioned in heaven.

Behold the power of this Spirit manifested in the apostles, how they unlocked hidden mysteries dark and deep, and the manner in which they loosed and bound by casting out devils, healing the sick, causing the blind to see and the seeing to become blind, restoring the dead to life, and causing the living to give up the ghost. Even where their garments were brought unto the sick and those possessed with devils their diseases departed and the evil Spirit left them. So great was their fame, and the people's faith in this new doctrine that the sick were even laid in the streets, that at least the apostles' shadow, while passing by, might overshadow them.

Here is the power, and faith, and fruits manifested, which characterizes the church built upon the "Rock." But in such things men may also be lead astray. For the devil is also a worker of signs and wonders, "inasmuch that if it were possible, even the very elect would be deceived." Whether God intended such miracles to be performed, the power to loose and bind with these keys exercised, in the manner some advocate, by his servants at all times, after the apostles passed away, is one of the things not clear to all alike. Christ's final charge to the apostles, was "go ye etc. teaching them to observe all things I commanded you." Now does this "observe" imply to perform wondrous miracles and wield supernatural power? If so, we may well ask, "Where is the church of God?" The commission was not however, whatsoever I have previously empowered you to do and perform. But what I now command you to teach, implies that which is to be observed. The apostles did not teach more than this.

True, James says, Is any sick among you, let him call the elders of the church, and let them pray over him etc., and the prayer of faith shall save the sick, and (not the elders, mark, but) the Lord shall raise him up. And if he have committed sins, they shall be forgiven him. By whom? The Lord, surely. "Confess your faults, to one another that ye may be healed." Whether this means bodily, or sin sickness, or both, must be settled by concurrent scriptures. These are their own interpreters, that bodily infirmities often are caused by sinning, is sadly manifest. One thing is sure, God will supply all our needs, (not desires) if we reject the counsel of men, and trust in him. These miracles wrought by Christ and his apostles, stand a living monument to-day and forever proclaim to the world that Jesus Christ is the Son of the living God, the true Messiah which was to come to redeem the world. Is not this sufficient? If men will not on this evidence believe, would they even if "one arose from the dead" and did such things? J. K. Zook.

(To be continued.)

CHILDREN OF THE HIGHEST.

This title the Lord Jesus applies to us. How glorious to know that we are the children of the Highest! It is so wonderful that if the Lord Jesus had not called us by this name we would never have thought of calling God our Father. If He is our Father we are His children, and if children, then heirs, heirs of God, and joint-heirs with Christ. Christ, our Elder Brother, has given us His rights. He has made us one with Himself. He was declared to be "the Son of the Highest," and it is He who declares us to be children, or, as the original expresses it, sons of the Highest. Through him we have access by one Spirit unto the Father. We stand in Christ's place. We claim his rights. And to us as to the well-beloved Son the Father says: "Son, thou art ever with me, and all that I have is thine."

These are facts. But we can only know them by faith. The Holy Spirit must take of these things of Christ and show them to us. For the things that God hath prepared for them who love Him cannot enter into the heart of man without the power of the Spirit. By faith we must receive these glorious truths. We must believe in our sonship and we are sons. "Ye are all the children of God by faith in Christ Jesus." Believe the word of God, and become children of the Highest. The very consciousness of this relationship will exalt and purify the soul. Moralists recognize the elevating tendency of association with the highest and best. They seek by "a participation in the greatness of the universe" to rise to conscious greatness. They link themselves with the pure, the beautiful, the good, and thus seek to rise above their own insignificance—to lose themselves in the great whole. But a Christian without philosophy reaches a higher height. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure. The fact is an inspiration. Children of the Highest! What higher destiny? What more glorious position?

St. Paul's injunction follows as a natural consequence. We feel that we must "walk worthy of God, who has called us to his kingdom and glory." We must not disgrace our name. We must walk worthy of it. We must show the world what our Father is. How shall we do this?

First, by being like Him. The children of the Highest are necessarily a "peculiar people." They must be peculiar as God is peculiar for love, purity and truth. They cannot be children of the Highest and bear no resemblance to Him. Pure as

he is pure; merciful as he is merciful; high in truth, in justice, in love are the children of God. "In this the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Our Father is called "the Father of Mercies." Are we merciful as our Father also is merciful? He is the Father of love, of long suffering, of great goodness. Are we like Him? Do we follow the standard of the children of the Highest? Are we imitators of God? "The more we lift ourselves," says Alford, "above the world's view of the duty and expediency of revenge and exclusive dealing, into the mind with which the righteous Judge, strong and patient, Who is provoked every day, yet does good to the unthankful and the evil, the more firmly shall we assure, and the more nobly illustrate our place as sons in His family, as having entered into the kingdom of heaven."

We can only walk worthy of our Father by becoming daily purer, nobler, and higher in mind, body and spirit. It must, therefore, be our aim to make the most of ourselves. We must leave no part of our being unutilized. The cultivation of every faculty for the glory of God is our highest duty. A due regard to the well-being of the body; a determined, persistent labor in cultivating the mind; a faithful following of Christ in the spirit, is the life work of every Christian. And all this for God! No selfish end for years of self-culture, no mere intellectual pleasure and self-satisfaction in the conscious growth and enlargement of the mind—no, for all is for one object—the service and glory of God.

Children of the Highest, this is your portion. Claim it, believe in it, and live it out in your daily life. Believe the record that God has given us of his Son. In His grace, live as Christ lived. Glorify God in your body and spirit, which are His.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee." Bring your mind to God—bring it to him daily, hourly, even so that you can say, "I have set the Lord always before me." All nature exists in vain for pleasure if there is no peace in your mind. The skies are not blue, nor the earth green, nor the mountains sublime, nor the brooks joyful, nor the rainbows and flowers beautiful, nor the stars wonderful, if there is no peace in your mind, no love in your soul for God, the Creator and Redeemer. The mind of men must be truly stayed on something greater and better than itself, even on the great and good mind of the Almighty, the Eternal God. Therefore bring your needy mind to God, and keep it there by humble prayer."

THE HAPPY HOUSE.

FROM THE GERMAN OF C. J. PH. SPITTA.

A BEAUTIFUL description of a Christian household, from the personal experience of the lovely author, on the words: "salvation is come to this house."

O happy house! where Thou art loved the best,
Dear Friend and Savior of our race;
Where never comes such welcome, honored
Guest,
Where none can ever fill Thy place;
Where every heart goes forth to meet Thee,
Where every ear attends Thy word,
Where every lip with blessing greets Thee,
Where all are waiting on their Lord.

O happy house! where man and wife in heart,
In faith, and hope are one;
That neither life nor death can ever part
The holy union there begun;
Where both are sharing one salvation,
And live before Thee, Lord, always,
In gladness or in tribulation,
In happy or in evil days.

O happy house! whose little ones are given
Early to Thee in faith and prayer—
To Thee, their Friend, who from the heights of
heaven

Guards them with more than mother's care.
O happy house! where little voices
Their glad hosannas love to raise,
And childhood's lisping tongue rejoices
To bring new songs of love and praise.

O happy house! and happy servitude!
Where all alike kneel Master out;
Where daily duty, in Thy strength pursued,
Is never hard nor toilsome known;
Where each one serves Thee, meek and lowly,
Whatever Thine appointment be,
Till common tasks seem great and holy,
When they are done as unto Thee.

O happy house! where Thou art not forgot
When joy is flowing full and free;
O happy house! where every word is brought—
Physician, Comforter—to Thee.
Until at last earth's day's work ended,
All meet Thee in that house above,
From whence Thou camest, where Thou hast
ascended,
Thy heaven of glory and of love.

For the Herald of Truth.

JESUS THE WAY.

Dear friend, have you ever stopped to consider whether you are following the way in which you find truth and life or the way to death and destruction? If not, stop at once and consider your soul's welfare, for it is high time to change your course in life if you are going the downward road to destruction.

Dear sin-sick souls, come to Jesus "the Way." Give him your heart and put your trust in him and you will find sweet rest. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Jesus will never leave you nor forsake you, if you will believe his word and trust his grace. He is a Friend in sorrow and in trouble. Those who have always refused to take up their cross and

follow this way, know not how much more pleasant it is to walk with the children of God, than to follow the fashions and follies of the world, and then go to hell and destruction. The children of God have many trials and tribulations to go through in this world; but if they fight a good fight, having on the armor of God they will gain a glorious victory and receive a crown of glory. I would say with Moses I would "choose rather to suffer affliction with the children of God than to enjoy the pleasures of sin for a season."

Dear unconverted ones, Come and say with the apostle Paul, "The night is far spent, the day is at hand; let us therefore cast off the works of darkness and let us put on the armor of light."

Cherry Box, Mo.

A. D.

PREACHING.

There must be in preaching an element stronger than oratorical power, and this element is a supernatural one—it is the Spirit of God. The word spoken must be made living by the Spirit; must be filled with a Divine energy, and so be made capable of penetrating into the spirits of men. If it be mere human word, it is powerless to produce spiritual results. It may be all that human word can be, but it cannot beget in the heart the purity and peace of God. To do this, it must be quickened by a power from above.

We would that the more formal part of preaching, the order and style and delivery of a sermon, occupied much less of the attention of teachers than it does. We do not mean that these things are wholly unimportant; but they hold a very subordinate place in comparison with the higher and spiritual element. The Lord said of Himself: "The words that I speak unto you, they are spirit, and they are life." In its measure this should be true of all who speak in His name. It is only the spiritual man, the man indwelt of the Spirit, that can speak effectually the message of the Lord. Others may please their auditors, and crowds may follow them, but their words do not go down into the depths of the spirit, and beget the fruits of righteousness.

Not orators, not rhetoricians, but spiritual men, are ever needed in the Church. Never was an age so full of intellectual and eloquent preachers, and yet never was the world so weary of hearing them. There is only one Preacher who can convict the world of sin and righteousness and judgment. But He must use the tongues of men, and before He can use their tongues, He must have His abode in them. Let the Church consider how her sons may be filled with the Holy Ghost, and the question of preaching is solved forever.

For the Herald of Truth.

HE CARETH FOR YOU.

"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are we not much better than they?" Matt. 6:26.

How often the birds cheer us on our way! When out in the country, the birds flying about us, some singing, others building nests, some feeding their young, it often reminds us of our work or duty. Birds singing in the morning remind us of our duty and our privilege to present a grateful and holy offering to Him who has kept us through the night, and who alone can guard us through the day. Birds singing when the sun goes down turn our thoughts to Him whose mercies are new every morning and fresh every night. Birds singing in the close prison of the cage, as well as in the wild freedom of the forest, teach us that in the lowliest home and in the most distressed condition we may yet pour out our hearts in praise—we may find abundant reasons for gratitude to God. So let us ever be thankful to the Lord, for he has said, He will never leave nor forsake those that put their trust in him. He has mercifully kept us through the winter and have we thanked him for it? He permitted us to live to see the spring re-open in all its varied beauty. Think of the many friends who have ended their journey on earth this last winter. Their bodies were lowered into the grave, there to await the resurrection morn. It may be that you or I will soon be in that spirit world. Time is short, and if not well spent in pleasing and serving the Lord we will surely dread that death—which is a well come visitor to those prepared to meet their God. Oh, may we be found ready, watching, and praying. Let us not get weary in well-doing, for in due season we shall reap if we faint not; for whatsoever a man soweth that shall he also reap.

The Bible says, Eye hath not seen, ear hath not heard, heart hath not conceived the greatness and the glory of the home which God hath prepared for those that love him. One soul in heaven is worth more than the whole world, and if the Lord takes so good care of the fowls of the air which neither reap nor sow, how much more will he care and protect those whom He claims as His own. A true heart cannot help thanking him for this. Let us praise the Lord; let us try with the help of God to let our light so shine before men that they may see and believe that there is a true and living God, and also say with me:

Dear Jesus, I long to be perfectly whole,
I want thee forever to live in my soul;
Break down every idol, cast out every foe,
Now wash me and I shall be whiter than snow.

A FRIEND.

For the Herald of Truth.

MORE LABORERS.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38.

We who read the columns of the HERALD OF TRUTH constantly see that appeals are made for more laborers to be sent into God's vineyard. These appeals come from all parts of our country. The Macedonian cry is heard over all the land: "Come over and help us!" What can be done in such cases? The true child of God cannot but call upon God, and ask for more laborers to be sent. The question arises: Who will go? Is it possible that no one is willing to consecrate his all to the Father's use? Oh my fellow Christians, let us pray to the Lord of the harvest that he in his infinite mercy may make more men willing to work for the Lord.

The Apostle James says, that "the effectual fervent prayer of a righteous man availeth much." James 5:18. Then why not, with faith believing, ask God to send more laborers? As we look about us we truly see that the word of Christ is true where he said, "Behold the harvest is already white." But we hear some say, "We are short of ministers of the Gospel." That may be true to a certain extent, but it is not a deplorable fact that sometimes ministers do not take a proper view of their duties and the circumstances under which they are situated? I have seen a minister leave his small flock and move into a neighborhood where ministers are numerous, and to-day the cry is going up to God, "Why hast thou forsaken us." But where does the fault lie? Do we not see the necessity of calling upon our dear Redeemer to send men out to declare the unsearchable riches of God through Jesus Christ?

Much good has been accomplished through the instrumentality of the HERALD OF TRUTH by urging on mission and Sunday-school work; much could be said on the subject of Sunday-school work. Let it suffice to say that it is the church nursery. To encourage evangelizing successfully, we must consecrate our all to God's service; time, talents, property, what we are to-day and what we ever intend to be, for we are God's, purchased by the precious blood of Christ. So let us work for the salvation of our fellow-men, for soon we will be called to give an account of our stewardship here below. I do rejoice that the Mennonite Church is making such strong efforts to promote the evangelizing work and Sunday-school cause. My prayer is that God may bless the brethren of the HERALD in their good work and that the work may continue till the whole world is won for Christ.

Brethren and sisters, let us assist the Editors of our paper. It makes my heart

glad to see the sisters take such active part in the HERALD OF TRUTH. Remember what Christ said to the woman at the grave, in the first clause of Matt. 28:7. Oh, let us use our talents in God's service! Let us pray that more laborers be sent into his vineyard.

C. K. G.

Osborne, Kan.

For the Herald of Truth.

PREACHING THE GOSPEL.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:8, 9.

The apostle Paul was filled with a fervid zeal to spread the gospel tidings until the news of salvation through Christ, should be proclaimed in all the ends of the earth. He preached to Jews and Gentiles, in the Hebrew and Greek tongues, in Antioch, Tarsus, Lystra, Ephesus, in Corinth, Rome, Athens and numerous other places, traveling thousands of miles in his ministerial calling. "Christ, and him crucified" was his theme, and many were brought to repentance and the true Christian life. Of his sermons we have no detailed record, but some of his epistles are still extant and many a soul, many a church, has found comfort and been edified thereby.

There are some who claim that the apostles fulfilled the great commission, to go and "teach all nations," that is, that they traveled over all the world and carried the gospel message into all the lands of the earth. It is true that they carried on this work a great deal more vigorously than it is carried on to-day, but whether they succeeded in reaching the utmost parts of the earth is not known. It is thought by many that none of them ever reached the shores of the New World, where, nevertheless a great many people dwelt, if not Indians, then the Aztecs who inhabited the New World before the Indians, and who by the works of art which remain in the cities and temples discovered and unearthed, show that they were an intelligent people.

These same people who claim that the gospel was carried "unto the uttermost parts" have also among them many individuals who claim that it is at present an unnecessary thing to try to carry on this evangelizing work, that the gospel had been preached everywhere, and that now the work of each church, each country, each nation was to hold its own among its own. This idea is well meant, but it is not according to the plan of Christ and the apostles, nor of those who followed after them.

Paul preached in many places that were hundreds of miles apart. He traveled by

sea and by land, by day and by night. So did those of the second and third century. Where the seed had been planted it had in many places, almost yea, completely died out, and in such places it must be sown anew. The "waste places" need attention. Peter Waldo in his time sought to follow out the gospel commission so far as he could. Menno Simon sought to do the same, as did also his co-laborer Bouwens, and the result is well known. The example of but a few of those who lived and died before our time serve to show that the commission to go into all the world and teach the gospel to every creature was not ended with the work and in the life-time of the apostles, but that it extends forward through all generations, until the knowledge of the Lord shall cover the earth even as the waters cover the sea.

There seems to be a wonderful lack of earnestness among our Mennonite people in propagating the truths of the gospel. "Why," says one who has made this matter a study, "we are doing almost nothing! There is no earnestness, no fervor, no unity, no love, no concern, and no interest for people outside of the barriers into which we have entrenched ourselves." Taking it in a comparative sense, this is true. "Instant in season and out of season" is not generally heeded. The priest Eli was punished with all his household for want of earnestness in rebuking and warning his sons Hophni and Phinehas, and so may men to-day receive punishment for failing to do their duty.

When we read or hear of a man leading hundreds to Christ, we are disposed to consider it incredible, or to call it "one of those revivals" and that the minister is following "a new doctrine" and grave doubt is expressed of the new converts "holding out." Just as if the passage "They that shall lead many to righteousness" etc., were to-day an impossibility to carry out! Just as if the great work of the ministry to-day was no longer to lead men to Christ, whether it be individually or by the hundreds! Just as if the active work of the ministry—evangelizing—had dwindled down to a kind of passive effort to tell people abstractly what they must and what they must not do (but generally more what they must not do than what they must do) without giving the people a hearty invitation to come to Christ? When we invite friends to our house we do it heartily, and why not make it just as hearty, just as personal, just as earnest when we invite them to come to Christ. If it is our "heart's desire and prayer to God" for men that they might be saved, why not tell them so and ask them to come. Christ made a direct call: "Come unto me all ye that labor and are heavy laden," and follows immediately with the blessing—the reason why they should come—"and I will give you rest." It is not Come to this or that church, but

"Come unto me." "Come unto me, all ye ends of the earth, and be ye saved."

God will reward our labors just in the way we work. If we sow sparingly we shall reap sparingly, and if we sow not at all, but simply keep pulling the weeds, we shall find that at the end that the weeds will be there still and nothing else will be there to reap. If the cause of Christ is to gain ground, its champions must not be asleep, but awake; not passive, but active; not indifferent, but earnest, not on the defensive but on the aggressive. We must sow or we will soon not be able to keep down the weeds.

A farmer would act very foolishly if, when he had sown grass in a field, and it would, after a number of years, die out from want of rain, or proper care or other circumstances, he would then conclude that as the grass had been sown there once it ought to grow there forever, and if it died out, it was not his business or his duty to sow it again, or that it was henceforth impossible to raise another crop of grass there, and that it would be a useless waste of time, money and energy, to prepare it for the reception of seed for a new crop. He would be set down as an ignorant man, a poor manager and one who is void of understanding.

How is it in the spiritual field? Does not Christ liken the world to a field? Does he not take natural things to show thereby spiritual things? If we are to act wisely and in accordance with the laws nature in temporal things, we are much more to act wisely in Spiritual matters and in accordance with the spirit and will of God. Spiritual husbandmen who work as the ignorant farmer just described manages, need not be surprised that the religion of Christ is not making headway in their field of labor.

There is no use mourning about something which by the application of our idle hands we can remedy or make good. Christ has said, "Lo! I am with you always, even unto the end of the world," but he says this to those who "go into all the world and preach the gospel to every creature," that is, those who are awake to their duties.

What is true of man individually is generally true of him collectively; hence it is the will of God (and it is) that he who is enlightened, but has again fallen into error, be reproved, admonished and warned to flee to Christ, it is just as well the will of God that nations to whom the will of God has once been declared, and who have again forgotten Him, should be again taught. Our Lord has not called us into His service that we might mourn over the general state of affairs in the religious world. He has not called us into His service that one should grumble at the other or one body of his workers should find fault with another body and quarrel with it. God calls us to a service of love. Love is to pervade all our actions, and it

makes us active in the service of him who first loved us. God wants a united effort of his church to spread the glad news of life through the atonement of Christ throughout every land. This is one of the things which calls for a visible church, a banding together of consecrated children of God that they may not only enjoy each other's fellowship but that they may make a consecrated effort in leading others to Christ. What we have to do in this life, and what we *want* to do, if we love Him who has redeemed us, is to work for the salvation of souls, be they Jew or Gentile, black or white, at home or abroad, old or young or in whatever condition or position they may have been placed.

A. B. K.

BAPTISM BY EFFUSION.

[We give the following excellent remarks on the subject of Baptism, as an extract from an article on "What does it take to Constitute Christian Baptism?" in the "Methodist Advocate." We feel sure it will be read with interest by many of our readers.—Ed.]

The laws of nature, the laws of grace, and the laws of health are all made by the same Law-giver. And hence there must be perfect harmony between them. In regard to immersion there are many people in such a state of health that they could not be immersed without doing violence to the laws of health. And the man who would advise this class to be immersed would be regarded as a fit subject for the insane asylum. But this class of invalids could be baptized by sprinkling and not violate the laws of health.

Again there are many places where human beings travel and live where there are no lakes or streams within hundreds of miles. If under such circumstances some one should desire baptism, who would think of going on a pilgrimage of hundreds of miles to perform the solemn rite when water sufficient for sprinkling could be had almost anywhere?

There is this peculiarity about all the baptism mentioned in the New Testament. They were always baptized where they were when they were commanded to be baptized. The jailor and his family did not have to leave their house to go to some stream. The Apostle Paul did not have to leave the house where Ananias found him. Ananias said "Arise and be baptized." When Cornelius and his friends believed, Peter did not say "Get your carriage ready and let us go to the river and baptize these new converts," but he said, "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?"

Then there are many places in the ice-bound regions of the north where it is absolutely impossible to practice baptism by immersion. I apprehend that there are no advocates for immersion in the polar regions. But baptism by sprinkling could be practiced without exposure or inconvenience. Now admitting the fact that he who instituted Christian baptism knew all about the different temperatures and climates of the earth and the different diseases and afflictions that would befall humanity, it is irrational to conclude that he would institute a mode of Christian baptism absolutely impossible to be observed. To me such a conclusion seems to charge the Almighty with folly. Reason must say that baptism by sprinkling is by far the most rational.

But reason contrary to revelation or unsupported by revelation is not a sufficient guide in matters pertaining to God's government. Hence we come to notice what the Scriptures have to say on this subject. The first baptism mentioned in the New Testament is that of John. Many conclude that John must have immersed because he baptized in the Jordan.

Well, John also baptized them in the wilderness yet whoever dreamed that the wilderness was the element in which he immersed them. But what does John say about the mode of baptism. "I indeed baptize you with water but He shall baptize you with the Holy Ghost. Now John and Jesus did the same thing; they both baptized. Now, if we can find the mode of Christ's baptism we shall have a clue to the mode of John's baptism, because they both baptized *with* something. One with water and the other with the Holy Ghost. In the 1st chapter of the Acts of the Apostles we find Jesus just before His ascension giving instructions to His disciples concerning the promised baptism of the Holy Ghost. He then says to them: "Wait for the promise of the Father which ye heard of me, but John truly baptized with water but ye shall be baptized with the Holy Ghost not many days hence." About ten days after this the promise was fulfilled—they were baptized. But, how were they baptized? Peter says it was a fulfillment of prophecy which says: "It shall come to pass in the last days that I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy." The mode of baptism administered by Jesus Christ was that of effusion—a pouring upon. Hence we conclude that if John baptized with water, he must have had the water under his control and either poured or sprinkled it upon those desiring baptism. If I sow a field to wheat I must have the wheat under my control. If I chop wood with an ax I must control the ax. If I buy a farm with money I must have the money in my possession. So if I baptize a person with water I must control the water.

Then our conclusion is that if John baptized with water, he must have either sprinkled or poured it upon the people.

Then in the next place we have the baptism of Jesus. Some have been led to conclude that he was immersed because "He went down into the water and came up out of the water." I suppose the same parties would claim that when Paul says, "He sailed under Crete," he actually went under the island. But let us look for a moment at the circumstances under which this baptism was performed. Jesus came and asked to be baptized of John. John, at first refused, but Jesus said: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Now, what righteousness can Jesus refer to? He certainly could not desire baptism to wash away his sins, or because his sins had been washed away, because he was holy, harmless, undefiled, and separate from sinners. The righteousness to which he refers must have been the righteousness of the law. He says that He came not to destroy but to fulfill. It was a law among the Israelites that those who had been designated by the Almighty to fill the priestly office should at the age of 30 be consecrated, ordained, and set apart for the fulfillment of the duties of their priestly office. Our Lord Jesus Christ came to be a priest forever after the order of Melchisedec. And he must needs observe the law by which a priest was set apart for that sacred calling. Now, then, if we have a revelation of the manner in which the Jewish priests were set apart for their priestly office, we shall have a clue to the manner of setting our Lord Jesus Christ apart for his priestly office.

In Numbers 8, and 5 to 7, we find these words describing the manner of priestly consecration: "And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel and cleanse them. And thus shalt thou do unto them to cleanse them, *sprinkle* water of purifying upon them." The water used in setting apart the Jewish priests to their priestly office was *sprinkled* upon the candidate. Jesus Christ was baptized as a *priest*, and hence he must have been baptized by sprinkling.

Another case, that of the Eunuch, I wish to call your attention to. Our immersionist friends see him in their imagination, buried beneath the liquid wave. But let us look at what facts we have in the case and see what conclusion we will reach. The Eunuch was in a chariot reading the Scriptures. The spirit said to Philip: "Go join thyself to the chariot." He obeyed. He listened a moment, and then introduced himself by saying, "Understandest thou what thou readest?" The Eunuch said: "How can I except some man guide me?" He was reading the 53d chapter of Isaiah: "He was led as a sheep to the slaughter." He asked

Philip of whom the prophet spake, of himself or some other man. Then Philip took the same Scripture and preached unto him Jesus. They came to water. The Eunuch said: "See, here is water, what doth hinder me from being baptized?" And Philip said: "If thou believest with all thy heart thou mayest." And he answered and said: "I believe that Jesus Christ is the Son of God." And they both went into the water and Philip baptized him. Now where did the Eunuch get his idea of baptism? Evidently from his reading of the Scriptures and from Philip's exposition of the same. Only eight verses preceding the one that Philip heard him read, we have this declaration: "So shall He sprinkle many nations." Take this prophecy in connection with the commission Christ gave to His disciples: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost;" and we are led to the conclusion that, sprinkling many nations in Isaiah, and the teaching and baptizing all nations in the commission has reference to the same thing. In the prophecy of Ezekiel we have a similar expression made in connection with the work of Christ under the new dispensation: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and your idols will I cleanse you." This prophecy must have reference to the baptism of converts under the new dispensation. It seems to me that we are *forced* to the conclusion that the Eunuch's idea of baptism must have been that of sprinkling. John says: "There are those that bear witness on earth, the spirit, the water, and the blood, and these three agree in one. Now the spirit is always represented as *falling upon* the subject. The blood of the ancient sacrifices was always *sprinkled upon* the subject to be cleansed. And the blood of Christ is called "The blood of *sprinkling*" that speaketh better things than the blood of Abel." Now if the water agrees with the spirit and the blood in regard to its application to the subject, it must of necessity be *sprinkled upon* the subject.

Having noticed the texts of Scripture most frequently quoted to prove immersion, and having shown that they do not teach immersion, we leave the reader to judge of the rationality of the conclusion that God's mode of baptism is that of effusion.

KEEP YOUR TEMPER.

Calm demeanor under provocation is wisest and best. A ruffled temper is no help to anybody. The greater the offense the more need of considerate decision in respect to it. Haste here is waste. Be slow to wrath. Conquer your irritability.

Learn to speak as quietly and calmly to a threatening foe as to a loving friend. He that ruleth his own spirit is greater than he that taketh a city. Time will come when you will be thankful that you held your anger in check. Harsh words and fierce deeds never yielded their speaker or doer any permanent satisfaction. God has endowed us with reasoning faculties with the design that we should use them. Storm and bluster seldom have any reason in them. Thoughtfulness and consideration are becoming to the Christian. The only vengeance the man of God may indulge himself in is that of charity in return for wrong, and kindness in exchange for violence. If thine enemy hunger, feed him; if he thirst, give him drink. Good deeds by you will be to him like coals of fire on his head. They will melt him down. But perform your good deeds in the right spirit. Let not vengeance be your motive. Angry charity may prove a boomerang.

MURDER.

Those who advocate the cause of the saloon, advocate the cause of intemperance and all of its concomitant evils. This, but few, if any, do intentionally. But the results are the same, let intentions be what they may. It is by far the best that every good citizen should place himself squarely upon the right side of this question and therefore stand, in no sense, responsible for the misdeeds of those who imbibe the fiery fluid of Satan, which is always full of the venom and fire of hell.

On Saturday night, the 21st instant, our quiet city was stirred, as it has not been for years before, by the murder of one of its citizens—the result of a drunken quarrel, as is supposed, on leaving a saloon, about 11:30 o'clock p. m. The families of the two guilty men are almost heart-broken at the thought of father and husband being guilty of murder, and the men themselves are perfectly appalled as they now realize the enormity of their crime. They are both married men, and have children. The father of the murdered man was with him in a saloon, according to his own story, just a few minutes before the murder occurred. The murdered man was stabbed to the heart, and severely cut in other parts of the body. He died instantly, without a struggle, from all accounts, in the spirit of profanity.

Thus three families are brought to grief, immeasurable, by the influence of Satanic fire. But these are not the only cases. We cannot pick up a paper but that we read of the fearful ravages of this fire of hell in more than one locality, and the terrible grief, pain and anguish, beyond the power of tongue or pen to describe, inflicted upon the families and friends of the victims.—*Christian Visitor.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

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TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

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THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE NEW HYMN AND TUNE BOOK.—Notices of this book have appeared in the HERALD OF TRUTH a number of times, and yet some may not fully understand what the work is and in what manner it is to be published.

The object is to publish a new hymn book with hymns and tunes, the tunes to be set in patent or shaped notes. This book is intended to have about 300 pages and will then contain some 600 hymns, that is at least the talk at present; the Committee however may change as they deem best.

It is also probably understood by most people that a book of this kind must necessarily be electrotyped, that is, the music and the hymns are set as they are to appear in the book, and then a plate is cast of each page, and the book will be printed from the plates. These plates are kept, and whenever more books are needed, the plates can be put on the press and more sheets printed at a low cost.

The object of the Committee is to publish the book at a very low price, so that all may be able to buy it, and thus bring it into general use in the churches. In order to do this the Committees proposed, and both the Conference in Lancaster

county, Pa., and the Conference in Virginia decided that the churches should contribute a fund sufficient to pay for the compiling of the work, setting the type and the making of the plates. The plates should then be owned by the church, and the cost of the book should be reckoned only from the expense of printing and binding after the plates are paid for.

In this manner the book could be published so as to be sold for 60 cents per single copy, postpaid, and \$50 per one hundred copies, that is 50 cents a piece when taken in larger quantities.

The books can be sold at this low price only on condition that the church will collect and donate the money for compiling the book, setting the type, and making the plates. Otherwise if the publisher is required to meet all the expense the book could not be sold for less than one dollar per copy.

The book is to be printed in the English language, but it will not be without benefit for those who sing in German. It will contain tunes for all the different metres, and the tunes may be learned and the German hymns sung to them, and the tunes will be church tunes such as are sung in our meetings for worship. For this reason our German people should interest themselves in it as well.

In another column will be seen the suggestions of the Committee regarding the manner of collecting the money. We take the liberty to remark here that the amounts suggested by the brethren of the Committee are very low and unless some of the able brethren do not throw in larger amounts, the sum needed will not be made up, and it will be better to exceed the sum a little than to run short.

We trust that all the churches will interest themselves in the work, and without any delay take the matter in hand, either at the Harvest Meeting or on another occasion and report to H. S. Rupp, Shiremanstown, Cumberland Co., Pa. The matter will be readily done if all will take hold and promptly respond.

BOOKS TO GERMANY.—We received an order recently from Bish. Ulrich Hege, of Reichen, in Baden, for 250 copies of the German Martyrs Mirror. These books were sold throughout the churches in Europe, and will be delivered in parts. The weight of these books boxed was one

ton. We are glad that the brethren in Europe are taking so active an interest in the dissemination of these excellent books and other Mennonite literature, and trust there may be many more who will interest themselves in this work and aid in their distribution. And if any of our people or others have a desire to read these works, they can obtain them at this office either in English or German.

THE SECOND HALF OF 1888.—It seems but a few months ago since we entered upon the duties of the New Year, and exchanged mutual good wishes with our friends and readers. Now we are already treading upon the declining side of the year. It seems as if time were slipping away beneath our feet in the busy hours and days of our work, and often before a task is half done, night comes on and bids us rest. To our patrons and readers we feel heartily thankful for their continued and increased support in sending in reading matter to the edification of the readers, and we feel especially glad to see that with all the labor which summer brings upon us, there are still many who are not forgetting the HERALD. Our correspondence also has increased, and we are daily becoming better acquainted with the dear friends near and far, although many of them we have never seen and may never see here. May God bless us all. We trust our patrons will continue to favor us by contributing, articles for publication, so that the HERALD may be instrumental by the grace of God to the salvation of many and the encouragement and edification of the believers. We would at the same time kindly ask all who write articles for the paper to read over carefully what they have written, and if necessary re-write what needs much correction. Thus they will be able to give their ideas more clearly in many instances, and besides will say just as much in fewer words.

THE EMPEROR FREDERICK III. of Germany died on the 15th of June in Potsdam, whither he had gone but a few days before. He was buried there on the 18th. His reign was one of short duration, but his disease, cancer in the throat, and the untiring efforts made to save his life, made him a well-known personage throughout the entire civilized world. His son, William II., succeeds him.

ANSWERS TO SCRIPTURE ENIGMA.—The answer to Scripture Enigma in No. 11 is, "Come unto me, all ye that labor." Correct answers were received from Mary E. Kulp, Mary M. Hess and Susanna Culp.

A BROTHER paid a subscription for the HERALD OF TRUTH to be sent to another brother who lives in a church "where the HERALD and other religious journals are not readily encouraged. "I desire however," writes the former brother, "that they read it. It might be with them as it was with me, that through it they may come to life." These are indeed glorious words of encouragement for the correspondents of the HERALD. One soul brought to Christ is of more value than all the world, and is worth a thousand times more than all the HERALDS ever sent from Elkhart. Last year we received a similar report from another brother. To God be all the glory.

BISH. JOHN P. MAST, of the Amish Church, a very prominent and widely known minister of that denomination, residing near Morgantown, in the lower part of Berks county, Pa., dropped dead while taking a walk on one of his farms on Monday evening, June 11th.

OUR BRETHREN IN PRUSSIA.—While we are enjoying tranquility and prosperity in temporal matters here on this side of the Atlantic, our brethren in Prussia have again been called to witness the loss of (in some instances) all their cattle, crops, dwellings and all portable goods by a flood. The *Gemeindeblatt*, *Mennonitische Bletter* and the *Ziontagshode*, Mennonite papers in the old country all contain accounts of the disasters which befell our brethren in the basin of the Vistula River. Subscriptions have been made in Holland, and Germany for the benefit of the sufferers, and thus their hardships have been somewhat mitigated. The Empress of Germany herself has visited the flooded district and has freely contributed to the relief of the sufferers.—The flood was the greatest there has been on the Vistula for many years, but has been steadily subsiding, and at present all danger seems over, but it will take a long time to restore the fruitful valleys and plains to their former beauty.

CHURCH NEWS.

FROM WALNUT CREEK, HOLMES CO., OHIO.—On the 27th of May the Sunday-school in the Walnut Creek, Holmes Co., Ohio, Amish Mennonite Church was organized for the year, with an attendance of 115 children.

FROM CANADA.—The Brethren John and Menno Zimmerman, of the Weaverland church, Lancaster Co., Pa., recently visited the church in Canada. They held meetings in the following places: Eby's, Berlin; Geigers, Wilnot; Marth's, Conestoga, Elmira, Woolwich township. All these meetings were well attended, and the earnest calls of the brethren, we hope, have been for the honor and glory of God, and the welfare of the many souls who heard them. May God bless the dear brethren that they may be instruments in his hands to bring many souls to the feet of Jesus to find pardon for their sins. N. S.

FROM ELKLICK, PA.—Bro. J. S. Coffman, of Elkhart, Ind., was laboring with the church here in Somerset Co., Pa., and Garret Co., Md., for a season. On Sunday, June 17th, communion services were held in the Folk church, which was largely attended. The church at this place has just experienced a season of refreshing; 25 souls were added to the church, 23 of whom were received by baptism and are all young people. Our hearts beat with joy and gratitude to God when we see the young coming out from among the world and making their vows to live for the Lord. We verily believe that the angels rejoice, for if there is joy in heaven were one sinner that repenteth, how may this joy be increased when so many repent. Our trust and prayer is that they may prove faithful and finally be admitted into the church triumphant in heaven. D. H. B.

CORRESPONDENCE.

ON A VISIT TO VIRGINIA.—From the *Morgenstern*, Doylestown, Pa., we learn that the brethren Pre. A. F. Moyer, Jacob Moyer and Levi Yoder of Hilltown, Pa., together with Pre. Samuel Godshall and Abraham Kulp of the Deep Run Church have gone to Virginia to visit the brethren in the Shenandoah Valley. May God's blessing attend their labors.

BRO. PETER SHERK of Bridgeport, Waterloo county, Ontario, who is on a visit to Kansas, Iowa and other points in the West, gave us a friendly call on the afternoon of the 22d of June. We were glad to see the brother, and spent a pleasant time in friendly conversation. He left for the West on the 6.10 P. M. train. We wish him a pleasant trip. K.

FROM CAMBRIA, CO., PA.—Our communion was held in the Weaver Church on the 20th of May. The day before we had preparation meeting and two precious

souls were received into the church. May they prove staunch and effectual members of the body of Christ. Bro. Abram Snyder of Blair Co., was present.

The brethren in the Weaver Church have also organized a Sunday school. May God bless them in the good work, that many a child may learn to love the Savior and be kept out of the danger of falling into sin. I consider a well conducted Sabbath-school one of the grandest things our church has, to bring our young people into the church. May there be one in every church.

L. B.

FROM BLUMENORT (NEWHURST), MANITOBA.—We have services in two churches each Sunday. Six ministers preach in the village school-houses in six places. When however something unusual occurs the church is informed by means of a circular to meet on the day named. When instructing candidates for baptism, the services are held in the church only. The age of these candidates is generally about twenty years, for at that age they have fully attained to the years of understanding. They are examined in the faith and diligently instructed what baptism signifies, and when all this is done, so far as human weakness can do, they are then baptized on their faith and confession with water and by the laying on of hands, and the church feels in duty bound to pray God for his favor according to his great mercy, and thus the vow is sealed before God and his church. The persons baptized are then also requested to hold the communion of bread and wine in the church, and follow in the footsteps of the Lord.

FROM OGDENSBURG, NESS CO., KAN.—Greeting to all the brethren and sisters in Christ, and the readers of our worthy paper, the HERALD OF TRUTH. We feel very grateful for the privilege of reading the kind instructions and admonitions, and the church news that comes to us in its columns; would be very thankful to have the church news from all the churches. It gives so much comfort and encouragement. Last year when we lived in Harvey Co., we could reach either of three meeting-houses in the morning before meeting time; here in Ness Co., I have not that privilege, although we have meeting regularly now, with a membership of fourteen, for which we feel grateful. We are as well satisfied in our new home as can be expected, but it is very dry now and crops are not doing very well at present. This is a nice country and the soil seems to be excellent and land is still cheap. I have also enjoyed better health since we are in Kansas, than for thirteen years previous. Yours in Christian love. Brethren pray for us.

E. M. SHELENERBERG.

FROM HOCHSTADT, MANITOBA.—On Whitsuntide 44 persons were received into church-fellowship by baptism. They were all young men and women between 17 and 21. From Easter to Whitsunday they were instructed every Sunday in the faith. The first four Sundays after Easter they were instructed in the articles of our confession of faith and on the following Sunday, as also on Ascension Day they were catechized. Finally on the Sunday before Whitsunday a service was held on the articles of our confession. After the sermon they were questioned whether they agreed in all points with the principles of the doctrine and faith which had been so often taught them; secondly, whether they were free persons; thirdly, whether they desired holy baptism on their faith. An earnest prayer was then offered in their behalf, and lastly they were faithfully admonished by their teachers to bring forth fruits meet for repentance. With this the instruction ended, and thus they were as far as lay in the power of men, prepared to receive baptism.

The candidates for baptism, after having been again earnestly admonished and entreated by our bishop D. Stoerz, on Monday and Tuesday after Whitsunday, were baptized by him. Oh, that all to whom this sacred rite was administered may all have been truly so imbued with the divine nature that they may have, according to 1 Pet. 3:21, received this as the answer of a good conscience toward God.

Last Sunday communion services were held in the Chortitz Meeting-house, and on the coming Sunday, the Lord willing, similar services will be held in the Gruenthal Church. May the God of mercy give me and us all strength to appear before his table as those who are poor in spirit and as such who hunger and thirst after righteousness. P. G.

ANSWER TO SCRIPTURE ENIGMA NO. 11.

"Come unto me all ye that labor." Matt. 11:28.

Jesus here tells us to come unto him and we shall find rest. It is impossible that we shall be saved if we cleave to this world and the vanities thereof, forsaking our dear Savior, who has died for us, and done so much to save our poor souls from everlasting punishment. Come, dear souls, and rest from your labors in worldly allurements, and take upon you the yoke of Christ; for he says, "I am meek and lowly in heart, and ye shall find rest unto your souls." What a precious promise! How can we reject such a dear Friend who has given his life for us, and will give us rest from this world's vexations. Come, dear friends, and find rest for your souls.

"Come now, dear souls, from labor rest, Within your loving Savior's breast."

ANNA DETWILER.

Cherry Box, Mo.

THE COLLECTION OF THE MONEY FOR THE PLATES TO BE USED IN PRINTING THE NEW TUNE AND HYMN BOOK.

To adopt a uniform method throughout the country, the committee recommend that the churches proceed in the following way: That the collections be made on the day of the Harvest-meeting at each church, and that each member who is willing to contribute, give 25 cents, and also hold collections during the month of August in the Sunday-schools, and that each teacher give 10 cts. and each scholar 1 cent. All will then have a common interest in the book, and thus will lead to its introduction into the Sunday-school as well as into the church. Where no harvest-meeting is held, the collection should be made at any meeting during the month of August. And where no collections are made, any member, any friend of the book can put the amount in an envelope and send it by mail to the treasurer. The money should be in the treasurer's hands by the 1st of Sept., so there will be no unnecessary delay in the work of speedily completing the book.

The above plan is given as a partial guide in the collection of the money needed, and only for those who wish to adopt it; other methods can be used with equal results, or probably better, as each church decides. It is not the wish of the committee to receive more money than will be needed, yet hopes that God will give willing hearts so there will be a sufficient amount contributed.

All money collected by the churches, or donated by individuals, should be sent to the treasurer, HENRY S. RUPP, Shiremanstown, Cumberland Co., Pa.

THE COMMITTEE.

[Remarks:—We would add that any who feel inclined to do so, may give more than the amounts suggested. Otherwise we fear the amount needed will not be obtained.—Editor.]

"It is surprising how much one can accomplish in any one line when he or she has a mind for the work. Obstacles count but little, hindrances are disregarded, fatigue is ignored, and the task seems to accomplish itself. As when a steamer, with favoring winds and currents and with sails all set, plows merrily through the brine, so he who has a mind for his work speeds rapidly and delightfully to its accomplishment."

"But when everything is unfavorable, when a coming storm fills all the air with depression and foreboding, when east winds and 'head winds' blow, when all the currents set against us, when the spirit mutinies and flesh is weak, and there is no mind to work, ah, then how hard it is!"

PRAYER.

Clement of Alexandria says: "Prayer, if I may speak boldly, is intercourse with God. Although we do but lip, although we address God without opening the lips, in silence, we cry to Him in the inward recesses of the heart; for when the whole direction of the inmost soul is to Him, God always hears." Again, when he is wishing to present the ideal of a devout Christian, arrived at the maturity of knowledge, the same writer says: "He will pray in every place, but not openly, to be seen of men. He prays in every situation; in his walks for recreation, in his intercourse with others, in silence, in reading, in all rational pursuits. And although he is only thinking on God in the little chamber of the soul, and calling upon his Father with silent aspirations, *God is near him*, and with him, while he is yet speaking."—*Neander*.

A WORKING CHURCH.

"If anything in the universe is worthy of the very best energies and best directed efforts of man, it is the work of the church and the salvation of men."

"Let work and workers into the midst of any congregation and idleness and idlers will speedily disappear—they will become workers, or seek more congenial surroundings."

"A working church is a useful church. An idle church, if not already dead, is at least a dying church. If it does not entirely die, it is solely because of the new blood transfused from the life currents of other congregations."

"There are several kinds of recognition our young people must have in the church. 1. Cordial social recognition after the service. 2. They should be recognized in the sermon. 3. One has well said 'they may not be the tongue to speak for the church, they may not be the brains to govern the church, but they can be its feet to run its errands.'"

"*Starting with a Free*.—Do not be discouraged with the small number of workers. Jesus called but two at first, then added others until he had twelve—not a large number. It is much the best that church work should be a growth. If you work up a great excitement and start off with large numbers of untrained and untried workers, difficulties will be encountered, discouragement will take the place of enthusiasm, and the reaction will be likely to end in failure. It is better that church work should be a growth. You get to know your workers. Your workers will come gradually to understand the work. Nothing great is the product of a day."—*From "Methods of Church Work."*

DANIEL AND HIS COMPANIONS.

"These men had attained to the condition in which conviction had passed beyond the reach of perturbation or question."

The everlasting hills were not so firmly rooted as the belief in the God of Heaven and the essential blessedness of serving him, were rooted in their young hearts. The thing was settled with them and settled forever. "*All the gods of the nations are idols, but the Lord made the heavens.*" He holds the stars in his right hand, and can sweep the kings of men along the path of His purposes, as a tempest sweeps a withered leaf before its breath.

That belief was absolute. The rending in pieces of the whole world system around them would have shattered none of their dearest beliefs and hopes. Their God made the world and could make new worlds at his pleasure; but he was the same from everlasting to everlasting and his word must stand, whatever else in the universe might fall.

Let us look at the school in which men are trained, to such God-like vigor and courage as this.—Daniel, 1:1-16.

They began young, and in little things, to learn the lesson which it was God's will that they should practice in great things.

Their life was fairly woven of one piece throughout. They were as resolute against little compliances as against great ones; the small seductions of daily custom and craving found them fully armed for resistance; ready ever to meet the tempter in the outworks, they were able to hold the citadel securely in the hour of the great assault."—*J. Baldwin Brown*.

WHY HE NEVER HAD A HOME.

While engaged in the town of B—, I called into a wagon shop to see a certain man, and was introduced to one of the wood-workers. He was a moderate drinker. During the conversation he said: "I would like to know how it is that I—has paid for a home worth \$1,200, has sent his three children to school for four years, and has \$1,000 U. S. bonds. We have worked here together in this shop for fifteen years he has received \$2.00 per day, and I \$2.50. I can't understand how he has a home and \$1,000 at interest and I have neither." "Don't you save anything from your wages?" "No, sometimes at the end of the year I am \$35.00 ahead, and sometimes the same amount in debt." "Have you any children?" "No." "Do you drink?" "Not much; only beer, and I buy that by the quart, so I get it cheaper than by the glass." "How much do you use a day?" "You see that pail; well I get that full twice each day, and it costs 25 cents a pail, it don't amount to much?" "Do

you get your pail filled on Sunday?" "Yes, just the same as week days." "Now, if you multiply 365, the number of days in a year by 50 cents, you will see it does amount to something, it amounts to \$182.50." "Well, that is so; I never reckoned it up before." "Do you use tobacco?" "Yes, smoke and chew both. I get my box filled every morning, which costs 5 cents, and smoke three 5-cent cigars a day. I wonder how much that amounts to." "We can soon tell. It is 365 multiplied by 20, the amount spent each day, and it amounts to \$73.00 a year." "Then both amount to \$255.00?" "Yes sir, you are correct. Is there any other habit you indulge?" "I don't know whether you would call it a habit, but I never work on Saturday. I take that as a holiday?" "How do you celebrate your holiday?" "Well, I might just as well make a clean breast of the whole matter; I generally sit in the bar-room, play now and then a game of pinochle for the beer, to amuse the boys." "How much do you think amusing the boys costs you each Saturday?" "Oh, half a dollar, I guess will cover it." "Did you know it cost you \$3.00 each Saturday instead of fifty cents?" "No, I cannot see it so." "Let me show you. If you should work every Saturday you would earn \$2.50; you would have this amount Saturday night in your pocket. Now, if you don't work you are short \$2.50, and not only that, but the 50 cents you spend to amuse the boys coming out of Friday's wages, do you see it?" Now we will sum up the whole business:

For beer one year,	\$182.50
"Tobacco, " "	73.00
"lost time, " "	131.00
"amusing the boys, " "	26.00
Total,	\$412.50.

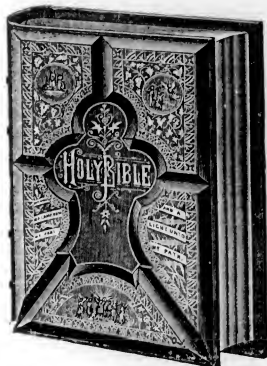
"If you saved this sum every year and put it in the savings bank at 6 per cent. interest, how much would you have now, do you suppose?" "I have no idea; but I can see now why friend D—, has laid up money; for he neither drinks, uses tobacco, nor plays cards; he works every day. Will you figure it out, Burdick? I am anxious to know just how big a fool I have been."

I had done all the figuring on a pine board in the shop. He stood looking over my shoulder all the time, muttering to himself. The amount astonished him. It amounted to \$412.50, enough to astonish any man. He said, "All in liquor, tobacco and cards! Almost \$4,000 have I squandered, and never dreamed that I was the only one to blame!"

He had the pine board framed and hung up over his work-bench, and he shows it to every one who comes in and asks them, "How is it with you?" There are thousands of men who are thoughtless and careless in regard to their interests, and then curse "ill-luck, fate," etc., where no one is blamable but themselves.

—Selected.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 13th, 1888, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.
No. 9, Pacific Express..... 4:05 A. M.
No. 21, Chicago Acc..... 7:00 "
No. 3, Special Chicago Express..... 8:05 P. M.
No. 6, Fast St. Louis & Chicago Exp. 6:15 "
GOING EAST—MAIN LINE, leaves.
No. 12, Night Express..... 3:30 A. M.
Grand Rapids Express..... 4:45 "
No. 86, Way Freight..... 5:00 "
No. 22, Michigan Express..... 11:45 "
No. 6, Fast New York Ex..... 6:10 P. M.
Grand Rapids Express..... 1:20 "

GOING EAST—AIR LINE, leaves.
No. 2, Special New York Express..... 12:45 P. M.
No. 8, Atlantic Express..... 1:55 "
No. 4, Limited Express..... 8:25 "
No. 28, To Goshen only..... 8:35 "
No. 26, Air Line Accom..... 5:00 A. M.
No. 82, Way Freight..... 5:00 "
Train G to Goshen only..... 7:45 "
" E to Goshen only..... 4:10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen..... 11:30 A. M.
Train H from "..... 7:00 P. M.
No. 24, Acc. from Chicago..... 8:10 "
Goshen Passengers change to No. 28.
No. 27, from Goshen..... 6:30 A. M.
Passengers change cars at Elkhart if going West.

SUNDAY TRAINS.

Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West.

TRAINS ARRIVE—MAIN LINE

Grand Rapids Express..... 12:40 P. M.
"..... 8:05 "
No. 25, Michigan Accommodation..... 2:55 "

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Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 13th, 1888, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.
No. 6, Grand Rapids Special..... 5:10 A. M.
No. 4, Cincinnati & Indianapolis Ex. 9:10 A. M.
No. 2, Ind. & St. Louis Express..... 4:35 P. M.
No. 8, Way Freight..... 5:45 A. M.

GOING NORTH, leaves.
No. 1, Grand Rapids Express..... 10:50 A. M.
No. 3, Michigan Express..... 5:30 P. M.
No. 5, Indianapolis Special..... 10:54 P. M.
No. 7, Way Freight, arrives..... 7:50 P. M.
No. 11, "..... 8:00 A. M.

Nos. 1, 2, 3, 4, and 5, connect with Boat line between Benton Harbor and Chicago.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 25.—No. 14.

ELKHART, IND., July 15, 1888.

Whole No. 375.

ISAIAH 9:6.

"Wonderful,"—Not thus announced in sacred writ before,
Whom—one glad day—shall all earth's tribe adore;
Inscrutable, in nature, and in ways,
Beyond the utmost limit of our praise.

"Counselor," His counsels ever wise and sure!
Fitted to human want,—both safe and pure;
Who seek his aid,—he will delight to lead,
And hasten to supply their deepest need.
"The Mighty God," Eternal, Great, First Cause,
Whose greatness shines through all his perfect laws;
Our Maker, Savior, and our Sanctifier,
Himself supremest good, to whom we can aspire.

"The Everlasting Father,"—whose kind heart
To trustful children does rich gifts impart;
As human father pities,—so does lie,
Our follies, sins and all our misery.
"The Prince of Peace," who curls the raging sea
Of mortal ire—sole cause of anity,
Whose gospel ever tends to check all strife,
And, stir mankind to imitate HIS LIFE.

For the Herald of Truth.

THE COMMUNION COMMANDED
NOT A FULL MEAL.

"The cup of blessing which we bless, is it not the communion of the body of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." 1 Cor. 10:16, 17.

I think it necessary, and also feel it a duty to write on this subject. I know there are at least a few, and perhaps many weak members in the Mennonite church who may not know where we get our authority for taking bread and wine, and not a full supper or feast as some denominations do, and the claim is also made that unleavened bread must be used in the communion.

For the first I would say, I think we have as clear evidence as it is necessary for the Scriptures to give. I do not write this to cast reproach on any one, as I do not think the Lord approves of such motives; but I write it in pure love to all. Perhaps this feeble effort may be of some interest, and also serve to strengthen

some of the weak ones with myself, who may have been or may still be in doubt about the passover.

In the 12th chapter of Exodus we find that the passover was instituted for a memorial, to keep in remembrance how the Lord had freed Israel from the bondage of Egypt. They were to kill a lamb of the first year, without blemish, and take it out from the sheep or goats, and eat it with unleavened bread and with bitter herbs. This was a beautiful type of our Lord and Savior. The passover lamb was of the first year without blemish. So Christ came into the world without sin. He said, "I am Alpha and Omega, the first and the last, the beginning and the end." They were to separate the lamb from the sheep or goats. So when they took Jesus to crucify him, they took him out from among saint and sinner. The Israelites were to keep this for an ordinance forever in their generations. The old law was a type of the new, and Christ was the anti-type—the end of the law, as also the Scriptures testify, "Then said he, I, O, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:9, 10.

The unleavened bread we read of, we understand to have been something pure, nothing to sour it. Does not this forcibly represent our Lord and Savior when he was here on earth? Was he not unleavened bread, pure and holy? There was no leaven found in him as was in the Pharisees and Sadducees. "A little leaven leaveneth the whole lump." Gal. 5:9. So a little sin cherished will make our souls impure. Jesus said, "Beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread, which when Jesus perceived he said, O ye of little faith, why reason ye among yourselves because ye have brought no bread? Do ye not yet understand, neither remember the five loaves, etc., neither the seven loaves, etc.; how is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." Matt. 16:6-12. In Cor. 5:7, the apostle says, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." It is very plain that leaven means sin. These things were a shadow of things that were to come and are even now here. Let us rightly understand, and not put the leaven of sin instead of the leaven of bread. Let us remember that "to the pure all things are pure." Under the new Covenant we are not commanded to eat unleavened bread as they did the law. But we are to eat bread as given in remembrance of that holy body which hung on the cross to save us. Therefore "let us keep the feast not with old leaven, neither with the leaven of malice, but with the unleavened bread of sincerity and truth." 1 Cor. 5:8.

What feast are we to keep? The feast of our passover—Christ—for "he is our passover." Let us ever watch and pray that we fall not into temptation. Let us see that we are cleansed inwardly; the letter killeth, but the Spirit quickeneth. Let us not be like the Pharisees who were so scrupulous about having the outside of the platter clean while the inside was defiled; but let us see that the inward work has taken place, which must be first, then we can observe the outward work. The question is sometimes asked, Where do we get our authority for taking bread and wine and not a full meal; also why we take it in the day-time, and not in the night? There is no plainer command in the New Testament than to eat the bread and drink the wine in remembrance of our Lord; but that we are to eat a full meal and what it is to mean I have failed to find in the New Testament Scriptures. That last full meal, the supper of our Lord, was the Jewish passover. Christ was the end of the law. Then, having finished it, he instituted his holy Supper which we are to keep in remembrance of him, as we can see by the following scriptures: "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go

unto the city to such a man and say unto him, the Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them, and they made ready the passover." Matt. 26: 17-19. We would naturally suppose that the disciples were accustomed to this feast. We read in Mark 14:1, "After two days was the feast of the passover, and of unleavened bread: and the chief priests and the Scribes sought how they might take him by craft and put him to death. But they said, Not on the feast day, lest there be an uproar amongst the people." This was yet under the old law. Let us

look to the time when they were eating, to see whether the Savior gave them command to eat the full meal or to observe the holy Supper of bread and wine, in remembrance of our dear Lord and Savior Jesus Christ: "And as they did eat, Jesus took bread and blessed and brake it, and gave to them, and said: Take eat, this is my body." Mark 14:22. Here he gave a command. He took also the cup, verses 23, 24, and when he had given thanks, he gave it to them, and they all drank of it; and he said unto them, This is the blood of the New Testament which is shed for many. The rest of the evangelists agree entirely with Mark. Read Matt. 26:26-28. Luke says, "This do in remembrance of me." 22:19, 20.

Now let us turn to 1 Cor. 11:20, "When ye come together therefore unto one place, this is not to eat the Lord's supper." The apostle was reproving them because they were profaning the Lord's Supper with their own feasts. Then he goes on and says, "For in eating every one taketh before other his own supper, and one is hungry, and another is drunken." Here follows something which throws light on the whole. "What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? Shall I praise you in this? I praise you not." This shows plainly that the full meals were to be eaten at home in their own houses. The apostle then follows with language that plainly shows God's command. "For I have received of the Lord that which also I deliver unto you, (us also.) That the Lord Jesus the same night in which he was betrayed, took bread; and when he had given thanks, he brake it and said, Take eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." He does not say as oft as you eat and drink it in the night, or as a supper, but as oft as we eat this bread and drink this cup we should do it in remembrance of him: "for as oft as you eat this bread and drink this cup ye do shew forth the Lord's

death till He come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself not discerning the Lord's body." ESTHER BLOSSER.

For the Herald of Truth.

A WORD TO IDLERS.

Much has recently been said in the columns of the HERALD concerning the Sunday-school, to which I wish yet to add the following extracts from a private letter recently received from a friend of the Sunday-school in Canada. Though an entire stranger to me personally, he is a brother and friend in the spiritual kingdom of Christ.

"We are commanded to love our neighbor as ourselves, and if we do not put forth any effort to save their souls, or rather that their souls may be saved, where do we show that we love them at all? Here is where many make a mistake by thinking they must only give to those who stand in need of temporal things to show their love toward them; but I think the other is of the most importance."

"By your articles in the HERALD I can also see that you love the Sabbath-school, which I also do. I think it is a place where every Christian loves to be—at least if he knows what they are for. * * * Oh, how sad it is to see so many opposed to this good cause! And another sad thing to see so many of our older brethren and sisters making excuses, and say they are too old. What a delusion of the enemy! Is any one too old to work for Jesus? Oh no, never; nor any one too young. We all have a work to do. The ministers cannot do all; yet there are so many idlers who claim to be hired in the Lord's vineyard. What a task it is to get such to work, and some it is an impossibility even to arouse."

"The harvest truly is great, but the laborers are few," as Christ himself declared. But let us not be discouraged, for we shall receive the reward at last, for it is our Father's good pleasure to give us the kingdom. Let us press forward and gather the sheaves for the heavenly garner."

How much more encouraging and consistent the above remarks are than the declaration I have already heard that "the younger ones should take more and the older ones less interest in the Sabbath-school." It will not do to try and give the work over entirely into the hands of the children, while the older ones sit back idly, and will not touch "the burden" with one of their fingers. A. M.

For the Herald of Truth.

CHRISTIAN LANGEDUL.

The above named person and brother in the faith, was, with Cornelis Claess, Mattheus de Vick, and Hans Symons, imprisoned near Antwerp, Holland on the 10th of August 1467 and burnt on the 13th of September of the same year. Among other letters to his relatives and friends while in prison, he wrote the following letter in which he relates how cruelly he was tortured, and the misery of his body after the torture, as also, his sure hope and firm confidence in the Lord:

"Know, my beloved wife, that yesterday about three o'clock I had written you a letter, which I now send you. I could not send it then, for soon afterwards the Margrave came here to torture us; hence I was not able to send the letter, for all four of us were one after another severely tortured, so that we have now but little inclination to write to you. However, we cannot forbear, we must write to you.

Cornelis the shoemaker was the first; then came Hans Symons, with whom also the captain went down with into the torture chamber. Then thought I: We shall have a hard time of it, to satisfy him. My turn came next—you may imagine how I felt! When I came to the rack, where were the lords, the order was: 'Strip yourself, or tell where you live.' I looked distressed, as may be imagined. I then said: 'Will you ask me nothing further then?' They were silent.

Then thought I: I see well enough what it means, it would not exempt me from the torture; hence I undressed, and fully resigned myself to the Lord, to die. Then they racked me dreadfully, twisting off two cords, I believe, on my thighs and shins; they stretched me out, and poured much water into my body and my nose, and also on my heart. Then they released me, and asked: 'Will you not yet tell it?' They entreated me, and again they spoke harshly to me; but I did not open my mouth, so firmly had God closed it.

Then they said: 'Go at it again, and this with a vengeance.' They did, and they cried: 'Go on, go on, stretch him another foot!' Then thought I: 'You can only kill me.' And thus stretched out, with cords twisted around my head, chin, thighs and shins, they let me lie, and said: 'Tell, tell.'

They then talked with one another of my account which J. T. had written, of the linen, which amounted to six hundred and fifty-five pounds; and that it was so much cash and rebate. Then the Margrave said: 'He understands the French well; and I lay there in pain. Again I was asked: 'Will you not tell it?' I did not open my mouth. Then they said: 'Tell us where you live; your wife and

children at all events, are all gone away.' In short, I said not a word. 'What a dreadful thing,' they said. Thus the Lord kept my lips, so that I did not open them; and they released me, when they had long tried to make me speak.

Thereupon two of them, the executioner and his assistant, bore me from the rack. Think how they dealt with us, and how we felt, and still feel! Then they half carried, half dragged me from the torture chamber up into the jailer's room, where was a good fire of oak wood. There they, once or twice, gave me some Rheinisch wine to drink, which revived me in a measure. And when I had warmed myself somewhat, they again half dragged me up over the porter's room. There they had such commiseration for me; they gave me wine again; they gave me spices, and of everything you had sent me, all of which rendered me very good service. They had wine brought and helped me to bed. But the sheets were very coarse, and greatly pained my shins and thighs; however, soon the sheets and pillow you sent me arrived, and there were also two or three pocket-hankerchiefs. They then covered me with the sheets, which came very convenient to me, as did also the spices. Had the sheets not come, I know not how I should have passed the night; but so I slept tolerably well. But I am yet hardly able to stand, and the lower part of my legs is as though they were dead from racking; however, it is all well as I trust by the grace of the Lord.

We have such a God, so mighty, that he did not suffer me to be tempted above what I was able to bear, and I hope he will also not in the future, so firmly I trust in him; for I know assuredly that there will never be found another way or another truth. Hence be instant, whether in season or out of season, 2 Tim. 4:2.

I received your letter, and thank you much, that you remember me so kindly, as you have always done. I wrote you by my first letter, before I received yours, the right answer to the letter you sent me. I have still much to write to you, but am not well able to do so now.

After me Mattheus was tortured; he named his house and the street in which we live, and said it was in a gate; however I am of the opinion that there are no longer any gates in that street. Hence move away altogether, if the inquirer has not done so yet; for I think the inquirer will find his way there. Let therefore, no one who stands in any danger go into the house. He also named R. F.'s house, and the street where F. V. St. lives. Do herein immediately the best you can. He is very sorry for it.

Cornelis and Hans told nothing. I have much to write yet, if it is the Lord's pleasure. I wish that H. T. would once come out. I greet you all most affectionately. It was well that J. T. went away

yesterday, for the Margrave came soon after. But I cannot write you much more, for the time until day-break is too short.

Here with I commend you to the Lord, and to the word of his grace. Pray the Lord diligently for us, for he that asketh receiveth. I dare not let my thoughts dwell much on the children and you; it is so exceedingly hard to part from you and them. Satisfy all the friends as best you can, for I am tolerably well content, only it grieves me much on their account; however, the Lord has ordered it so.

By me, your weak husband, Christian Langedul, in prison at Antwerp, the 12th of August 1567." * * * * *

In these simple recitals of the horrible tortures these noble martyrs underwent, we find no complaint. Trusting in God, they rested satisfied with "the Lord has ordered it so," knowing that their tormentors could destroy the body which would only crumble into dust, and that they need not fear them. Their life in suffering is very different from many of us at the present day. We complain when little things arise to ruffle the smoothness of our way. This shows want of stability. Were a persecution suddenly to break out over us, many so called professors would not only like the Mattheus de Vick in the foregoing account turn informant, but would renounce the name of Christ for the sake of escaping pain. They would not dare to confess Christ; and therefore at the final consummation of things Christ would not confess them before his Father.

These people that suffered persecution were generally such as followed the humbler walks of life, yet they left behind them the evidence that they walked upon the highway that leads to glory, and they could well say with Paul: "For this light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen; for the things which are seen are temporal, but the things which are not seen are eternal." When we have a duty to perform, how much we are inclined to shirk it! They performed a duty, yea willingly. They gave their lives for the brethren, and that the gospel of Jesus Christ might stand unmoved from the foundation upon which it was placed in the beginning—opposite to the world in all things—and in the upholding of it they followed their Master into death. Theirs was a baptism of suffering into death, from which they could awake and arise in happiness and joy. They presented their bodies a living sacrifice to God; they rejoiced in hope, were patient in tribulation, and continued instant in prayer. They were content with their lot, knowing that discontent breeds anger and anger revenge, and God has said, "Vengeance is mine; I will repay." * * *

For the Herald of Truth.

SUNDAY-SCHOOL INSTRUCTION.

By A. FERRIER.

I have noted a few rules for our Sunday-school officers, teachers and also for the parents.

Our object in holding Sunday-schools is, that our young people may be taught in their tender years to walk in the footsteps of our dear Redeemer. We should give all diligence to instruct our young people in the way they should go. By the grace of God we should instruct them in the things which are for the salvation of their souls. Then the Lord will bless our efforts, and we may rejoice in the fruits of our labors in time and in eternity. We need greater efficiency in the work. Merely holding Sunday-school will not accomplish our purpose. Our purpose is to raise the standard of christian knowledge and moral virtue.

In our instruction we must use the infallible word of God for our guide. This word teaches us: "Do unto others as you would that others should do unto you."

This is a grand principle of christian doctrine and should be taught with diligence in every school. Children should commit it to memory and be taught to use it in every case to which it will apply. In this manner their conscientiousness, which is the nucleus of morality, may be greatly strengthened.

The primary object of the Sunday-school, however, should be to lead souls to Christ. In order to accomplish this, both officers and teachers should be christians, and members of good standing in the church. They should be deeply impressed with the responsibility of their position. It is not enough to teach by precept alone; we must also let our lights shine before the scholars that they may see our good works and be taught the way of salvation.

The teachers have, to some extent, the moulding of the future life in their hands. What they teach and do may turn them toward heaven or eternal life, or it may lead them downward to destruction and death. God forbid that any seed of vice or eternal ruin should fall from the lips of any Sunday-school teacher.

The child must be instructed from the teachings and doctrines of the Bible. The word of God, when studied, brings out the truths of eternal life—it needs to be studied if we would obtain the richness of the divine thoughts, and enjoy its blessed comforts. For this reason the teachers should be punctual in their attendance, should not absent themselves without a good and sufficient excuse. They should be kind to their scholars, they should be diligent in teaching and instructing their classes in the truths of the Gospel. They should encourage them in the classes and in the lessons. They should also encour-

age others to come. The Savior teaches us to go out into the highways and hedges and ask them to come in and take part in the work, and be instructed in the way they should go.

This is what makes a successful Sunday-school. In this way we may be able to do some good and follow the good example of our Master, Jesus.

When a teacher becomes negligent and does not attend school regularly and does not study his lesson, he becomes incapable as a teacher, and his class will soon be broken up. Thus we should be more earnest and devoted in this important work, and become shining lights in the church, not for the sake of display, but for the good of the cause of Christ.

Parents should come and attend the school with their children. This work the parents should not overlook, as there are many temptations to which our young people are exposed.

For the Herald of Truth.

THE CHURCH OF GOD.

(Concluded.)

If the church has not, through the influence of pride, selfishness, sectarian and worldly idolatry, sunk deeply into unbelief, it may safely be maintained that it has at least fallen far, far below the standard of spirituality which God desires it should possess. There is much religion in this world, but little that is *truly* Christ-like. Men may persuade themselves that they are Christians, and love God, the brethren, and the church, but apparently fail to *distinguish the principles* of true Christianity from self-righteousness, superstition and tradition, from the fact that their devotions manifestly incline to the latter.

Although the declaration of the church's foundation was made several years prior to Paul's conversion, and as Christ had given many instructions to the disciples in regard to it, yet doubtless the first organized system of church-discipline was instituted by Paul. As he says, "According to the grace of God which was given unto me, as a *wise Master-builder*, I have laid the foundation"—not the "Rock," neither was it Peter's confession he referred to. "For other foundation" says he, "can no man lay than is laid, which is Jesus Christ." But he spoke of the manner of building upon this "Rock," the system of governing and conducting the church founded upon it. In this, he elsewhere says, "is declared all the counsel of God," "By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." And "let every man take heed how he buildeth thereon." All that he preached we cannot know, but the records we have, with the aid of the Spirit, are sufficient. But alas! how is the admonition, "take

heed," observed? As the priests and Pharisees, the leaders of Israel, had perverted the law to gratify their selfish vanities when Christ came, so in Romanism, and all other "isms" as well, the "keys" of the binding and loosing power, is construed to apply to traditional precepts and forms, even in observing the *divine ordinances*. To them custom becomes so sacred and so prominent that they fail to perceive the spiritual significance of divine law beyond them. Now, does it not acknowledge, to be right justify ignorance and error, degrade man, and grieve God to yield to a standard of doctrine which has not "for a covering the spirit of God" rather than glorify Him and edify man? Men may assume authority to define the Scriptures, establish, change and repeal rules, decide questions after their own liking, rule out sacred and social privileges, and retain or reject members from a (so-called) church, but that is their limit. Jesus said, "Fear them not, but fear Him which hath power to cast into hell." The power over the destiny of the soul is the *prerogative* of God.

In these days we hear much preaching of *peace* and *love* and *harmony* in behalf of the church; which is right so far as it is consistent with, and characteristic of the teachings of Jesus and the apostles, and I wish to be understood that my heart's desire is to observe this to the best of my ability. It is the other side, the misuse and abuse of these things I am considering. This requires guarding against as well. Is not that *love, peace* and *harmony* as taught by Christ and the apostles, too often to gratify the carnal man, blended with the fleshly peace, love and harmony of the world? In which do our affections manifest preeminence? Are we yet so "without understanding" that we can not distinguish the one from the other? While Jesus honored the laws of the land, and justified paying tribute to them to "avoid offense," even where this law exonerated Him from so doing, yet He would not even honor or observe men's doctrine as things belonging to His religion in so simple a matter as washing of hands for the sake of such *peace*. When his disciples informed him that his manners caused offense, He simply replied, "Let them alone, they be blind leaders of the blind; and thus both fall into the ditch." In the other words, "every plant which my heavenly Father hath not planted, shall be rooted up." Could language make anything clearer than this? Such are the characteristic teachings of Jesus, and are attributes of that *divine love* which elevates man into that higher and holy life and glorifies God.

But His manners and doctrine so enraged the Jews, since it was so unpopular with them, and so contrary to their self-constituted formalistic manner of worship, that in order to appease their anger, he must suffer the most ignominious death.

This he endured, rather than observe the precepts of men, to redeem the world, at the same time praying, "Father, forgive them," thus making it possible that even they might yet be saved from hell. And is it not likewise true that this same manner of doctrine is as unpopular by many church men now as then? To the unbiased intelligent mind the fact, while stated forms are not enjoined, ought to be proof that such are not essential, and that the virtue of divine law lies in observing the principle. Yet, regardless of all warnings against such idolism, which not alone implies worldly manners and customs, which are to be excluded from the church, but the forms, precepts and doctrine of Christian professors, which have no higher authority than man, or no better motives than to suit their carnal inclinations as well, because they manifest as much zeal for outward forms, and as little for the inward spiritual man as did the Pharisees, forgetting the divine injunction to first cleanse the inner man and the outer would become clean thereby. Though this method of idolism differs from statutory, planetary and all other forms of heathen worship, yet they are as numerous, as various and as zealously adored by men in the (so-called) church to-day as were the hosts of idols worshipped by rebellious Israel, and are equally abominable to God. While I hold that the church of God needs a system of discipline, I as firmly maintain what the gospel teaches and history verifies that unless this be based upon the *Rock* Jesus it is worse than vain. Pious as such things may appear, they are but a snare and a curse, rather than a blessing to the church. Plain as this is, men still act as though divine law were imperfect. And what is the result? Confusion always sooner or later on every hand. A shame and reproach to the church, an occasion for the scoffer. Therefore it behoves every lover of truth to look alone to, and lay hold upon, the *Rock* Jesus. This will be unlike the vain preaching of sect and form of to-day, to tickle the ear, gratify selfishness, feed and foster carnal love and harmony, either from *fear*, for *honor*, selfish or lucrative ends. The apostles—as will all true ministers—through the spirit and love of God and love to man preached Christ at the hazard of their lives. They did it in a manner too that pierced men to the heart, which offended some so that they gnashed their teeth in rage and anger, while others were humbled and with fear and trembling cried, "What must we do to be saved?"

In the church's history from the apostles down, we find where the devil raged against it as a "roaring lion," with the most inhuman tortures conceivable, which many thousand endured rather than yield to the mandates of men. Behold their fortitude, the love they manifested to God; and we get a perception of that which

constitutes the *church of God*. The accounts are frightful and appalling. From such test of discipleship the nominal Christian must shrink. He could not endure it, while to the truly converted the Spirit whispers, it were good to be a partaker of such a Christ-glorifying death.

Under our present unequalled, yet unappreciated liberty to serve God, we are in greater danger of going astray, than men were then. When Israel was persecuted they cried to God, and he heard them. When at peace, they compromised with all manner of wickedness. In time of peace the devil transforms himself into an angel of light. So also are his ministers transformed as ministers of righteousness, perverting the truth, preaching and practicing for doctrine the will of man, deceiving and misleading millions of ignorant souls. While Israel attained not the righteousness of God, because they sought it not by faith, but by works, by tradition and human precepts, they stumbled at the "Rock," just as men do now. They sometimes drifted into the most detestable heathen fanaticism and superstition, even burning their children in fire as an offering to idols. Though the bodies of their children perished, their souls suffered no harm. Solomon says of this, "Thus in process of time an ungodly custom grown strong, was kept as law, and graven images were worshipped by the commandments of Kings" (Eccl.) Do not many professed members of the church of God now offer their children in sacrifices to a fate indescribably worse, by indulging them in the pomp, fashions, lusts, customs and vanities of the world, thus placing them, in honor of Satan, upon the altar of the fire of perdition, where not only the body, but the soul may perish? This is a horrible as well as a solemn thought; but ungodly custom is as unrelenting a tyrant now as then.

Israel was, is, and perhaps will be to the end of time a "peculiar people," in their uniform manner and religious devotions, typifying the spiritual Israel—the church of Christ, in which uniformity is equally essential after the inward spiritual man, with Christ, to do the Father's will. He gave himself for us, to redeem us from the curse brought about in Eden, from the ceremonial law and self-righteous formalism into which they had drifted, putting under the ban, or to death, with a vindictive zeal all who refused to obey their dictates of faith. But such ruling did not affect all men's relations to God. He still had a remnant left, of which Christ purified unto himself also a "peculiar people," body or church. Here capacity of comprehending godliness is diversified. Men are differently constituted. Some have odd and singular ways, of whom we have much to bear and forbear while following Jesus. But instead of cultivating the spirit of Christian liberty, men chide with one another to maintain and enforce

their own opinions, rather than forbear. And because they cannot accomplish a uniform comprehension of divine law, as they understand it, they by their actions manifest dissatisfaction of the purpose for which God created and constituted men differently. Thus they tempt God and rebel against the laws of their Creator. But who maketh one to differ from another? What have we that we did not receive of God? But the Lord hath said, "This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men." Surely your turning of things upside down shall be esteemed as the potter's clay; "for shall the word say of him that made it, He made me not, or shall the thing formed say to him that formed it, He hath no understanding?" Should we not rather confess with the prophet that "Zion is a wilderness," or rather a Babel, "Jerusalem a desolation?" Shall we not acknowledge, "O Lord, thou art our Father, we are thy clay, and thou our potter, and we are the work of thy hand?" *Inquire*, "O Lord, why hast thou made us to err from thy ways, and hardened our hearts from thy fear?" And *entreat*, "Return for thy servant's sake, the tribe of thine inheritance."

While this body or church is spiritual, the Spirit which governs it divides talents to every one as he will, so that each soul can serve God acceptably according to his own capacity only and not after that of another. Here patience must be exercised; the spirit must not be quenched. Forbearance in all things non-essential is Christ-like. Yet cherished customs are often suffered to choke out Christian liberty and virtuous forbearance. I am not advocating license for that pernicious do-as-you-please doctrine of liberality; but for every one to purge himself of this, and foster the spirit of true Christian liberty, and exercise talent as God, by whom we are held accountable, gives grace of comprehension, and learn to distinguish *grace* from human nature. History proves that for eighteen hundred years, men have defined the gospel of Christ to mean thus and so only, and insisted it must be so observed by others, with no respect to their equal rights and privileges, thus despising the riches, forbearance and goodness of God in their own behalf. It moreover proves that under such circumstances they were consumed one of another. This is deplorably verified to-day.

When Christ came unto his own—the Jews—they rejected him. These he represented in the parable of the fig-tree. "Behold these three years I come seeking fruit on this fig-tree, and find none." For over three years, Christ plead with this obdurate idolatrous nation, endeavoring to redeem and gather them under his protecting care, but they would not yield.

They had degenerated into an unfruitful, leafy formalism. And in the last week of his natural life, as he returned to Jerusalem from Bethany, He again symbolizes them thus; seeing a fruitless fig-tree in the way, He said unto it, "Let no fruit grow on thee henceforth forever;" and it withered away. We are free to censure the Jews for their obduracy, but evidently most sadly fail to improve our own time with the teachings of Jesus, and to observe the signs predicted by him. Do we realize the meaning of that awful expression, "When the Son of man cometh, shall he find faith on earth?" Does not this imply that the religion of Jesus, when he finally comes will have,—if it has not already, degenerated? The Jews claimed Abraham as their father, and were content with this; but Jesus told them: "If ye were Abraham's children, ye would do the works of Abraham. Ye are of your father, the devil, and the lust of your father ye will do." They had perverted the doctrine of Abraham. This caused dissension among them, consequently they could not live in harmony, yet they were in harmony against Christ, and all claimed to serve the same God. How many accept Christ, and live in true fellowship with him, and are in harmony with his doctrine to-day?

The history of the rebellion of man against God, for six thousand years, and the glorious gospel light for eighteen hundred years, together with its predictions, are spread before us. Yet, how pitiable and deplorable to behold the innumerable factions, divisions, and subdivisions of the church of God! And all the while these, "Lo heres and lo theres," are justified, fostered and preached up, by so-called ministers of Christ, deceiving the simple, beguiling the unstable, and through covetousness with feigned words make merchandise of them," all professing to serve the one God and Mediator Jesus. Oh, what a wretched groping about in darkness! And why is it thus? Simply because of unbelief, perversion of truth and rebellion against God. But as it was in the days of Noah and Lot, "they ate, they drank, they married, bought, they sold, they planted and builded, even thus shall it be in the day when the Son of man cometh."

The *wise Master-builder*, who laid the foundation, and prescribed the rules for building thereon, warns us how to proceed. But while one says "how to proceed of the same mind," which is true, another says, "we cannot understand the scriptures alike." Is this required? No one man is capable to prepare the various materials necessary for a great building, and also complete it. This requires many men of various degrees of capacity and talent; yet all must have the same mind—object in view. Where these talents are all properly applied, order and harmony prevails. Just so in the church of God. While

the Scriptures teach us to be "of one mind," they do not teach perfect harmony in understanding. While *mind* is an attribute of nature, understanding is acquired.

Some say, if they observe the divine ordinance in a church where rules (which even may only gratify rather than edify the carnal man) are not observed, they thus encourage and justify evil; hence they voluntarily neglect to obey the law of God. In the six out of the seven churches of Asia (Rev. 2) there were those who served God acceptably, as well as *idolators* and *fornicators*. In that of Sardis, which was *dead*, there were some even who had not "defiled their garments."

There is one thing enjoined in the rules given by Paul, which all can, and willingly and lovingly will observe, if they be "born of God," this is, "*forbear*." There is a grander and deeper meaning contained in the term "*forbear*," than many seem to be aware of. It implies to restrain our passions, control our temper, love, respect, and deal with our fellow-man as we would have him do unto us, and to treat him with the indulgent spirit of Christ. This is the very essence of divine benevolence. And unless we possess and exercise these attributes, we can not fulfill the law of Christ. But being thus armed "Old things (the law of ordinances) have passed away, and all things are become new" in Christ, and what we profess helps not. That which reigns within, be it "Old" or "New," will manifest itself without to the eyes of saints, as well as to the eyes of God. Therefore, as God gives talent and capacity, so let us build and be content. "As God hath distributed to every man, as the Lord hath called every one, *so let him walk*, and so ordain I in all churches." "Let us, therefore, as many as be already perfect, be thus minded." We are not living in absolute perfection, but called or sanctified, fitted for that wherein we have enlisted, as God gives grace. Paul did not claim absolute perfection, nor attain this goal until his course was finished. But forgetting the time passed, he pressed on toward the "prize." "And if in anything ye be otherwise minded, God shall reveal even this unto you, (as we grow in grace) nevertheless, wherunto we have already attained (in this), *by that same rule let us walk*." Such with similar instructions, is the system of rules instituted by the apostles to govern the church of God, and to apply now as then. These are not *temporal* or mere experimental, but permanent, grounded upon, joined and rooted into the "Rock Jesus," where privilege to exercise talent, however diversified, is free to all alike. Let us therefore *forbear* one-another in the law of our Mediator Jesus, which is the only token of membership with him. For "by this shall all men know that ye are my disciples."

J. K. ZOOK.

SCRIPTURAL MODE OF BAPTISM.

Much has been written concerning baptism, and especially by those who claim immersion as the only true mode. The following extracts from "Smith on Baptism" are worthy of our careful reading and meditation. They are taken from a work by Wesley Smith, bearing the above title, which is a complete vindication of pouring or sprinkling as the only mode of Christian Baptism, and contains the substance of a discourse delivered in West Milford, Harrison Co., Va. in Feb. 1854, and "is an investigation of a single point, namely, *The Scriptural mode of Baptism*."

In his preface the author says: "It is presented in a clear and self-evident light and sustained by a series of arguments never before published, calculated, it is believed to convince and satisfy the sincere inquirer after Truth."

"I have examined the subject with all the candor and impartiality of which I was capable, for the last twenty years, and taking the Bible for my guide I became fully convinced that dipping in the water as a mode of baptism had no scriptural authority whatever; but in every case the water was applied to the subject by sprinkling or pouring it upon him."

"By comparing Scripture with Scripture, thus making the word of God its own interpreter, I became fully convinced that Christian baptism in the Apostolic age, was performed by sprinkling the water upon the subject, and not by dipping them into it. The subject appeared so clear to my own mind, that I felt it my duty, when occasion called for it, to present it to others and during all that time, in bringing it before thousands in different parts of the country, some of whom were among the most enlightened and intelligent, the result has been the same in every case that it was in my own; so convincing has been this plain, scriptural argument to the mind of the sincere inquirer after truth, that although numbers had been previously taught to believe that immersion was the only valid form of baptism, yet have they been convinced that they were wrong, and I have never been requested to immerse a single individual after listening to the following discourse."

The discourse was delivered for the purpose of refuting certain attacks against baptism by pouring or sprinkling, and with this purpose before him the author makes use of some very sharp language and makes personal mention of parties and churches all of which has no bearing in presenting the subject clearly and pointedly to the reader, and we therefore avoid all expressions which might have a tendency to wound the feelings of others or to unnecessarily stir up controversy, and all accounts which he gives having reference

to things concerning the author personally. Our purpose is to give the plain unvarnished truth, the incontrovertible arguments by which our mode of baptism is sustained and let the unbiased reader form his own conclusions.

"There are three that bear witness in earth: the spirit and the water and the blood; and these three agree in one. If we receive the witness of men, the witness of God is greater." 1 Jn. 5:8, 9. "In the mouth of two or three witnesses shall every word be established." 2 Cor. 13:1.

The subject I am about to present before you has long been a subject of controversy in the Christian Church. * * * * * and it has been asserted in the most positive manner that "every scholar at all acquainted with classic Greek and Hebrew, every lexicographer and biblical critic admitted that *baptize* meant to immerse and nothing else; and that this has been as well established by the confession of every scholar as that the earth turns on its own axis."

Now in view of the above statement I pledge myself to prove by both Jewish and Greek authorities, just the contrary; and furthermore I will prove that there is not a single biblical critic or lexicographer, who has been admitted to a place in the republic of letters but when taken together give baptize nine or ten different meanings to be fixed and settled by the writer or speaker.

These witnesses to the number of nearly two hundred, and reaching back nearly three hundred years before the Christian era, and coming down to our own times, testify without a dissenting voice that the Greek word *baptize* means to *tinge*, *dye*, *stain*, *color*, *plunge*, *smear*, *wet*, *wash*, *dip*, *sprinkle*, and *pour*. Here are eleven meanings instead of only one. * * *

The first witnesses I bring forward shall be the seventy Jewish rabbis who translated the Old Testament Scriptures out of Hebrew into Greek, for the Alexandrian Library, founded by Ptolemy Philadelphus, in the city of Alexandria, in Egypt 284 years before the birth of Christ. This copy of the Holy Scriptures is known as the Septuagint.

The testimony of these Jewish doctors is unexceptionable, being given so long anterior to the Christian era, and consequently before the mode of baptism had become a mooted question at all. In the account given by the Prophet Daniel in the 4th chapter and the 33d verse of our translation, where it is said, "he (Nebuchadnezzar) was driven from men, and did eat grass as oxen, and his body was wet with the dews of heaven"—the Septuagint has it *baptized* instead of wet. Here immersion is out of the question. According to the testimony of these Jewish doctors, the best scholars in the nation, to be sprinkled with dew is to be baptized with it. For every one knows that Nebuchadnezzar was wet, which the

Jewish rabbis called, being *baptized*, by the dew falling upon him, and not by his being dipped into it. In Isa. 21:4, in speaking of the alarm and horror which fell upon Belshazzar, occasioned by the handwriting upon the wall, the prophet makes him say in our version, "My heart panted, fearfulness affrighted me." The Septuagint has it, "fearfulness (*baptizo*) baptizeth me." Was the king in his fright dipped into the fearfulness, or did it *fall on him*? Again 2 Kings 5:14, "Then he (Naaman) went down and dipped (*baptizo*) himself seven times in Jordan, according to the saying of the man of God." What did Elisha tell him to do? Simply this, "Go and wash (*lousai*) in Jordan seven times." Naaman understood the message, for in his rage he said in regard to Abana and Pharpar, "May I not wash (*lousamai*) in them and be clean?" here the Seventy use (*baptizo*) baptized and (*lousai*) wash interchangeably.

Another passage in the Septuagint, in which *baptizo* occurs, is Judith 12:7, where we are told, she "washed (*baptizo*) herself in a fountain (*paga*—spring) in the camp (*en ta parambola*). Judith hardly immersed herself in her clothes, and more unlikely still in a state of nudity. The German version has it *wusch sich*—washed herself, that is a ceremonial washing or cleansing.

In Ecclesiastes 34:25 it is said, "He that washeth (*baptizomenos*) baptizeth, himself after the touching of a dead body, if he touch it again, what availeth his (*loutro*) washing." In Numbers we are told this purification was performed by *sprinkling*, and Paul says, it was the *ashes of an heifer* SPRINKLING the *unclean*, that sanctified to the purification of the flesh. Here then *sprinkling*, *washing* and *baptizing* as means of purification, are all used by the inspired writers interchangeably.

Our next witness is Homer, the father of poetry and the author of Iliad, a work written in Greek, as that was his native language. In his description of the battle between the frogs and the mice, in the 218th line of fly Iliad, he says, "Baptizo de amete lamene," "the lake was baptized with their blood." Here it means to tinge in the slightest possible manner. Our next witness is Aristophanes, another standard Greek author. When speaking of Magnus, the comedian, who used to color his face instead of wearing a mask, he says, "bastomenus," he *baptized* it. Hear it means to *smear over with paint*. He did not *dip* his face down into the paint pot; but he took a brush and smeared his face over with the paint, and made this coloring answer instead of the mask worn by the other comedians. This same author calls excessive wine-bibbing, as being *baptized* with wine. Here the baptizing is on the inside, instead of the outside. And Homer calls the sprinkling

of the blood upon the warrior's sword the *baptism* of the offending weapon.

Our next witness is the celebrated Greek historian Plutarch, a name familiar to every school-boy. He says, addressing a substance that was floating upon the water, "thou mayest be *baptized*, but it is not permitted thee to go under the water." It is well known to every one acquainted with ancient history, that Plutarch was one of the ripest scholars of his day. He wrote the lives of about sixty of the most illustrious of his countrymen, statesmen, kings, military men and philosophers, which have been translated out of the Greek into the English language. And besides this, according to his son and biographer, he was the author of twenty-six other works which have not come down to our times. The testimony of such a man is a host in itself, and he testifies that a thing may be *baptized* without being put under the water. I could easily multiply Greek authorities to any desirable extent, all going to prove that *baptizo* among the Greeks had a variety of significations besides dipping and plunging; but these are sufficient to satisfy the minds of all reasonable persons, and the unreasonable ones I have no desire to satisfy. Here then, in addition to the testimony of these four native Greeks, we have that of the seventy Jewish doctors, the authors of the Septuagint, who were as well acquainted with the Greek language as the Greeks themselves—proving most conclusively that among the native Greeks, *baptizo* did mean to *sprinkle*, and *pour*, and *smear*, and *tinge*, etc., as well as to immerse. In the mouth of these seventy-four Greek witnesses then shall this important truth be established.

(To be Continued.)

SCRIPTURAL ENIGMA.

I am composed of 45 letters.
My 5, 16, 33, 18, 45, 15, 22, 4, 30 is the name by which the brazen serpent was worshipped.
My 41, 36, 10, 26, 17, 44, 1, 40, 7, 12 was a fearful storm.
My 2, 19, 23, 38, 31 was a sacred vestment worn by the high priest.
My 42, 29, 45, 33, 8, 11 was a well-known queen.
My 3, 20, 39, 21, 43, 6 is what they put Joseph into when he died.
My 9, 24, 35, 13, 34, 28 means adorned, or covered.
My 25, 41, 8, 14, 2, 27 is an epistle.
My 37, 16, 7, 10 is a mountain in Moab whence a prophet was once conducted to curse God's people.

My whole's a lesson, as you'll see
That Paul is teaching you and me,
To shun all fellowship with sin
If we eternal life would win.

DAVID BURKHOLDER.
Napfance, Ind.

For the Herald of Truth.

OUR FRIEND.

No doubt each one of us has earthly friends in whom we confide our joys and sorrows, and who we ask to help us in time of trouble. Now, do we ever think of another friend who is able to do, and does a great deal more for us than any earthly friend can or will do? This great friend is Jesus, and he has paid that great debt of sin for us, has suffered and died on the cross for us, and now perhaps we scarcely think of Him and do not thank Him for all His mercy to us; can it be that we value this friend so little? Oh! let us with God's help strive to honor and serve Him better from henceforth. Let us, my dear friends, be ever on our guard and honor this friend for His loving kindness toward us. There are many ways to glorify Him. If we can not preach in the pulpit we may lead souls to Him by our way of life, for our actions often speak louder than words, and a quiet word spoken with an earnest meaning tone, may be instrumental in bringing a soul to Christ. Think of the joy that is in heaven whenever a soul is brought into the kingdom of grace. And wouldst thou not labor to be instrumental in adding to the joys of heaven?

It is sweet to work for Jesus. Let us then do all we can with the talents God has given us, and never forget the strong hold of prayer. Then when life is ended

"We may come rejoicing,
Bringing in the sheaves."

LINA Z.

HYMN AND TUNE BOOK.

For the further information of those interested in the above book, we herewith give the following, which is as near as has yet been agreed upon by the committee.

Size 5 1/2 by 8 inches, containing from 250 to 300 pages, which will include between 400 and 500 hymns conveniently arranged. Are set to suitable music in *Patent Notes*, printed on good paper and bound in cloth. The aim will be to select the best of music from various authors, suitable for church service, with some music that will be equally good for Sunday-Schools. None will be admitted that is not in harmony with church rules. Hymns taken from our hymn book will correspond in number with the old book, so that it can be used with the new one.

THE COMMITTEE.

No LIE but that which is strengthened by faith can pierce through the clouds which cover this lower system, and intercept the prospect of more excellent riches on high.—Samuel Fothergill.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

July 15, 1888.

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TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for looks, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "June, 88," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE LABEL on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

IF YOU wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

BROTHER JOSEPH SUMMERS, our proof reader, and well known to the children and young people as editor of the WORDS OF CHIEF, has returned from a visit of several weeks to Kansas. He reports a pleasant visit.

SUNDAY SCHOOL.—The brethren in the vicinity of Ogdensburg, Ness Co., Kansas, have organized a Sunday-school and are making an effort to teach the young people the doctrines of the Bible. This is indeed praiseworthy; the children and the young people should be instructed in the way of life.

ANSWERS TO SCRIPTURAL ENIGMA.—The following have sent in correct answers: The answer to the Scriptural enigma in No. 12 is, "Abstain from all appearance of evil." Correct answers were received by Ida and Emma Driver, and Barbara Yoder (not quite complete) and Mary Hoover (partly correct).

COLLECTIONS FOR THE NEW HYMN AND TUNE BOOK.—Our readers have noticed the letter published in the last number, by the Committee, for the collection of the money for the "New Hymn and Tune Book." It was suggested that these collections be taken at the reg-

ular Harvest Meetings, and where no Harvest Meetings are held on some Sunday in the month of August. We refer to this matter again, as the time for Harvest Meetings will soon be here and some might forget it. The work is important. In many of our churches it is very apparent that something should be done to create a more general interest and secure better singing. The Hymn and Tune Book will be a great help, if properly used, and may be the means of encouraging the young people, and leading them to take a greater interest, not only in singing, but also in the church. For these and other reasons which might be mentioned, we should like to see all in our churches interest themselves in it and lend their aid, by taking collections as suggested by the Committee.

Bro. Rupp also desires us to say that those who make collections should send the money by draft on New York, in favor of H. S. Rupp, or Post Office Money Order, payable at Mechanicsburg, Pa., and address the letter, Henry S. Rupp, Shiremanstown, Cumberland Co., Pennsylvania.

THE THEATRE.—We have just read "Strange scene in a church," in which an account is given of a scene in Nashville, Tennessee, where recently Rev. W. N. Chandler of the M. E. Church, delivered a sharp sermon against the stage and theatre. At the close of the discourse Amma Abbot, a star of the stage, who happened to be present arose and spoke in defense of the theatre, and the poor deluded, would be Christian congregation raised a shout of applause in honor of her who was brazen-faced enough to arise in church and speak in defense of Satan's work in the very house of God. We may well ask what is the world coming to? Or much rather what are we coming to, when men and women are bold enough to stand up in the church and controvert the teachings of the Gospel. Let us pray that the work of the Lord may be sustained, and that his word may have free course. O how we should labor and pray for the spreading of the true Gospel of Jesus Christ!

THE SPIRIT OF CATHOLICISM.—We hardly thought that there could exist in the bosom of any man, who professes christianity, a spirit so vindictive and so

full of hatred toward protestantism, as the following extracts given in an article from the *Methodist Advocate* would indicate:

"Cardinal McCloskey asserts that Catholics in the United States 'are as strongly devoted to the sustenance and maintenance of the temporal power of the Holy Father as Catholics in any part of the world; and if it should be necessary to prove it by acts, they are ready to do so.' As to their fondness for vital Christianity, let the editor of the *Western Watchman* speak: 'Protestantism—We would draw and quarter it. We would empale and hang it up for crow's meat. We would tear it with pinchers and fire it with hot irons. We would fill it with molten lead and sink it in a hundred fathoms of hell fire.'"

A TIMELY RESOLUTION.—Resolved that the long established custom of giving from the pulpit of our churches a public and general invitation to a congregation at the close of a funeral service, to all who wish to do so, to return with the mourning family to their home to take refreshments, is not consistent with the solemnity of the hour, and must be regarded as an occasion for great inconvenience and needless expense to the very parties who suffer most during an interval of great trial.

The above resolution was presented at one of the Spring Conferences, and after some remarks and comments was adopted.

The sentiment of this resolution is in perfect harmony with the views we have long entertained. From whence the custom had its origin we know not, but it certainly has a close resemblance to the usages still practiced in the catholic churches, that when one of their number dies they meet together at the house of the deceased and spend the time in eating and drinking, and sometimes in hilarity and dancing, and not unfrequently in carousing and fighting. Our people have probably never fallen into an abuse like this, but it may be questionable whether the conduct at such times is always in harmony with the occasion. The excessive preparations which are frequently made are likely quite as much out of order as the much coming together on such occasions.

OPPOSED TO CHURCH FAIRS.—It gives us pleasure to see men in high life, and

who stand as prominent leaders and teachers among the people, bear testimony against the demoralizing and unscriptural methods resorted to by many churches for the purpose of raising means to carry on the Lord's work. If the majority of this class of men would use their influence, in this direction, both in the pulpit and out of it, much might be done to purify the church of the corruptions which now threaten to absorb and destroy all the good influences, and place her down on the level with the world.

Rev. Dr. E. E. Murray doesn't believe in the church fair, and in the last *Presbyterian Quarterly* says so at length, giving reasons for his unbelief. "It seems strange," he says, "that those who would think it beneath them to turn peddlers, restaurant keepers, etc., yet think they are honoring the church in thus degrading her. What a state our poor church must be in when she is forced to take to selling oysters and ice cream for a living! What minister with an atom of self-respect would tolerate a proposal to raise his salary in such a way? With all our dime readings, ice cream festivals, oyster suppers, concerts, etc., every one of the benevolent causes of the church is languishing for want of proper support."

Such methods as are here referred to destroy altogether the scriptural giving so highly commended and enjoined by the apostle. "The Lord loveth a cheerful giver." The blessing here spoken of rests on one who "gives" of his substance unto the Lord. And the Scriptures nowhere pronounce a blessing upon those who go to fairs and festivals, oyster suppers and other forms of debauchery and pay a paltry sum for that which first corrupts their own bodies (which should otherwise be the temples of God, and kept pure), and afterwards the profit to be consecrated to the work of the Lord. This is not giving; this is gratifying carnal appetites and corrupting both ourselves and the church.

CHURCH-NEWS.

FROM YORK CO., PA.—May 12th. A Minister was ordained at Witmer's Meeting-house, York Co., Pa. The lot fell on Bro. Theodore B. Forrey. May the good Lord bless the dear brother. May he be a faithful co-laborer in the Lord's vineyard.

FROM LEBANON CO., PA.—June 30th. A Minister was ordained in Gingrich's Meeting-house, Lebanon Co., Pa. The lot fell on Bro. David Westenberg. May the good Lord give the dear brother grace to be faithful in the discharge of his duties.

CORRESPONDENCE.

FROM KILL CREEK, KAN.—We have no minister of the Mennonite persuasion here, since Bro. Caleb Viney moved to Marion Co., Kan. But the deacon Abm. Shellenberger holds meetings every two weeks, when an hour or more is spent in reading, singing and prayer, which is interesting to the believer. We have the promise of good crops at present, although we need rain just now. Wheat was good, where the hail did not damage it. We have a late spring.

C. K. GRAYBILL.

BROTHER BRUNK'S VISIT IN THE WEST.—At the conference in Cherokee county, Kansas I met Brother Christian Brunk and wife, of Winchester, Virginia, in company with Bro. Joseph Weaver of Oronogo, Jasper county, Missouri, with whom I also spent a few days.

On the week following my return (May 11th), from Jasper Co., Mo., I made arrangements for a company of thirteen of our members to visit the church in Cass county, Mo., near Garden City, on the 19th. Here we met, on Saturday evening previous, and on Whit-Sunday, the Brethren D. D. Kaufman and D. F. Driver of Morgan county. The communion service was held. In the mean-time Bro. and Sister Brunk had returned from their visit to Jasper county and were stopping with their son Michael Brunk, and son-in-law, DeWitt Beery, near Cedarville, Dade Co., who as yet have not become members of the Mennonite church. Bro. B. filled several appointments in the vicinity of Jericho and there are requests for more.

We also experienced a season of refreshing and encouragement by a pleasant visit, which we had long contemplated, with Sister Baer and others at Belton, and from Bro. Brunk's visit with us at Olathe. We had previously made the arrangement for some meetings by Bro. Brunk who arrived on the 6th. He filled two appointments in the Wesleyan Church in Olathe; one at the Fritz School House, three and one half miles south west of Olathe; one at Concord School House, five miles west of Olathe; and one at Hammond three and one half miles north west of Olathe. From here he went to Belton, Cass Co., Mo., and held a meeting in the M. S. Meeting-house. On Saturday he went into the neighborhood of the brethren near Garden City where he held a number of meetings in the new Church house. He also held a meeting at the Wallace School

House, south east of Garden City. On all these occasions, except the evening of the 18th, when a rain storm prevented, the meetings were well attended by interested audiences. We hope good results will crown his efforts to win souls for the Redeemer's Kingdom.

On Wednesday (20th) afternoon I accompanied Bro. Brunk to Harrisonville on his way back to Cedarville to his son and daughter. He promised, the Lord willing, to fill the next regular appointment at Garden City on the 31 Sunday in July, stopping also at Olathe, as with his wife he is on his way to visit friends in Ray and Caldwell counties.

SAMUEL ERNST.

A SAD ACCIDENT.

On the 24th of June, Bro. Chauncey, son of Christian H. Stahley, of Napanee, Ind., went into a fish pond to bathe, in company with some of his associates. He soon got into deep water, but could not swim. He called for help struggling to keep above water. None of his associates could swim, so they were unable to help him, though they tried hard to reach him, but without success; and soon all was over with him. The grief of his parents, brothers, sisters and friends, and the shock it gave them, was heart-rending to behold. His age was 22 years, 9 months and 7 days. His funeral was held and very largely attended on the 25th. He was a very pious young man and stood well in Christian society, and was loved by all his associates and had many warm friends. He will be greatly missed in the Church and Sabbath-school. Truly this should be a loud call and warning to his associates and all others who are yet unconverted. May many take it to heart and seek Jesus as he did, in the day of grace.

Cast thy bread upon the waters for thou shalt find it after many days." May the grace of our Lord and Savior Jesus Christ, the love of the Father and the power of his Holy Spirit prompt us all to a sense of duty that we may not grow weary in well-doing.

JONATHAN P. SMUCKER.
Nappanee, Elkhart Co., Ind.

VISIT TO KANSAS.

On the 21st of June I went to Kansas by way of the Rock Island R. R. Arrived at Medora the evening of the 22d. Here my brother-in-law, David Sherley met me. We went on to Hutchinson, took the Santa Fe Road East to Burtron, Harvey Co., to Sherley's. I found the family all well. I spent the time pleasantly here with my friends, and others with whom I visited, one week.

The 28th David Sherley took me seven miles to Halstead. Here I spent a short

time with David Goertz and H. Markel before the train came for Newton, where I arrived at 10 A. M. In Newton I called on Ulrich Hege, David Wenger, and Samuel Mann. In the evening friend Abm. Blosser took me five miles North to Joseph Sherk's; the next morning he took me to Bro. R. J. Heatwole's. Brother and Sister Kilmer are here with their daughter. They are in moderate health, and seem to be filled with the Spirit of God. The 29th and 30th I spent with David S. Holdeman, Daniel Holdeman, Peter Loux, Absalom Wenger, and with the brethren, Jacob Holdeman, D. Brundage, and Jacob Landis. I had a desire to attend the Sunday-School and Meeting at the Pennsylvania Meeting-house, but it being eighteen miles distant, and both men and animals wearied from labor in the harvest, I had to forego the pleasure.

In the evening of July 1st, Bro. Landis took me to Canton, where I left at 11:30 P. M. for Topeka, Horton, and arrived at Sabetha, Nemaha Co., on Monday July 2d, at 1 P. M. One and a half miles walk brought me to my brother-in-law O. Purdy. I remained here until the morning of July 5th.

In my two weeks visit I found the people well, and in good spirits. Where wheat was sown, it is generally pretty good. The acreage of wheat seems to be small, except in McPherson and Harvey counties. Oats and corn promise a large crop. The acreage of corn is very large, and very promising. In Reno, Harvey, McPherson, Nemaha and Brown counties where I visited, there has been an abundance of rain. The people have great reason to thank God for his goodness unto them. Through the kind care and protection of our heavenly Father I arrived safely home on the evening of July 6th and found all well. I was well pleased with Kansas. Cities are springing up as if by magic. The desire to make money pervades all classes, and in their haste to become rich many are in the hands of eastern capitalists and feel sorely oppressed.

I remember with gratitude the kindness of all with whom I visited. Had time permitted, I would have been glad to visit many others.

Persons visiting Kansas will find all the comforts and pleasure they desire by traveling on the Rock Island system.

JOSEPH SUMMERS.

HANNAH MORE, when she was told a tale against any one in her village, usually answered, "Come, we will go and ask if that be true." The effect was something wonderful. The talebearer, taken back, would begin to say, "Well, perhaps there may have been a mistake," and beg that no notice be taken of the matter. But no, the good lady would go there and then, taking the scandal-monger, make inquiry and compare accounts.

LEARNING TO SPEAK FOR JESUS.

For the Herald of Truth.

Many persons are troubled because of their inability to speak to others of the salvation of their souls, and the spiritual life. They have a love for the souls of others, and for the cause of Christ, their hearts are filled with holy emotions, and their minds with precious thoughts which they long to tell; but when in company with those whom they would most desire to teach their thoughts scatter, and they seem to lack power of speech to tell what they know and feel. It was in this train of thought that one friend expressed himself to another in a friendship letter. The answer to this letter brought a reply which is given below, and may be a help to some earnest souls who are longing to express the precious truth which God has enabled them to store up in their hearts:

"May this letter find you trustful, hopeful and happy in the service of the Lord, and may you, belonging to the household of God, always accept and enjoy the privileges of a child of God.

"I trust the Lord will give me grace to write in such a manner as to be edifying to myself and you, for I desire to do all that I do for the honor and glory of God, whether I write or talk. I would in this case rather talk if I had the privilege of doing so, although I have complained that I am not a gifted talker. I like your answer to my question concerning my inability to talk to others about the salvation of their souls. You think I need practice as well as prayer. I think you are right. 'Practice makes perfect,' but of course the blessing of God must be added.

I had worried much, and thought and prayed seriously concerning it, and have concluded that God wants me and has work for me just as I am; but that He demands a whole-hearted and eager service with a constant dependence, and fervent trust in Him who 'doeth all things well'—who has promised never to forsake nor leave us, and who is made unto us of God, wisdom. You said if I would talk at every opportunity I would be surprised how many words the Lord would place upon my lips. I have proved your words true.

Lately a friend of mine, who had been newly converted, earnestly desired a visit from me. I knew that it was expected of me to talk of the spiritual life. But what shall I say? was the anxious thought that I learned anew that day the blessed lesson I have had to learn so often: that when we realize our insufficiency and our weakness, then His grace is sufficient for us. Leaving all in God's hands the conversation seemed to drift of itself to spiritual subjects, and presently I forgot myself

and drifted away into an eager and earnest conversation. Text after text, and thought after thought presented itself for utterance, and the time passed pleasantly, and I trust profitably.

The words of your letter came to my mind, and I learned something more. I think self-consciousness seals my lips more frequently than want of practice. So long as we are conscious of our own doing, and feel responsible and anxious about everything we say and do the power of the Spirit cannot rest fully upon us, because we must sink into the Spirit before we can live in the power of Christ's resurrection. This seems to me a holy life—a pure life—the true life, and a powerful life that I have not realized yet as I desire, except perhaps at intervals. The old man must be crucified, must die, be dead, and out of that death must spring a new creature, a quickened soul, which 'after God is created in righteousness and true holiness,' in which blessed state we can be kept only by the power of God, by walking in the Spirit, the life hidden with Christ in God. This is holy ground whereon we stand. This is an exalted state, attained and retained by the lowliest humility. And may our constant prayer be for grace to walk trustfully by His side, and press unflinchingly onward, unswerving in our purpose, true unto the end.

I am going to practice your advice about talking to others about the salvation of their souls. 'Make the effort at every opportunity God gives you.' I will by His grace. We need wisdom and the direction of the Spirit for this, for every one does not wish to be talked to, while others are longing to have some one speak to them. Your letter has helped me very much. Remember me in your prayers."

For the Herald of Truth.

TRANSGRESSION.

"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John 9.

These are words spoken by John the beloved disciple. It appears by his teachings that he possessed more love and deep spiritual knowledge than the other disciples, for he has written things which none of the others touched.

This point of transgression—that if we abide not in the doctrine of Christ we have no God—is something for us all to consider and compare our life with. Let us examine ourselves, if we abide in God's precepts and hold the doctrine of Christ. Often as we go astray, often do we fail to do the will of the Father, following our own will which is contrary to the Father's will. Paul in writing to the Roman Brethren (12:2) says "Be not conformed to

this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God." We must be transformed in order to comprehend the love of Christ and we cannot abide in his doctrine if we are not his. Christ says, "I am the way, the truth and the life; no man cometh unto the Father, but by me." Hence, if we have not Christ within us, how can we have life? That is, his spirit, the spirit of the Holy Ghost. Beloved readers of the HERALD, we as a Christian people have but a narrow way to travel on. How often are we seen at places in which it does not become a Christian follower to be, how often do we hear language used that does not become a Christian. It is no wonder that the sinner so often takes a so-called neutral position in the matter of Christian when he sees the crooked way of many Christian professors. Are we abiding in the doctrine of Christ? Let us ask ourselves, and if we are not we are not his children. Let us therefore by the help of God live a holy and righteous life, and be shining lights unto the world. "Do unto others as you would wish to be done by. Let us be not only professors, but true followers of Jesus. We have but once to live and once to die, and then follows the resurrection, and if we do not live in Christ now, how can we expect to die in Christ?

Look at the blessed hope John reveals to us! If we live in the doctrine of Christ we have the Father and the Son; but in these days the world and the fashions of the world, the lust of the eyes and the flesh, self and self-righteousness are demanding all but universal sway. These however are not of the Father, but of the world and Christ said to his disciples, "I have chosen you from the world; therefore the world hateth you." Now, my dear readers and Christian friends, since we profess to be a chosen people from the world, let us live as such and illumine our pathway by our life. We cannot serve God and mammon. We must crucify the carnal mind that is within us. Oh, how often do we transgress Christ's laws and neglect to obey his commands! This self that is within us is often what leads to transgression, and if we abide not in his doctrine we deny our master, and if we die and have not Christ, we are of all beings that God ever created most wretched. I would say to all watchman on the walls of Zion! let us come boldly and proclaim the gospel truths, for we must once appear before a Just and righteous Judge and give account of our stewardship here upon earth. The harvest truly is plenteous, but the laborers are few. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The harvest is great and many professed laborers are out; but do they all work for Jesus and for the souls of men or for their own in-

terest? Herein lies the great trouble of the Christian world.

I will say, Come one, come all to Jesus. Many are standing outside of the ark of safety and have not given their hearts to Jesus. They find fault in this church and then again in the other and here they halt, and that is just what Satan desires. Here they stand, the messenger of death comes. No oil is in their lamps and sad is the doom of such a soul. Where will you land if you have not the wedding garment on? You must then hear the awful sentence: "Depart from me, ye workers of iniquity!"

I would say to all who stand without, do not stand and be fault-finders with the churches, for in my opinion, you will never find a church here on earth with which some may not find fault. Do not look to the name of the church. There is but one church that will save, and that is Christ's church. You may unite with any church here on earth and go through the form of baptism, etc., but if you have not Christ you are not of His church; therefore I would say to all, Accept Christ as your Leader and do not build on man. If you do you cannot hold out. And here is another thing to be considered: If you make a profession do not be a "half-way Christian, but offer yourself as a living sacrifice unto the hands of Jesus; give your whole heart to Jesus, not a part and the other world, Christ will have all or none.

We have too many half-way Christians in our churches. "Seek ye first the kingdom of God and his righteousness," and all these things shall be added unto you." It appears at present man seeks first the world and worldly things. Let us do as Paul says, "Be ye followers of me, even as I am of Christ." Let us take Christ as our Leader, and then we will have the Father and the Son.

One more thought I wish to present, as we are nearing the coming of Christ. I do think it is even now as it was in Noah's time. He preached the 120 years, and did he convert one soul? Not so far as I can learn. It is much the same today. We can preach till the body is tired and yet everything appears to go with the world. Paul writes to Timothy (7th chap.) "Now, the spirit speaketh expressly, that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrine of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." And in 2 Cor. 11:13—15 we read, "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their work." So it appears that everything is being brought to fulfillment; and because

iniquity shall abound, the love of many shall wax cold; for there shall arise false Christs and false prophets, and shall shew great signs and wonders, inasmuch that if it were possible they would deceive the very elect.

My co-laborers in God's vineyard, let us not get weary in well-doing. But be more zealous in proclaiming the gospel truths. My head is blooming for the grave, yet I feel it my duty to strive to the uttermost for God. The nearer I am approaching the grave the more I feel interested in bringing souls to Christ. Would to God I could speak with more power to lead souls to Christ, for the difference between the saved and unsaved in the end will be great and everlasting. May the good Lord in his kindness help all his true servants in my prayer.

JOSEPH YODER.

Goshen, Ind.

For the Herald of Truth.

WHAT DOES GOD REQUIRE OF US?

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God." Micah 6:8.

Brothers and sisters in Christ, my prayer is that we take this passage of Scripture to heart, and see what God requires of us and how we should walk before God and men, if we would be a light in this world. If we are not a light, on what ground do we stand? I think we are then building on the sand and that it will fall when the storm comes. If we read the Scriptures thoroughly and examine them and then search our hearts, we will soon see what God requires of us. He does not require of us to take any part in worldly things, such as business transactions on the Sabbath, pleasure parties; working as on week days, or other carnal things on the Sabbath day when we ought to be in the house of God and other places to serve our Lord. We see so many at the present time that are forgetting what the Lord requires of us. We read in Romans 12:1, 2: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." We read further, that we shall not be "conformed to this world." When we know all these things we know what the Lord requires of us to do. If we are to present our bodies a living sacrifice, how can we do this while we attend circuses, theaters, saloons and such like things. I do not believe that there is a real spiritually minded man who will say that a man can attend these places and be a Christian. We find, however, many christian professors who will declare that you can go to all these places without harm. Fathers sometimes go to

such places with their children, leading them right down into the grave of death and hell.

O brethren, where is our Savior at such times? "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." If we want to do rightly, love mercy, and would walk humbly with God, we must know that we are the temple of God, and we must be fervent in prayer, if we want to be the children of God.

I think the Lord requires a good many things of us fathers and mothers. Family prayer is one thing which is required of us all, and to bring up our children "in the nurture and admonition of the Lord." But how can we bring up our children in the fear of the Lord without prayer? We must come before God with a true and devout heart; otherwise we receive no food to strengthen this spiritual body, our unyielding souls. Many fathers and mothers often grow cold in the matter of prayer. We read in Luke 18, that men should always pray and not faint. Many a professed Christian father, and head of a family, year after year goes to the table to partake of the fruits of the earth, with which God has blessed us and does not bring his children around the family altar. We must believe that such lights are *dark* ones. If we know that such things are required of us, why will we neglect them and let our light grow dark?

We read in Ephesians 5:14. Wherefore he saith, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." He (the Lord) means such that are yet stupid and senseless in the darkness and the pollution of sin. When we awake and arise, and give ourselves into the hands of God, he will show us what to do, and what he requires of us. If we yield ourselves to the guidance of the Holy Spirit, we can well understand the requirements. Brotherly love also will be found in us and make its home in our hearts. When we begin to exercise ourselves in the love of God, we will then also love the church and our fellowmen everywhere, with a pure, ardent, self-sacrificing love, and then our lights will shine before the world, as Christ has said. May the Lord Jesus bless us all. Amen.

G. W. NORTH.

For the Herald of Truth.

OUR RELIGION.

By religion we mean our spiritual worship of God. We are taught that God is a spirit and that those who would worship Him must worship him in Spirit and in truth. Religion is taught from the Bible, is made efficacious, and operates upon the human heart through the influence of the Spirit. Hence religion is a spiritual work, embraces spiritual duties, and confers spiritual power and spiritual blessing. May it ever bring to us the blessings from above.

MORE SPIRIT, AND NOT SO MUCH CONTENTION.

For the Herald of Truth.

Much is said in the last numbers of the *HERALD* about the welfare and growth of the Church. Such subjects as these I see discussed in its columns: "Our children"; "Wir hoffen das Beste" (We hope for the best); "Einigkeit in der Gemeinde Gottes" (Union in the Church of God), and "What will become of our children?" besides many similar ones.

What does all this mean? Have they reasons to discuss such subjects as these, or are they written only to be read to pass time without deriving any blessing from them? Look about you and see if there are not great reasons why these questions should agitate our minds.

Our most zealous churches are doing but little more than keeping their own; others are dwindling away, while some have already ceased to exist. The places once so dear to some of our parents, are known no more. And the best thing the Church can receive in the eye of the twentieth century is—more *life*, more *Spirit*, and not so much *contention*.

There are little obstacles—stumbling-blocks—all along our way, and if these are not removed, we can never progress as we should. These obstacles are not noticed by those who are enjoying themselves under the shade-trees in the vineyard; but they are a great hindrance to those who labor earnestly for the Master's cause. I will mention some of these hindrances that you may see what they are. If ways are provided to teach children our doctrine as in the Sunday-school, or if means are provided for some minister to come and preach boldly the *narrow way* to our young people, the work is opposed for the following reasons: Firstly, they say, it will lead into pride! Secondly, It is not the old Mennonite doctrine! Thirdly, The expenses will be too great, and fourthly, We are in the last times, and they will not hear us anyhow!

These excuses sound strangely in the ears of a Bible reader. They do not accord with the Word of God and are scattered like chaff by the single passage: "Go out into the highways and hedges, and compel them to come in;" and many similar ones which might be cited.

These obstacles would not be half so hard to remove, were they not upheld and supported by some of our own brethren. Children have very active minds and if you give them nothing to do that is useful and good, they will be doing something that is wrong and injurious. Something must be done.

Let a father teach his children that the Sunday-school is not a good place for them to go, or let him be negligent in taking them with him to church, and you will see those boys, after they grow to

manhood, in the billiard-hall, dram-shop, on the dancing-platform, or engaging in many things that are displeasing and sinful in the sight of God. These may be called severe criticisms, yet they are *truths*. White never looks so bright as it does when you hold it beside something black. So it is with this subject. I want you to look at the dark side of it a while, then turn to the bright side of it and it will appear the brighter.

Brethren and sisters! We must obey God's commandments and do His will, or we will be condemned with the world. It is not God's will that we alone should be saved but that we should also lead others to Christ. God hath prepared a resting-place for others as well as for us, and he wants them to enjoy the same blessings we enjoy. It occurs to me, the chief reason why the Church is slowly dwindling away is that *the Church does not do enough to bring her children to Christ*. Although there are some obstacles in our way this is not said that we should quit laboring. They may be placed in our way to try us, and see if we have faith and confidence enough in God to overcome them.

What we especially need to carry on this grand work is more *life*, more *union*, and more *Spirit*. We want to be *up* and *at it*, filled with God's love, zeal, energy, and Spirit to such a degree that the world will cry out and say, "Surely there is reality in the religion these people profess." May we all look with confidence upon the following prophecy: "I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses."

M. S. STEINER.

SUCCESSSES THAT DEFEAT US.

From the dogma that the end justifies the means, Protestants at least turn away with horror. But some, nevertheless, are inclined to accept a modified form of this heresy.

It is coming to pass that if a given religious movement is apparently successful it is forbidden to ask by what means it succeeds. Is this safe? Does it not savor of Jesuitism? Must not religious work be done in a religious way, or else itself become irreligious? So it seems to us.

An evangelist may go about in the earth, and multitudes may flock to hear him. The newspapers may report his discourses under flaming head-lines—Good and wise people may applaud him. Numbers may unite with the Churches under his ministrations, and some of them may be soundly converted through the manifold grace of God. But if he is irreverent, sensational, or preaches strange doctrine, his success does not vindicate the wisdom or the piety of his methods. These are to be judged

like the doings of all other men, by the law of God and not by your estimate of his success or failure.

Jesus was not, in the ordinary sense, a successful preacher, and all because he refused to degrade his methods to the level of popular whims. There was scarcely a day in his ministry when he could not by a word have made himself a leader of a popular uprising, or have become the idol of any one of the Jewish factions of the times, had he only consented to use carnal means. Had he done so he would have failed indeed, and the race of man would have been overwhelmed in ruin. At the very outset of his ministry, when Satan proposed to give him world-wide success for one act of adoration, he peremptorily put away the suggestion and he stood by the decision to the last at the cost of his life. He forever refused to stoop to conquer.

This mind that was in Christ Jesus needs to be not only in pastors and evangelists, but in all God's people. Sometimes we see a case like this: A church is in debt for some past benefit, or seeks to obtain means to secure some future good. Suppers or theatricals are resorted to in order to raise the money. The scheme is financially successful, and forthwith the mouths of its apologists are filled to overflowing with arguments like this: "See the amount we have realized." It could not have been obtained in any other way."

But hold. Not so fast. It is not true in religious matters that "nothing succeeds like success." A righteous failure is always, *unde*: Christianity, more successful than an irreligious triumph. We know several churches of which it is just to say a few more successes such as they have been having will accomplish their ruin. The very ends of a church are being defeated by the methods adopted to maintain these churches.

Suppose new furniture for the church, or much-needed repairs on the church-building have been secured by these questionable methods. What compensation is this result of illiberality always engendered in the members by such things? What offset is it to the worldliness, vanity, and sin which has been begotten in the minds of the younger people?"

Depend upon it, whenever the means to religious ends interfere with the objects aimed at there is sin. The brazen serpent was a healing instrumentality to Israel once and by appointment of God. But by and by it came to be an object of idolatry, and then the Lord commanded its utter destruction. If such a case could arise in the matter of a remedy provided by God, how much more may a human device fall into like condemnation.

Frances Ridley Havergal records how the superior-splendor of a stained window and the Easter decorations on one occasion intercepted her communion with God. If such damage could befall a

woman so spiritually minded as she, what must we imagine is the result upon worldly women of songs and services directed entirely to tickle the aesthetic faculties? It is nothing to the purpose that they tell us they felt "divine" while the performances went on, that they experienced "heavenly" sensations. The most casual observer can perceive in quite the greater number of such cases the impression was no deeper than the sensation. It did not leave enough religious influence upon the heart to restrain the tongue from the use of extravagant adjectives, nor the temper irritation when the vanity of the delight was pointed out.

Some things may be innocent enough in their way, though unfit for use in the Kingdom. An unclean bird or beast is God's creature, but it was never created to be used for a sacrifice. A clean bird may be bought in the market-place though dove-selling in the temple provokes the wrath of Him who ordained it for a house of prayer. It is a profane thing to do God's work in a secular way: it is to him strange fire upon his altar.

It seems to us the time has come to re-state these elementary principles. So much of the religious activity of our day is degenerating into pious perversity it is high time we had recalled the more reverent and solemn habits of a past generation. Irreverence is not of God, though it draw and pay like a circus.—*Christian Advocate*.

THE MOTHER'S INFLUENCE.

An obscure and pious woman lived in a city in the south of England. History is silent respecting her ancestry, her place of birth, her education. She had an only son, whom, in his infancy, she made it her great business to instruct and train up in the nurture and admonition of the Lord. At seven years of age his mother died, and a few years after he went to sea, and became at length a common sailor in the African slave trade. He soon became a great adept in vice, a most horribly profane swearer, and, though younger than many of his companions in years, he was one of the oldest in guilt.

But he could not shake off the remembrance of his pious mother's instructions. Though dead and in her grave, she seemed to be speaking to him still. After many alarms of conscience, and many pungent convictions, he became a Christian, and subsequently a devoted minister of the Gospel.

Let us follow that mother's influence still further. Her son was the instrumental means of the conversion of Claudius Buchanan, who subsequently became a minister of the Gospel, and went to the East Indies. Here he occupied a responsible station, and his labors in behalf of the English population, and for the improvement of the moral and spiritual con-

dition of the natives, are deservedly ranked among the noblest achievements of Christian Philanthropy. His little work, entitled, "The Star in the East," was the first thing that attracted the attention of Adoniram Judson to a mission in the East Indies.

The converted sailor was also the means of the conversion of Thomas Scott from the dark mazes of Socinianism to the belief, practice, and preaching of Evangelical truth. The latter was a Christian minister for a good portion of his long life, in the metropolis of England, and he engaged with vigor and zeal in every enterprise that he thought conducive to the moral welfare and salvation of man. To the same pious mother's influence, operating through the efforts of her son, all this, under the divine blessing, is to be traced.

Besides, to the connection of this son with the poet Cowper are to be mainly attributed the Evangelical character and great influence of Cowper's poetry. It was by the heavenly counsels and prayers and letters of his friend that the poet's piety was deepened, and the gloom of his mind relieved.

Again, to his influence, in connection with that of Doddridge, the conversion of Witherforce is by some traced; for, during fourteen years after he first saw Witherforce, and until his conversion, he made him the frequent subject of his prayers.

And with what important results was the conversion of Witherforce fraught to the interests of man! To his exertions, and that of his coadjutors, may we impute the abolition of the African slave trade, and, in subsequent years, the emancipation of slaves in the British West Indies; the former step prepared England for taking the latter. In addition to this, Witherforce was the author of "A Practical View of Christianity," a work which did much to commend spiritual religion to the wealthier classes of his countrymen, and which, since his death, has been widely circulated and extensively useful. It was apparently the means of the conversion of Leigh Richmond, the author of "The Dairyman's daughter," a book which has been blessed to thousands.

Such are *some* of the wide and glorious results of one holy woman's efforts to educate her son for God. Who was she? The mother of John Newton.

"These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

"That the generation to come might know thee, even the children which should be born, who should arise and declare them to their children."—Deut. 6:6, 7; Ps. 78:6; Prov. 22:6; 31:28; Eph. 6:4.—*The Episcopatean*.

FOR THE LITTLE READERS.

(Continued.)

Samuel had now grown old, and so he made his sons judges over Israel. They were called Joel and Abiah, and were judges in Beersheba. We would suppose that Joel and Abiah would have taken warning from the sad fate of Hophni and Phinehas, to live Godly lives, but it seems they did not, for they were not honest and were greedy of gain. The people of Israel, no doubt felt vexed at the way these sons judged, and above all it must have grieved the good old Samuel to see his children turn from his ways and follow sin. It grieves parents, and especially pious parents very sorely to see their children leave their ways and doctrines and follow after others that seem more liberal and pleasant. But do such children not much more grieve God? He wants us to love him so much that he will be willing to do all that he bids us do. Now, he wants us not to forsake the law of our fathers, nor reject their counsel, nor make light of what our mothers tell us. It is by not obeying parents that so many young people fall into sin and even bring themselves into misery and untold woe. "Children, obey your parents in the Lord, for this is right."

The Israelites were surrounded by nations who had kings to rule over them, so when they saw how badly Samuel's sons behaved, the elders came to Samuel in Ramah and said, "Make us a king to judge as like all the nations."

The thing displeased Samuel, so he did what all truly good people do in trouble; that is, he called upon the Lord. The Lord said unto Samuel, "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but me, that I should not reign over them."

The people had continually forsaken God ever since they left Egypt, and now they were going to be no longer ruled as God desired, but as they desired. So God told Samuel that although he should heed what they said, yet he should solemnly protest and plead with them and warn them and show them "how the king would do that should reign over them." By this they learned that they would become servants of the king and would be deprived of some of their property, so that the time would come when they would bewail their condition under a king, but God would not hear them. Still they were not content, but wanted a king; so the Lord said to Samuel, "Hearken to their voice, and make them a king." The Israelites did very wrong in wanting a king, and they afterwards had to suffer much on this account, for they had withdrawn from God, and if we withdraw from Him we cannot expect to be happy.

Now, who was to be the king? There was a Benjamite named Kish who had a son called Saul. This Saul was a very large and powerful young man, being head and shoulders taller than any of the people. It so came to pass that some of Kish's asses got away, and Saul and one of the servants went to look for them. They traveled about the country, but could not find them. At last, after they had gone through Mount Ephraim and the land of Shalisha, and Shalim and the land of the Benjamites and reached the land of Zuph, and had not found the asses, Saul wanted to return. But the servant said there was a good man in the city who could tell what was come to pass, and perhaps he could tell them where to look for their lost beasts.

They went into the city and after a little they met this man, who was no other than Samuel. God had told Samuel the day before that he would meet such a man, and that this man was to be king of Israel. And Samuel told Saul, when he asked him about the asses, that he was not to trouble himself about them, for they were found. And Samuel also made it known to Saul that he would be ruler over Israel. Saul at first thought it could not be, but Samuel took him and the servant into the parlor and gave them the place of honor in the room, and set meat before them that they might eat.

After this they went down out of the place and when they came near the end of the city the servant went sent ahead, but Samuel and Saul remained behind. Samuel now anointed Saul, and the Spirit of the Lord came upon Saul and he prophesied.

Samuel called the people together at Mizpeh, and told them how God had befriended them from the time they left Egypt, and how ungrateful they now were to want a king. Then a king was chosen by lot. It is true that Saul had been chosen by God, but he was now to be chosen before the people, and God caused it so that the lot fell first on the tribe of Benjamin, then upon the family of Matri of which Saul was a descendant, and lastly upon Saul himself. But Saul had hid himself, and when he was found, the people were very well pleased with him, perhaps because of his commanding appearance and tall form, and they cried, "God save the king!"

Samuel now told the people how they were to be governed, and that the king should rule justly and the people should obey his lawful commands. Samuel then put these things on record in a book, and the book was laid away with the records of the kingdom.

And now the children of Israel had a king. Although they had rejected their judge and thus acted unkindly toward God, still God was very kind to them and even chose a king for them. Just so it is with children of pious parents. The

children often oppose the way of their parents and persist so long that the parents will yield. They will even then out of love do what they can for them and will advise them; but generally these children find out after a while that it would have been far better for them to have obeyed their parents in the first place.

In the first years of Saul's reign a great battle was fought with Nahash, the Ammonite. This Nahash surrounded with his army a place of the Israelites called Jabesh-Gilead. The people of Jabesh were much afraid, and instead of asking God for assistance against their enemy, they asked Nahash to make an agreement with them to spare their lives and they would serve him.

But Nahash would only spare their lives on condition that they all have their right eyes thrust out as a reproach upon Israel. This was a cruel request, and the men of Jabesh asked for seven days' time, and they would send for help, but if no help came in that time, they would then surrender.

The messengers soon brought the news to Gibeah, the home of Saul, and the people began to cry very loudly. Saul did not at that time live in a grand palace and have numerous servants wait on him. He was tending the herds in the field, and on coming from his work, and seeing the great distress, he asked what was the cause of it all. On hearing the sad news, the Spirit of God came upon him to guide him in his doings. He took a yoke of oxen and hewed them in pieces and sent them throughout all Israel by messengers, saying, "Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen." The people with one consent obeyed the summons, so that three hundred and thirty thousand men were soon together.

Messengers were now sent back to Jabesh-Gilead, telling the men that on the morrow they should have help. We may imagine how glad these men were when they heard how great a force was ready to help them. Saul now divided his army into three parts, and marched upon the Ammonites. They came up to them in the morning; and falling upon them slew them until about noon and gained such a victory over them that the Ammonites fled each for himself.

There were some who did not want Saul for their king, and as Saul had now so brave and had won such a great victory, the people now said, "Who is he that said, Shall Saul reign over us? bring the men that we may put them to death." But Saul was as generous as he was brave and said, "There shall not a man be put to death this day; for to-day the Lord hath wrought salvation in Israel." So the people were appeased, and sacrificed offerings to God and rejoiced greatly over their victory. (To be continued.)

THE DANGER OF TRIFLING WITH SIN.

The man who turns his back upon the known ways of righteousness loses, according to the degree in which he does so, the power to believe, and therewith the power to return to those ways. He who has never been born again thinks that to believe on a God of grace is a very easy matter indeed. He does not know what sin is, and hence he cannot understand what grace is. But after a man has come to know what is meant by sin, and what is implied in grace, how hard does it become for him, after some act of great unfaithfulness, to find again strength to believe! Thus when it does occur to Christians, who have been once enlightened, and have once tasted "the good word of God and the powers of the world to come," fall away into carnal sin, or any other heinous transgression, at no time in such a case is the danger of total apostasy far distant. And why? Because they lose the power to believe.—*Tholuck.*

IN MEMORY OF MAGDALENA KREIDER.

We are lonely here dear mother,
How we miss thy lovely face;
But we hope that thou art happy
In that bright and happy place.
So we all will strive to meet thee
In that land of bliss above;
There to dwell with thee and Jesus
And to sing God's endless love.
By her daughter LYNDA.

AN AFFLICTED FAMILY.

Four deaths have occurred within the year in the family of Enos D., and Maria Benner. On the 6th of February 1888 Catharine died of catarrhal fever aged 11 months and 10 days. On the 1st of June, Luellen aged 4 years, 6 months and 27 days, and on the 2d Lizzie Maria aged 6 years, 3 months and 27 days. Both died of diphtheria and were buried together on the 5th of June. On the 18th of June Enos also died of the same disease, aged 2 years, 9 months and 29 days. These children were all buried at the Rockhill Meeting-house near Telford, Bucks Co., Pa., the funeral services on each of these solemn occasions being conducted by Abel Horning and Samuel Detweiler. Sorrowful and yet not without its comforting side. The oldest five children are still left, yet the oldest daughter, and the mother are seriously ill of the same disease.

DIED.

PIKE.—On the 18th of June, in Markham, York Co., Ont., of — Bro. Francis Pike, aged 84 years, 3 months and 14 days. He was buried in Weidman's graveyard. Services by J. Steckley and S. Huber. He was a beloved member of the church and leaves his wife and 8 children to mourn their loss. He was born in Franklin Co., Pa., and moved to Markham, Ont. about 65 years ago, and lived there up to the time of his death.

HUBER.—On the 23d of June, in Pickering, Ontario Co., Ont., Abraham Huber, aged 66 years, 6 months and 7 days. He was buried in Weidman's graveyard. Services by S. Huber and — Wiloughby. He leaves a widow and 5 children to mourn his death. The deceased was singularly afflicted for several years, and mostly in his head. When asked how he was, he would almost without exception begin to weep aloud, so that the tears would run down his cheeks. He was latterly also deprived of his mind, but the Lord has released him, from this life, and we hope he is now in that rest, where all tears shall be wiped from our eyes.

PEACHEY.—On the 18th of June, in Memo township, Milfin Co., Pa., Moses Peachey, aged 59 years, 9 months, and 16 days.

ZIMMERMAN.—On the 16th of June, in Tippecanoe Co., Ind., Magdalena Zimmerman, (maiden name Schlegel), aged 55 years, 10 months and 8 days. She was buried on the 18th of June. Services from Is. 3:10, 11, and Rev. 14:13. Fourteen children mourn their loss.

ROHRER.—On the 27th of October 1887, Catharine Rohrer, aged 74 years, 3 months and 27 days. Her husband, John Rohrer, preceded her to the spirit land 13 years ago. She was a member of the York Brethren denomination and lived a life that should be imitated by all professors of religion. Having attained such an age she set her heart on devoting her entire time to her Master's cause. She longed for the time that her spirit might be released from her mortal body. May we all lead a life like hers that when the end of our life draws near we may be qualified in saying as she did: "Come, welcome death; I am going home to my God."

MILLER.—On the 17th of November 1887, on Pretty Prairie, LaGrange Co., Ind., of consumption, Henry W., son of Tobias W. Miller, aged 15 years, 2 months and 12 days. He was sick nine months, and on the morning of the day of his death, he sang the hymn "On Jordan's stormy banks I stand," although he could never sing before. The Lord took him away in his youth before the evil days had come. This is a loud call to all, especially to his father, who is yet out of Christ. Services by Peter Long and C. Naffziger from 1 Pet. 1:24.

OVERHOLT.—On the 10th of June, in Kent Co., Mich., Elmer F. Overholt, aged 13 years and 3 months. Services by C. Henry and C. Wenger.

Elmer, rest; we cannot go.
Till Jesus bids us come;
Then shall we ever rest with thee
In heaven, our longed for home."

RISSE.—June 21st near Elizabethtown, Lancaster Co., Pa., accidental and instant, Bro. Levi N. Risse, aged 41 years, 2 months and 25 days. Buried on the 24th at Risse's Meeting-house. Text, Matt. 24:44. A sorrowing wife and six sons remain to mourn the sudden death. A large congregation assembled to pay the last tribute of respect. Bro. Risse was in the act of taking a "separator" from the barn into another building. The horse, hitched to the machine was frightened and ran away. Bro. Risse got between the machine and a fence and was crushed to death, truly a sad dispensation. Of how necessary it is to be always ready.

EASH.—On the 30th of April, in Johnstown, Cambria Co., Pa., David Eash, aged 33 years, 10 months and 2 days. Buried on the 2d of May in Yoder's graveyard. Services in the Weaver church by Moses B. Miller and Jacob Holsapple. The deceased died, as we hope, in the Lord. He had made all arrangements for his funeral. A wife and 3 children survive him.

RIFE.—June 18th in Mummaburg, Adams Co., Pa., of consumption, Bro. John A. Rife, aged 50 years, 8 months and 22 days. Buried on the 24th in the Mummaburg graveyard. Services by Bish Daniel Shank and Martin Whisler. He leaves a sorrowing wife to mourn his departure but she weeps not as those who have no hope.

"Loving friends, weep not for me,
I long to be at rest;
How happy, happy I shall be
When pillowed on my savior's breast."

Twas sad to see thee breathe thy last,
But Jesus lovingly said, "Come!"
Now thy sufferings all are past,
And thy sweet spirit rests at home.

O! the hope, the hope is sweet;
That we soon in heaven may meet;
There we all shall happy be—
Rest from pain and sorrow free.

LEHMAN.—On July 4th, in Whiteside Co., Ill., of consumption, Sister Anna Lehman (Widow) aged 67 years, 1 month and 13 days. She bore her afflictions patiently until the fell asleep in Jesus. Services by Henry Nice and John Krieser from 2 Tim. 4:6.

LIVENGOOD.—On the 12th of June, at Meyersdale, Somerset Co., Pa., of apoplexy, Catharine, wife of Christian Livengood, aged 70 years, 5 months and 7 days. The remains were buried at the family graveyard on the 14th, and the funeral services were held in the German Baptist Meeting-house in Meyersdale. Services by Henry H. Blough and J. S. Coffman. Sister Livengood was one of those mothers in Israel who was so situated that she could be, and had the heart to be much given to hospitality. Many a weary traveler, especially traveling ministers, found in her the kindness of a true mother. The home of Brother and Sister Livengood has been a home to many a one who will not cease to bless the memory while life shall last. But she has gone to her rest, and waits their coming in the "home not made with hands."

Letters Received.

WITH MONEY.

- A.—Joseph Augsburgger.
- B.—Sylvia Bates, B. B. Book-walter, Samuel Baker
- C.—J. M. Colburn, Q. B. Clares.
- D.—John G. Detweiler.
- E.—B. Fisher, S. M. Elderly, Christ Engel.
- F.—D. A. Friesen, Jacob Friesen, Sarah Funk, Henry Fisher.
- G.—J. Garthoff, J. M. Grace, Elizabeth D. Grogg, rich, Samuel Gerber, Boj Georg, P. B. Goetz, S. S. Goshulman, Valentin Gerber.
- H.—S. D. Harshbarger, J. P. Haras, Sarah Hunsberger, Abel Horning, Dr. F. Horning, Wm. Hinkel, Anna Herr, Bettie Hinkelbach, Noah Helmuth, A. H. Hershey.
- K.—S. Klopfenstein, Jacob Kunsig, George, Samuel King
- L.—J. S. Lehman, Jacob Landis.
- M.—H. Mast, Jonas V. Miller, Jonas J. Miller, Moses B. Miller, John L. Miller, H. D. Miller, John S. Moser, J. B. Miller.
- N.—John S. Niesley.
- P.—John Pletcher.
- R.—Benjamin Ridiger, Louisa Rich.
- S.—Daniel Smucker, Frank Sova, Cornelius Seibert, C. Schrock, I. M. Swartz, Jacob G. Snyder, Frank Sova, Frederick Stutzman, Malinda Stutzman, Jacob F. Stutzman, J. Jackson Schuster, M. S. Steiner, David Sargner, E. C. Stutzman, Daniel Stutzler, Abraham Shank, D. B. Schelly.
- W.—John F. Winder, E. B. Wierlich, I. A. Wanshold.
- Y.—Nath. Yoder, Jacob K. Yoder.
- Z.—B. Zimmerman, David Zoak.

MINSION FUND.

A Sister 1:40, Z. K. A. \$1000, Tobias Werner 1:40, S. D. \$500.

Father *knoweth* that ye have need of all

and talk and possibly condemn the action of our fellow-being. We need grace to overcome this weakness and defect of our nature.

Some of us need more faith in God's promises. We lack solidity and steadfastness. We need grace that we may become "strong in the Lord." We must exercise what we have that we may receive more.

In all things we need the grace of God. If his grace is with us, we can be happy. Without grace we cannot be happy. The grace of God abiding in us makes us joyful in tribulation; and above all, it fits us to live right in this world and prepares us for the world to come. We may not now care to stop to consider our first most prominent need, but if we do not, we will one day feel the need or rather the want of that which we once spurned. Christ says, "Follow me;" "If ye love me, keep my commandments;" "There is no man that hath left house or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting;" "Abide in me;" "Love one another;" "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The grace of our Lord Jesus Christ be with us all that we may sing:

"I need thee every hour
Most gracious Lord
No tender voice like Thine
Can peace afford."

It is grace all the way through life, and in death it will be grace through faith that will save us. A. B. K.

For the Herald of Truth. THE CHURCH.

"For to me to live is Christ, and to die is gain." Phil. 1:21.

We all, who have read the Bible, know how Paul lived as a Jew, and as a Jew he was blameless in the sight of the law. He had also a great zeal for the law, for he thought all who did not live according to it were law-breakers and had to be punished. Therefore when the Christians at Jerusalem and its vicinity did not worship as the Law pointed out in the Jewish interpretation of it, he was ready to persecute the Church. Here we will leave Paul and take an inventory of the matter in our own time. Is not much of the same manifest when we look about and see how one church condemns another? When our mode of worship differs from another what do we hear? Some may say, If you were baptized so and so, you would be right. Another branch may say, If you were filled with the Holy Spirit you would shout. And if they do not shout it is an evidence that they are either cold and indifferent or that they never experienced religion,

One church keeps back-biting and harassing another till whole churches are destroyed. Forgetting themselves and judging and condemning others till their eyes are blinded, they can see no one righteous but themselves. I believe some are honest in this persecution of others, even as Paul was in his zeal. But was this right? No; Paul was earnest in this work, and why? Because he thought he was doing God's will. We see too what power it took to convince him that it was wrong to persecute the Church. But when he was fully converted what kind of life did he now experience? He now knew just what a wicked life he had been leading. "For to me (meaning himself) to live is Christ, and to die is gain," well knowing the life he was now living was for Christ and not for the world; and that if he should die it were gain to him.

Again we read that the kingdom of God is not outwardly in meat and drink, but, "the kingdom of God is within you." So we see that this great outwardly show is not always the pure religion, but rather the meek and quiet spirit that is within us will bring forth fruit that even the infidel is made to wonder at the power that God has to change the heart of man.

It was a joy to Paul to live the life of a Christian. But we never read that he got beside himself, that he did not know what he was doing. Moreover he teaches that our service should be a reasonable one, giving our bodies a living sacrifice to God. God is not a God of confusion, but of peace. Paul also tells the Corinthians that two or three can speak in church, one after another. Here we see that everything harmonizes with order and not with confusion. O for that life in Christ that we know that we are living in Christ, that nothing can condemn us.

Christ's life here on earth was a meek and quiet life, and the life of Christ in the soul is sweet and gentle and quiet and is not puffed up above his fellowman. There is a deep joy in it that a man possessed of it is filled with love and sympathy toward his fellow-man, who is persecuting him. If we have the life of Christ we will not feel to condemn our brother, if in form of worship, etc., he differs somewhat with us, when we see by his daily walk and action that he possesses the life of Christ in the soul. O no; if we see the fruits of the Spirit of God manifesting themselves we need not judge. On the other hand, if our brother is possessed with a spirit that is not of God it will manifest itself, so that we need not be in darkness in this matter. Let us take pattern of Christ, that when we come to the end of our earthly course we may say, "For me to die is gain." Now, it behooves us to prepare for life eternal. As long as we live in sin, just so long we are spiritually dead, but when we have died to sin then spiritual life takes root within us. When we have died to sin then this natural death

will be a gain to us, because it will free us of all temptation to sin and of all trials, for it puts us beyond the liability of falling in sin. For this reason it is gain. But this is not all, for we shall see Jesus and be like him. And it will be a gain to us to see the Angelic host of heaven and all the glory that heaven contains. But the greatest gain to us when we have died to sin here in this world and pass away from earth is that our souls need not be cast down to hell where "the worm dieth not, and the fire is not quenched," but that we can ourselves enjoy that which we cannot express in mortal tongue. O horrible torment that that soul will endure who will not order his life here so that the natural death is gain.

D. B. SHELLY.

SCRIPTURAL MODE OF BAPTISM.

(Continued.)

I shall now adduce the testimony of fifty-seven of the most eminent biblical critics and lexicographers—men who were born in different countries, and lived in different ages of the world, from Tertullian in the second century, down to Professor Stewart, Professor of Hebrew and Greek in the Theological Seminary at Andover.

Tertullian says that *baptizo* means to pour as well as to immerse. And he defines it by the Latin word *tingo*. And the best Latin dictionaries define *tingo* to mean, to dye, color, stain, sprinkle, imbue.

Shreveley gives four definitions to *baptizo* namely, to baptize, mergo, abluo, lavo, to immerse, to wash, to sprinkle, to wet, or moisten.

Schleusner in his lexicon defines *baptizo*, 1st to immerse, 2d to wash, sprinkle or cleanse with water, *abluo, lavo, aqua, purgo*, 3d to baptize, 4th to pour out largely, *profundo largiter*.

Scapula says *baptizo* means to immerse, wash, sprinkle.

Heredius gives it precisely the same meaning.

Parkhurst says that *baptizo* means to wash with water in token of purification from sin; but in the New Testament it occurs not strictly in the sense of to immerse or plunge in the water.

Suides says it means wetting, washing or purging.

Ainsworth says it means to wash or sprinkle.

Leigh defines it in any kind of washing. The Edinburgh Encyclopedia, Philadelphia edition, defines it to dip, or tinge. Dictionary of the Bible defines it "to sprinkle or wash."

Buck says "its radical, proper and primary meaning is to wash, to tinge, to dye, to wet."

Cole says, "it means to wash, to sprinkle."

Passoe says "it means to immerse, wash, sprinkle."

Stephanus, Couler and Wahl give it precisely the same meaning.

Piscator says, "baptizo signifies not only to be dipped, but also in any other way to be tinged, washed, rinsed."

Zelanes says, "it signifies dipping and sprinkling."

Walker says chap. 3, in his Doctrine of Baptism, printed in London in 1678, "I find nine Latin words used to express the import of baptizo, namely mergo, immergo, tingo, intingo, lavo, abluo, mado, mado, mado, mado—to immerse, to plunge to tinge, to color, to sprinkle, to wash, to moisten, to purge, to cleanse."

Zanchius says, "*baptizo* doth as well signify to tinge or sprinkle, as to immerse."

Bucanus says, "it signifies to immerse, to wash, to tinge."

Maldonett says, "with the Greeks, *baptizo* signifies to dip, to wash, to tinge, to wet."

Boneventure says, *baptizo*, in Greek, signifies as much as *lavo* in Latin, namely to wash or sprinkle.

Varrilong says, *baptizo*, in Greek properly speaking, means the application of water in any way."

But time will not allow me to adduce the evidence in full on this subject; I shall therefore merely give you the names of some others, all bearing uniform testimony to the same things as those already quoted:

Peter Martyr, Whittier, Alstadius, Mashiet, Paraes, Ursinas, Tralactius, Walledeus, Danaes, Peter Leombard, Thomas Aquinas, Fealty, John Calvin, Beza, Owen, Flaval, Pool, Wickliffe, Lightfoot, Cogswell and Dr. Doddridge.

I will now adduce the testimony of some of the best scholars of more modern date—men with whose characters most of us are acquainted.

Rev. John Wesley says (and he was one of the Greek scholars of his day), "with regard to the mode of baptism, I would only add, Christ, nowhere, as far as I can find, requires dipping, but only baptizing, which word, according to the best authority, signifies to pour or sprinkle."

Dr. Adam Clarke, who was one of the best scholars in the world, says, "the words *bapto* and *baptizo* means to dip and sprinkle."

Dr. Watts says, the Greek word *baptizo* signifies to wash anything with water coming over it, either by sprinkling or pouring, or by dipping the thing into the water, in whole or in part."

Lathrop says, "in the New Testament, we find direct and clear evidence, that *baptizo* signifies to pour and sprinkle."

Hemmenway says, "washing or wetting, is the first and original meaning of *baptizo*."

Dr. Dwight, a most acute Greek scholar, says, "I have examined almost one hundred instances in which the word *baptizo* and its derivations are used in the New Testament, and four in the Septuagint; and the primary meaning of the word is simply cleansing." He says, again, "that tinge, dye, stain or color, was the original classical meaning of the word; and in many instances it cannot be made, without obvious impropriety, to signify immersion; and in others it cannot signify it at all."

President Edwards says "that *baptizo* is a word of such latitude of meaning, that he who shall attempt to prove from its use in various authors, an exclusive immersion, will find he has undertaken that which he can never perform."

Dr. Samuel Miller, Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton, New Jersey, one of the ablest ministers and ripest scholars in the Presbyterian church, says, "Now we contend that the word *baptizo* does not necessarily, nor even commonly, signify to immerse, but also implies to wash, to sprinkle, to pour on water, and to tinge or to dye with any liquid."

Rev. Richard Watson, who was a critic in the Greek language, says, "The word *baptizo* signifies no particular mode of applying water or any other liquid, that must be fixed by the connection in which it occurs. The verb with its derivatives, signifies, to dip the hand into the dish, as in Matt. 26:23, 'he that dipeth,' (in the Greek) baptizeth his hand with me in the dish.' 'To stain a vesture with blood,' Rev. 19:13; and he was clothed with a vesture dipped 'in blood' (Greek *baptized*) 'To wet the body with dew, Dan. 4:33. To paint or smear the face with colors. To stain the hand by pressing a coloring substance in it. To be overwhelmed in water, as a sunken ship. To immerse totally; to plunge to the neck, to be immersed up to the waist. To be drunken with wine. To be dyed, tinged or imbued. To wash by affusion of water. To pour on the hands or any other part of the body; to sprinkle."

Here Watson has given the full and comprehensive meaning of the Greek word *baptizo*, by an allusion to classic authorities, and an appeal to the word of God. The word *bapto*, which is the root of *baptizo*, in Rev. 19:13, "And he was clothed with a vesture dipped (baptized) in blood," is translated by the Ethiopie, Vulgate, and the Peshito, Syriac, by a word which signifies to sprinkle; and Origen, one of the Greek fathers, translates the same word in Rev. by *rantizo*, to sprinkle. This is admitted by Dr. Gale, one of the best scholars the Baptists ever claimed.

A. Campbell, in his debate with Dr. Rice, in Kentucky, denied most positively

that bapto or baptizo had ever been so translated, or that Dr. Gale had ever made such an admission. But on the sixteenth day of the debate Rice whipped the truth out of him, and compelled him to confess that Dr. Gale had made the concession claimed.

The reporter of the debate thus testifies: "Mr. Cambell and Mr. Rice now agree to quote the identical words of Dr. Gale, for the benefit of the reader, as follows: Gale says, 'I have likewise observed that the Syriac and Ethiopie versions, which for their antiquity must be thought almost as valuable and authentic as the original itself, render the passage Rev. 19:13, by words which signify to sprinkle.'"

Professor Stewart, supposed to be one of the best Greek scholars in the United States, says, "After a full examination of the meaning of the word *baptizo*, I do consider it quite plain, that none of the circumstantial evidence in the Bible proves immersion to have been exclusively the mode of baptism, or even that of John." He adds, "Indeed, I consider this point so far made out, that I can hardly suppress the conviction, that if any one maintains the contrary, it must be either because he is unable rightly to estimate the nature or the power of the Greek language, or because he is influenced in some measure by party feeling, or because he has looked at the subject in only a partial manner, without examining it fully and thoroughly."

Rev. Albert Barnes says, "Baptizo signified originally, to tinge or dye, to stain." He adds, "It cannot be proved from the Old or New Testament, that the idea of a complete immersion ever was connected with the word, or that it ever in any case occurred." Here is the testimony of Greek and biblical critics, lexicographers and commentators, the most eminent for learning and piety that the world has ever seen, and not one of them define *baptizo* to mean immersion and nothing else; and there is not a standard lexicon in the world that says it means only to immerse.

The congregation will recollect that this overwhelming mass of testimony is given by purely disinterested witnesses, who had no party purpose to serve. Many of them were Jews and some heathens, whose testimony was given hundreds of years before the question of immersion agitated the Christian world. Again, they wrote in different ages and countries, reaching back over two thousand years, and coming down to our own times, so that there could be no collusion. But I have not done yet. — (To be continued.)

"Jesus sought me when a stranger,
Wand'ring from the fold of God;
He to rescue me from danger,
Interposed his precious blood."

For the Herald of Truth.

THE LORD'S DAY.

This article is entitled "The Lord's Day," but in writing of that day of Christian worship and rest, it becomes necessary to notice also the Sabbath Day. When the Savior first began to preach His gospel of grace there was trouble about the Sabbath, and after that gospel has been preached nearly nineteen hundred years there appears to be trouble still. There was a class of people then who were very scrupulous about keeping the Sabbath and accused the Lord for not keeping it; and there is a class to-day who seem equally zealous to maintain that the Sabbath should be kept, and are loud in their accusations of those who do not keep the Sabbath as they believe it should be kept. The Scribes and Pharisees were no doubt sincere, at least many of them, in their fault-finding against Jesus and his disciples for breaking the Sabbath, and we may well suppose that Sabbath keepers of the present day are equally sincere in maintaining a practice which they believe to be right. But their sincerity no more makes their position right than did the sincerity of the accusers of our Savior. We must look for the truth beyond sincerity, whether it be in ourselves or others. Let us then take the spirit as well as the letter of the old and new Testament Scriptures, and reason for the sake of seeing the truth.

The first day of the week which many Christian people keep as a Christian Sabbath or the Lord's Day, a day of rest and worship, is not the Sabbath of the old Testament Scriptures nor the day concerning which the Pharisees accused the Lord. The great majority of Christian people are not keeping the Jewish Sabbath—the Seventh Day; but the Christian Sabbath, the Lord's Day—the first day of the week. But have they a right according to the Scriptures to do this? Is the question in some sincere minds. If there was no change made by Christ for His followers with regard to keeping the law of Moses it cannot be right for Christian people to neglect keeping the Sabbath. But if Christ made a change in the form of worshipping God, which affects the keeping of the Sabbath as well as the rest of the law it may be right.

Let us look candidly at the arguments used by Sabbath keepers to sustain them in their practice. I hope sincerely I may accuse them of none which they do not use. Recently one whom I believe to be a sincere seeker after the truth, used Luke 16:17, where the Savior says, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Along with this text the claim is made that the law of the Ten Commandments was never abrogated, that they stand, the Sabbath included, with as binding obligations upon God's people now, as they ever did for the Jews.

If this claim is true, and this text means that every tittle of the law is in force for the Christian, I would fearlessly assert that there is not one Christian in these United States who is true to the commands of God. If the law of the Ten Commandments is not changed for the Christian, it is unlawful for him to "bear a burden," "to carry forth a burden out of the house," "to kindle a fire," "to travel a Sabbath Day's journey—less than an English mile—on the Sabbath Day."

The man who gathered sticks to kindle a fire was stoned to death, because he had broken the Sabbath. Does this law still stand for Sabbath keepers? No one can be found who is keeping the Sabbath according to the law of the Ten Commandments. It was simply the fourth commandment which was put in force against the Sabbath breaker.

But the present day Sabbath keepers usually admit that Christ made some changes in the matter of keeping the Sabbath. But where is the Scripture to show that any changes were made for the fourth commandment that were not made for all the law? The distinction which men make between the Moral law—the Ten Commandments—and the ceremonial law is only a man-made definition. There is not a word in the New Testament Scriptures to justify a difference. What Christ did for one he did for the other. He fulfilled it all. "One jot or one tittle shall in no wise pass from the law, till all be fulfilled," was spoken by the Savior. On the cross He said, "It is finished." Then comes the apostle with the statement that "Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4). And to this he adds in his letter to the Galatians (5:18), "But if ye be led by the Spirit, ye are not under the law." How did Christ fulfill the law? By living every principle of righteousness that is contained either in the ceremonial law or the Ten Commandments. How does he become the end of the law which is "just" and "holy" and "spiritual"? By giving to all who believe in him a higher law, which is spiritual and fulfills all the righteousness of the law of Moses without the letter. There was no necessity for Christ to teach the letter of the law, because he taught a law that was high above that law and covered every precept of righteousness of that law. We as Christians do not need the letter of the law of Moses, because if we are in Christ, we fulfill every principle of righteousness that the law contains.

If the law of Moses, including the Ten Commandments were wiped entirely out of existence, we would still fulfill that law. If we are in Christ, and have learned of Him, we would not kill, or steal, or commit adultery, or bear false witness if we had never heard of the ten commandments. We would also spend a

part of our time in God's service, and rest from the cares of life, devoting the time to prayer and holy meditation, if we knew not a syllable of the fourth commandment. So Christ is the end of the law which is fulfilled in us, and we are now "called unto liberty." The whole law—ceremonial and the ten commandments—according to the letter, is fulfilled in us by the Spirit. Yet the whole law lives, not in letter but in spirit, because we fulfill all its righteousness in the very acts of our lives which show to the world that we have received the higher law of Christ.

Christ did make a change in the matter of keeping the law. His followers keep it in the spirit, in the true sense, in God's spiritual kingdom; consequently the Christian keeps the law more perfectly (not according to the letter) than any Jew ever did, or any Christian that now attempts to keep it according to the letter. So we are relieved from the letter of a Sabbath. We need not observe it as a Sabbath, but like our Master we "do good on the Sabbath Day," even if we should violate the letter of the Sabbath. Our Savior fulfilled the true spirit of the Sabbath, and was accused for it, so should we fulfill the true spirit of the Sabbath even if we should be accused by men.

The Sabbath was one of the shadows of the law which pointed to Christ for fulfillment. The people of God were not commanded to keep the Sabbath until after the Jews were delivered from bondage to Pharaoh in Egypt. God told them then that they should keep the Sabbath in remembrance of their servitude in Egypt and their deliverance by the hand of the Lord. They were to rest, keep the day holy, and worship God the seventh day in remembrance of the rest which God gave them from their taskmasters in Egypt. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched out arm: Therefore the Lord thy God commanded thee to keep the Sabbath." (Deut. 5:15.) This shows clearly why God commanded the Jews to keep the Sabbath; and when we know that the law of Moses pointed to Christ, and its shadows were fulfilled in him (Heb. 8:1), we can understand that we have come to the grand Sabbathic era where every day is a Sabbath, and we rest in God in this glorious dispensation of the New Covenant, keeping in the Spirit the true Sabbath of God, remembering that our Spiritual Moses has brought us out of the Egypt of sin, and delivered us from the power of Satan to rest ever in the Lord.

Christ never commanded his disciples to keep the Sabbath, and there is no hint in all the epistles of the New Testament that one of the Christian churches was commanded or even advised to keep the Sab-

For the Herald of Truth.

FOOT WASHING.

Christian works may be classed under three heads, ordinances, duties and restrictions. All Christian works may be called duties, because it is the Christian's duty to do all that the Word enjoins upon him. But all his duties are not ordinances, neither are all his duties restrictions. The Scriptures enjoin upon us not to avenge ourselves against evil, not to swear by heaven, or any other oath, not to be conformed to the world, not to go to law before the unbelievers. These are duties in one sense, but more properly restrictions. To visit the sick, to relieve the wants of the needy, and to pray for enemies are clearly duties, but are neither restrictions nor ordinances. Ordinances are the acts of service which Christians perform as a Christian ceremony. Baptism, the communion with bread and wine, and foot-washing are ordinances.

According to this definition it is my purpose to consider, in the following article, the subject of foot-washing as an ordinance.

In his letter to the Hebrews the Apostle writes (9:1): "Then verily the first covenant had also ordinances (or ceremonies) of divine service and a worldly sanctuary." The word *also* usually has the same meaning both before and after it. The inference in this text is clearly that if the first covenant, the law of Moses, had *also* ordinances of divine service, the second covenant, the gospel, must have its ordinances—ceremonies—of divine service. Among these ordinances or ceremonies the great majority of Menonites class foot-washing.

An ordinance is not merely something to be believed in, but something to be practiced. So foot-washing implies to us a ceremony in which we must engage if we would faithfully do God's will in keeping the ordinances he has delivered to us. (1 Cor. 11:1.)

Every ordinance under the gospel dispensation has its meaning and use. There may be persons who observe many or all the ordinances of the gospel only from a sense of loving obedience to God, and understand very few or none of them intelligently, and are still richly blessed in keeping them. Yet if we can observe them with a full comprehension of their meaning and use we are doubly blessed.

Baptism is an ordinance upon which people differ much as to its meaning and use, but such it surely has. John the Baptist understood what his water baptism was for, and stated clearly its purpose. The apostles understood the meaning and use of baptism as they practiced it and so taught the people. (Acts 10:47; 11:16; 19:51.) And if Christians of the present day would search the Scriptures more diligently to find the meaning and use of

bath, or any part of the law. But on the contrary the apostle Paul reproves the Galatian church for their adherence to the law, with an exhortation in which he expresses his fear that he has bestowed upon them labor in vain. He says, "Ye observed days, and months, and times, and years." (4:10.) And to the Colossians he writes, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." (2:16, 17.) The sense is this: you are not to be applauded because you keep the Sabbath day, neither shall any one condemn you if you do not keep it. You have come to Christ where you fulfill in your spiritual life all the righteousness that is in any feast day, or holy day, or Sabbath day.

The Christian keeps the Lord's day; and to the enlightened believer it is a day of special rest in a blessed nearness to God. It is to him a day which he keeps in beautiful harmony with the Sabbath of the Jews. As the Jew remembered that he had been a bondman in Egypt, so the Christian remembers that he has been a bondman in the Egypt of sin, under the tyranny of the hard master of the enemy of our souls. He remembers by the rest to this day his deliverance from captivity of sin and the power of death.

The first day of the week is the Lord's day, and the reason this day is most appropriate for the Christian is because on this day Christ arose from the dead, and finished his great work of deliverance. On this day he subdued the power of the grave, "led captivity captive and gave gifts to men."

It would appear also that it was the will of the Lord that his followers should use this day as a time of meeting together and holding of sacred services. He appeared to his disciples a number of times after the resurrection on the first day of the week, and there is no record that he appeared to them at any other time. The disciples early formed the custom of gathering for the breaking of bread and for worship on "the first day of the week." They also met on the Sabbath days and taught in the synagogues, but this seems to have been for the sake of convenience. The people were then assembled and they could teach them the gospel of Jesus. But there is nothing in the Scriptures which would indicate that the seventh day was considered by them more sacred than any other day.

J. S. C.

For the Herald of Truth.

LOVE.

"He that loveth not, knoweth not God." 1 John 4:8. The Holy apostle John, that beloved disciple of the Lord Jesus

Christ, has taught us that there is no fear in perfect love, 1 John 4:18. Every child of God has this blessed privilege of becoming perfect in love to God, and to his fellowman. Though it can not be understood by those who have not the love of God shed abroad in their hearts. If we are made perfect in love by the sanctifying power of the Holy Ghost. Then, and not before, can we love our enemies, and our neighbor as ourselves. Then we know God, and do commune with him daily. Then we have a "hunger and a thirst after righteousness." "Then we grow in grace," as never before. Then we are kept by divine power from sin 1 John 5:18. Then we sin not, because his seed remaineth in us. 1 John 3:9. Though we are tempted, thanks be to God, that He does not allow us to be tempted more than we can bear, by His help. Then let us all take hold of the promises of God by faith and claim them as ours. The topic of our lesson or text, is *Love to God*, and second *knowing God*. Jehovah, in his infinite mercy has granted unto us the privileges of getting acquainted with Him. By studying his word prayerfully. We get a knowledge of God's commands, and then if we comply with God's conditions, we will receive the assurance of his divine approbation. 1 John 3:14, 24; also 1 John 5:20. If we read the references given above, we see, that we may know, when we are a child of God. Therefore brethren and sisters and all who may chance to read these few remarks, let us strive to live such lives that, when our lives are ended here in this world of suffering and toil, we may be so happy as to hear that welcome voice. "Enter into the joys of thy Lord." There are dangers on every hand, that we may be led to love the Creature, more than our Creator. No wonder Christ said, "Watch and pray that ye enter not into temptation."

It is highly necessary at this day and age of the world, to study God's word, because of the many divisions, and contentions in the churches, and the many doctrines of more popular churches. Oh! ye ambassadors of Christ cease not to proclaim the truth as it is in Christ Jesus our Redeemer. Warn, admonish, in season, and at all times. And meanwhile we the laity will pray that God may bestow rich blessings upon your labors, loving our neighbors and work for the salvation of their souls as well as ours, and knowing God as our Creator, as our Savior, and our Keeper. Thus we love God with all our strength and with all our mind and with all our soul. Happy is the man who has made this wise choice. "For there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," Rom. 8:1. May the God of Peace dwell in us all richly. C. K. G.

baptism they might understand more clearly to whom and how to apply it.

The communion is an ordinance with a meaning and use upon which Christians are more nearly agreed than on baptism. It has the two-fold meaning of a feast showing the unity of the family of God, at the same time showing to the participant and to the world the broken body and shed blood of Jesus. (1 Cor. 10:17; 11:24, 25.)

I have noticed the ordinances of baptism and the communion to establish if possible in the minds of the readers the fact that ordinances have a meaning and use; and that foot-washing must have these or it is useless to observe it. There is one view, taken by some, of ordinances, which must not here be passed by. The claim is made that the act in the observance of ordinances accomplishes some worthy object for those who observe them. For instance it is said that through the act and water of baptism we are regenerated, born again, or have our sins washed away. That through the act in taking the communion we partake of the flesh and blood of Christ in a manner that we are fed and nourished in the spirit. If it were true that the act alone in the observance of ordinances would accomplish a blessed work for the soul, I could see no necessity for the observance of foot-washing. It is only water applied to the feet and cannot cleanse the soul; and it is not intended for the washing away of the filth of the flesh. We must, as in baptism and the communion, look for the benefit beyond the mere act of its observance.

In the one instance which we have on record of the Savior washing the disciples' feet the inspired writer is particular to give in minute detail the whole transaction. From this description (John 13) we learn the meaning and use of foot-washing and at the same time the command to Christians to observe it. When the Savior began to wash the disciples' feet it would appear that he washed first the feet of several others before he came to Peter (verse 6). Peter said to him, "Lord, dost thou wash my feet?" "Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter." (Verse 7.) The claim is sometimes made that the disciples wore sandals in that warm climate, and by traveling over the dusty roads their feet became soiled, and needed washing; and that Jesus was doing a customary and necessary service. But if Jesus had washed their feet on this occasion because they needed cleansing, Peter would have known what his Lord was doing. He certainly did know what the act was, but he did not know the meaning. Another evidence that the Lord did not wash their feet because they needed cleansing is found in verse 10. "Jesus saith to him (Peter), He that is washed needeth

not save to wash his feet, but is clean every whit." From this we must understand that they were clean and did not need washing because of filth on their feet. The sense is that even if we are clean every whit we need not save to wash our feet. It was not for that purpose, or Peter and the rest of the disciples would have known what their Lord was doing. After He had washed their feet and was set down again, he asked the twelve, "Know ye what I have done to you?" If he had washed their feet for the purpose of cleansing, certainly twelve intelligent men who saw the whole proceeding could have told him. But as he had already told Peter that he knew not what He had done, likely the rest having heard it, not one answered when asked, "Know ye what I have done to you?" They saw the act, and it had been done for the purpose of cleansing they would have understood it, and could have answered the Lord's question.

If we wish to know the meaning and use of foot-washing we need only notice the explanation made by the Savior to his disciples after he had washed their feet and was set down again. To Peter He had said, "What I do thou knowest not now, but shall know hereafter." Now Peter and the rest shall know, He is about to tell them. He said (verse 13), "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Here then is the meaning in foot-washing. Christ was Lord and Master, this He admits. They knew that He was greater than they. They had heard Him rebuke the wind and the wave in the storm on the Sea of Galilee; they had seen the blind restored, the lame to walk, the lepers cleansed, and devils cast out by His mighty power, and they had seen the dead arise at the command of His voice. But with all this superiority He stoops to wash the disciples' feet. "Let him that would be greatest among you be servant of all," is the teaching and spirit of the gospel; and nowhere is this more clearly exemplified than in the act of the Savior exemplified in the act of the disciples' feet. No priestcraft, no bishop rulings, no one-man authority, no bishop of greatness; but each to do the lowliest service for the humblest, a brotherhood of saints standing on a general level, each sacrificing his own tastes, and preferences and comforts for the happiness of others is the meaning of foot-washing.

The use of this ordinance is to keep before the world and in the hearts and lives of Christians this principle of love, and humility, and sacrifice for the happiness of others. This, some one claims, may be done without washing one another's feet. We might claim with equal authority that we can fulfill all the purposes in water baptism without being

baptized, and remember the broken body and shed blood of Jesus in all solemnity without observing the communion with bread and wine. But the Savior gave us all these ordinances because He knew it was for our good that we have them, and He commands us to obey Him. How often He pleads with His disciples with these words: "If ye love me, keep my commandments!" And none of the ordinances which He has given us are we in plainer or more direct language commanded to observe than foot-washing. What can be plainer than this? "If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

Because of our weakness and readiness to forget, the Lord has given us something tangible, a visible outward ordinance, that with each recurring observance calls to our minds the great, grand principles of the religion of Jesus—love and humility—which express our relation to one another in the glorious church of Jesus Christ. The world needs the lesson taught in foot-washing quite as much now as at any time since Jesus washed the feet of his disciples. And if Christianity generally would observe this ordinance and enter into the true relation to one another which this ordinance teaches, the Church would shine in a glory that would astonish the nations that sit in darkness. If I would obey my Savior, if I would be vividly reminded of my relation to my brother, if I would show to the world the spirit and the glory of the church militant, I must wash my brother's feet. J. S. COFFMAN.

CAN IT BE A DELUSION?

Surely, if Christianity be a delusion, it is a blessed delusion, indeed; and he who attempts to destroy it is an enemy to mankind. It is a delusion which teaches us to do justly, love mercy, and walk humbly before God. A delusion which teaches us to love our Maker supremely, and our neighbor as ourselves; which bids us love, forgive and pray for our enemies, render good for evil, and promote the glory of God and the happiness of our fellow creatures; which, wherever it is received, produces a humble, meek, charitable and peaceful temper, and which, did it universally prevail, would banish wars, vice and misery from the world. It is a delusion which not only supports and comforts its believers in their wearisome progress through this vale of tears, but attends them in death when all other consolations fail, and enables them to triumph over sorrow, sickness and the grave. If delusion can do this, in delusion let me live and die, for what could the most blessed reality do more?

For the Herald of Truth.

THE HOUSE OF GOD.

"How amiable are Thy tabernacles." Psalm 84:1.

First of all, What is the house of God? Is it a place for merry-making, laughing, vain talk, and such? Ah! no, dear reader. It is a place where we all should meet to worship our Heavenly Father, in spirit and in truth. We should go with the intention of praising and giving thanks unto him for his loving kindness and tender mercies. We there can pour out our hearts to him, tell him all our sorrows, cares and trials. We should however not always wait until we can meet at the house of God, to cast our cares upon him, but should not forget to pray to God daily at home.

The house of God is a holy place, but how often do we see our young people gathered there, as soon as one attempts to speak unto them, of Jesus and his love, begin to make sport, and laugh at him. Or when the children of God unite in singing praises unto him, so many sit back and indulge in conversation. But, "Verily I say unto you, they shall reap their reward." God have mercy upon such. Let us pray unto our Father to teach and make tender their hearts that they too may learn to love and serve the Lord before it is too late, and that they may have a desire to meet at the house of God for worship.

Dear readers, let us try and make good use of the golden hours spent in that house, and always ask our Father to be with us. However few in number we may be, if we come in the right spirit, the promise will be ours, that, "where two or three are gathered together in my name, there I will be in the midst of them." Oh! what a grand place it is. Arise, let us go unto the House of God.

"There is a place to me more dear,
Than native vale or mountain;
A spot for which affection's tear,
Springs grateful from its fountain.
'Tis not where kindred souls abound,
Tho' that on earth is heaven;
But where I first my Savior found,
And felt my sins forgiven."

"Hard was the toil to reach the shore,
Long tossed upon the ocean;
Above me was the thunder's roar,
Beneath, the wave's commotion.
Darkly the pall of night was thrown,
Around me, faint with terror;
In that dark night, how did my groans,
Ascend for years of error."

"Sinking and panting as for breath,
I knew not help was near me;
And said, 'Oh! save me, Lord from death,
Immortal Jesus, hear me!' Then quick as thought, I felt him mine;
My Savior stood before me:
I saw his brightness round me shine,
And shouted, 'Glory, glory!'"

Hassan, O.

JENNIE THUT.

For the Herald of Truth.

THE PASSOVER.

The plain teachings of the inspired writers of the New Testament teach that Christ ate the Passover with his disciples. The Jewish Passover was also observed at the feast of unleavened bread. The Evangelist Luke says, "Now the feast of unleavened bread drew nigh, which is called the passover." (21:1.) Matthew says, "Ye know that after two days is the feast of the passover." (26:2.) John says, "And the Jews' passover was nigh at hand." (11:55.) From these passages, in connection as they all are with the last supper that Jesus ate with his disciples, we must understand that Jesus ate the Jewish passover. Christ finished the types and shadows of the ceremonial law—the Jewish passover with the rest. What He finished cannot be perpetuated beyond Him. The passover was Jewish, for the Jews, and Christ as a Jew, finished it without leaving a hint that his followers should observe it; consequently the passover supper is not obligatory upon the Christian.

The simple fact that the meal which Christ ate with his disciples is spoken of as the passover and not a passover clearly implies that this meal had a previous existence, and that they were observing it according to a well-known and fully established custom. The disciples anticipated the coming of this feast and asked Jesus, "Where wilt thou that we prepare? Objection is sometimes made to this being the Jewish passover, and the claim made that it was eaten twenty-four hours before the time for the passover. But close examination will show that Christ ate the passover in the evening at the beginning of the fifteenth day of the first month of the Jewish year—the time when the law declared the Jewish passover must be celebrated.

The scriptures clearly show that the last supper of Jesus was the Jewish passover, but even if the claim is made that it was not, it could not have been the Christian passover. "Christ is our passover." (1 Cor 5:7.)

The Jews ate the paschal lamb as a memorial of their deliverance from Egyptian bondage, which was a type of the Lamb slain from the foundation of the world for the deliverance of God's true Israel from the bondage of sin. Christians, since the fulfillment of this type by Christ, partook of the bread and wine in the communion as symbols of the great Antitype who gave His flesh and the sprinkling of His blood as their passover. Then it can be no difficult matter for the Christian to see that the paschal lamb and the full meal supper were for the Jew, and Christ is the passover for the believing world; and that our duty is to keep that passover in remembrance with the bread and wine in the communion. C.

For the Herald of Truth.

USELESS WHEN TOO LATE.

"Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment." Luke 16:27, 28.

The condition of the rich man must have been a pitiful one when he spoke these words, but how sad to think that there are many who would be in the same unhappy state if they should die in their present condition.

It is a sad thought, and yet how careless and unconcerned a great many of us are. The rich man no doubt would gladly have gone back to his father's house and warned his brothers to prepare for eternity and escape the awful punishment, but it was too late.

He pleaded with Abraham to send Lazarus to testify to his five brothers lest they should come into the same torment. But hear the answer: "They have Moses and the prophets; let them hear them." So we have Christ as our Teacher let us hear and obey him that we need not lament our unhappy situation when it is too late. Oh! what folly it is to put off coming to Christ. Those of us who have taken this yoke upon us should not be careless in the glorious work of bringing precious souls to Christ. He needs us all in the up-building of his kingdom. We must be as anxious to save those around us from eternal death, as the rich man was to save his brethren, but we must not neglect it as long as he did.

CLARA M. BRUBAKER.

—A personal inspection of the Pyramids of Egypt made by a quarry owner who spent some time recently on the Nile, has led him to the conclusion that the old Egyptians were better builders than those of the present day. He states that there are blocks of stone in the Pyramids which weigh three or four times as much as the obelisk on the embankment. He saw a stone whose estimated weight was eight hundred and eighty tons. But, then, the builders of the Pyramids counted human labor lightly. They had great masses of subjects upon whom to draw, and most of their work was done by sheer manual labor and force. There are stones in the Pyramids thirty feet in length, which fit so closely together that a penknife may be run over the surface without discovering the break between them. They are not laid with mortar, either. There is no machinery so perfect that it will make two surfaces thirty feet in length which will meet together in unison as these stones in the Pyramids meet. It is supposed that they were rubbed backward and forward upon each other until the surfaces were assimilated to each other.—*Iron*.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

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OUR FAMILY ALMANAC.—Our Family Almanac for 1889 is in press and will be ready to send out by the middle of August. We are ready to receive orders, and they will be filled as soon as the Almanacs are ready. We ask all our agents to send in their orders early and sell all they can. Prices will be the same as in former years. Every Mennonite family should buy a Mennonite Almanac. We are well aware that many people buy an Almanac for the "funny stories" it contains. But why not aid to spread religious reading, and so help the cause of Christ, and work for the glory of God, even though it be by so trifling a means as the buying of a good Almanac?

THE PLANET HERSCHEL.—In the Mennonite Family Almanac, the reader will please bear in mind that the planet Herschel is designated by the name Uranus, or with the abbreviation Ur. We have heard of several complaints that the Almanac did not recognize Herschel. But Herschel is the old name, and Uranus the new name for the same planet, and our calculator has used the modern name, Uranus, instead of the old name Herschel.

TO OUR CORRESPONDENTS.—We kindly request our correspondents to address all business letters to the *Mennonite Publishing Co.*, and not to the Editors, or to friends residing in the vicinity, and when you write to friends or when you send a personal letter to the Editors and wish to include some business matter in the letter, always write the business part on a separate sheet of paper and give full instructions in plain words, and your letter will be sure to receive prompt attention. Oftentimes persons write a long personal letter, giving neighborhood news, discussing Scriptural subjects, personal matters, and sometimes speaking of things not intended for every one to read, and then, among other things, they crowd into a few indistinct lines some matter of business. The men who attend to the business department have not time to read these long letters, and it would be no benefit to them if they did, and yet to be sure that nothing is omitted, it is necessary for them to do so. Besides this, the party to whom the letter is written, may not wish to have the letter go out of his hands, or to have others read it; the only recourse he has, is to copy out the business part and pass it into the business department; and Editors are not always at home, and when they are they have many things to attend to, and sometimes are a little careless with these matters, and the business is delayed and people are dissatisfied. If now, however, business matters are written on separate sheets (not on little scraps) this can be handed over to the business department, the proper persons will at once attend to it, and the letter is filed for future reference and both parties are satisfied. We write the above to show our readers and kind patrons the manner in which they may be able to transact their business in a manner that will be both pleasant and satisfactory and in a large measure avoid errors and delays.

THE LORD'S DAY.—We call attention to an article on the above subject in another column. From a private letter we perceive that a young sister in the west has been quite seriously tangled in the meshes of the second advent net which is so adroitly laid to catch the unwary. Let our Mennonite people, as well as others guard themselves on this score, and not allow themselves to be misled in the things pertaining to the true faith of the gospel,

the faith once delivered to the saints. The old saying that "All is not gold that glitters," is true, and we cannot always judge by the outward appearance. We need to investigate and dig deeper, instead of looking simply on the surface. The Apostle Paul admonished (Eph. 4: 14) "That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive."

HARVEST MEETINGS.—The time is at hand in which our people are beginning to hold their harvest meetings; some will already have been held before this paper reaches its readers. For the benefit of those for whom it is still in time I would say, do not pass over this important service lightly. We should make much more of our harvest meetings than we do. In the eastern churches, harvest meetings are much more highly esteemed than in the west. The people there feel it a duty to set apart a day for the purpose of thanking God for his rich favors, and then also to attend the meeting, and appropriate its privileges. In the west, it seems that at some places no harvest meetings are held, and in many places where they are held, the attendance is very sparse. The older brethren and sisters manage to come, but the young people stay at home and work. The question comes up, whether our people in the east have more need of giving thanks for the fruits of the earth with which they are blessed than those in the west? Now as the harvest meetings are appointed let us all make it a point to attend them and take our families with us; let the children and young people all join in, and praise the Lord for the blessed bounties of his hand, so richly bestowed upon all his children.

A BROTHER at Harrisonburg, Va., writes under the date of July 10th: "Wheat harvest is over with us, and now it is so wet that wheat hauling and hay making are at a stand-sill. There is danger of wheat sprouting if the wet weather continues a few days longer. Fever is raging at present in and about Harrisonburg, mostly among young people. Several young men have died and others are dangerously ill. This again is a warning to all. The young can hereby see that they too may die."

In addition to this we might say that the reports on crops in the different states where our churches are scattered, are in general very favorable. Let us remember the great Giver of all good things and thank him for his blessings.

A VISIT FROM HAW PATCH.—On Saturday the 21st, Bro. Jonas Hartzler of the Haw Patch Church called at this office, and we had a pleasant talk on the work and the prospects of the church. We were especially pleased to have him present at the Sunday-school and church service on Sunday morning, and the Young Peoples' meeting on Sunday evening. His discourses have likely made impressions that will not soon be forgotten.

MINISTER ORDAINED.—On Sunday, July 22d, a minister was ordained in the Riley Creek Church in Allen county, Ohio. Four brethren were nominated, from which number Bro. Isaac Burkhardt was chosen by lot. This church has in the past years passed through some sore trials, and our prayer is that God would bless and use this brother as an earnest helper with Bro. Steiner to keep unity in the church and gather in many precious souls.

CHURCH NEWS.

GOOD NEWS FROM IOWA.—A letter from Bro. Stephen Miller informs us that there are at present seventeen converts in Bro. Gerig's church in Henry Co., Iowa, who will soon be received into the church by baptism. We are pleased to learn that this church seems to be in a prosperous condition.

TWO BAPTIZED.—The brethren Henry Shaum and J. F. Funk both attended the regular services at the Holdeman church near Wakarusa, on Sunday the 22d. They held meeting Sunday morning, Sunday afternoon and Sunday evening. At the afternoon service two persons were baptized and received into membership.

MINISTER ORDAINED.—On Tuesday July 10th a minister was ordained at Wideman's church in Markham Twp., York Co., Ontario, to fill the vacancy caused by the death of the late Josephi Barkey. Five Brethren were nominated from which Bro. Samuel R. Hoover was chosen by lot. May God fill him with the Holy Ghost, that he may have the power to call many perishing souls from the delusive pleasure of sin, to the living waters which flow from the Rock Christ Jesus.

A. N. RAMER.

CORRESPONDENCE.

FROM INDEPENDENCE, OREGON.—July 15th we had visitors in our church, P. D. Mishler of Woodburn, Marion Co., and Jacob Shrag of Polk Co., Ore. The former held an earnest discourse from Luke 13: 26 in the morning, and in the afternoon, P. D. Mishler and Jacob Shrag again spoke from 2 Tim. 4: 7, 8 and Rom. 6: 22, 23. The words spoken made an impression for good on the hearers. May God bless the same that the fruits may become manifest. After the services the members soon dispersed earnestly hoping that such visits may be often repeated, and that more may soon be added to our little flock.

This country can hardly be surpassed. The only drawback is that land already commands pretty high prices. Still those who have some capital can invest what they have and pay the balance on time, being able, in this way, to do better than they can in the East, because poor crops are very rare occurrences, and the climate is extremely pleasant. Greeting to all the readers.

FROM WOODBURN, OREGON.—The brethren Jacob and Andrew Schrag from Polk Co., Oregon, have been with us. On the 8th of July we had meeting at Bro. Gideon Lantz's where we were earnestly admonished by the dear brother Jacob Schrag, from Rev. 22: 12. May God bless the dear brother in his efforts. We hope that we will be blessed with more such visits from the dear brother, and also from others. We have been here nearly eight years, and for fine climate and products this country can not be surpassed. Our churches (Mennonites), have been small so far, but are now gaining fast. People are rapidly coming in now and from many different parts; but when they come here it seems that each one is inclined to want his church by himself. Our prayers are for some of our able ministers from the East to come over and help us to put aside all sectarianism. When I read in the HERALD OF TRUTH of the brethren's visits among all the churches in the United States and Canada, and we in our weakness on the frontiers have to be skipped almost breaks my heart. Now, will not some one make up his mind to come this fall and help us to convince the people that we are the servants of the Lord instead of Cephas or Appollos, etc.? I will, as soon as harvest is over, write more of the country.

P. D. MISHLER.

FROM JUNIATA, ADAMS CO., NEB.—Our church has not been organized ten years, yet we can say to the glory of God, that he has blessed our humble efforts, so that time after time the Lord has added souls to our flock. There are at present three precious souls receiving instruction, and will, the Lord willing, soon be bap-

tized on confession of their faith and admitted to church membership. There are others also who can hardly withstand any longer the pleadings of the Spirit to step out on the Lord's side, but there is still a lack of willingness. We ask an interest in your prayers that the Lord may prosper his work in this vicinity. I believe if we would receive help from other ministers that it would prove a great blessing to our church. We have difficulties to contend with, but the Lord will not forsake us, in him will we trust, and in his name we will pursue our work. Dear brethren, it is praiseworthy that you support the work of the Lord, in the East, but do not set us in the West aside. We hope the Lord will soon send us another of his messengers of peace.

I would also add that the Lord has blessed us with good health and a bountiful harvest. Last year all our labor seemed to have been done in vain for the crops were very light. This year everything is plentiful. May the Lord favor us with propitious weather for harvesting. Greeting to all co-workers in the cause of the Lord. Your humble co-laborer.

ALBRECHT SCHIFFLER.

TO THE MOTHERS.

DEAR FRIENDS:

Will you pardon me for repeating so frequently the message of the Great Teacher, spoken by Moses, and handed down the generations to us, with the unmistakable endorsement of our Lord and Savior? "These words which I command thee shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Are you doing this, dear mothers? Then, whether members of the Sunday-School or not, you will study these lessons with your children; you will talk them over together; you will emphasize the fact that in them God is speaking to us now; you will strive to make each lesson a light to their daily path, you will help them to do as well as to know; you will decide how much your children can learn well each week, and see that it is learned. The Report will be of as much interest to you as to them, and will serve as a picture-lesson of the Record God is keeping "above, of each day's doings."

Remember, what the little ones see to be first in your heart and life, will be first in importance to them. Shall it be the "love of this world," or the "statutes of the Lord," of which David said, "More to be desired than gold;" because, "by them is thy servant warned, and in keeping of them there is great reward."

Very truly yours,

M. J. C.

CONSOLATION.

Be not so sad, fair mother, not so sad!

A crown, we know, hath not like worth
With one such gem as lately made thee glad—
A child! God's richest gem on earth.

And had'st thou lost it, sorrow well might mour
Thy joys forever, but, since now
God wears it on His bosom as a star,
Thy jewel's safe—lift up thy brow.

Think! thou art mother of a soul in heaven!
What joy, what honor now is thine!
Not if to thee were all earth's kingdoms given
Would'st thou such dignity resign.

But still the fleshly heart keeps bleeding on;
Since now it feels thy bosom chill
For that warm cheek that once laid thereon,
That pulse which lent thy life its thrill.

Ah! this is that which makes thy days so glad:
Not that the resurrection star
Illumes thee not—thou seest it and art glad—
But it and Heaven seem so far—so far.

O, Heaven from earth is not so far away
As grief will sometimes make it seem;
And oft, full oft, its angels pass this way
In truth, and not alone in dream.

Were we not statues, blind and deaf and dumb,
Mere clay of what we ought to be,
We oft might hail them as they go and come,
Hear them, and their sweet faces see.

God gives thee faith to see thine angel child
Hovering above thee all the day—
Smiling upon thee, as of late she smiled,
And strewing blessings on thy way.

For the Herald of Truth.

VICTORY OVER TEMPTATION.

It seems to be the lot of all disciples of Jesus to have to pass through seasons of temptation. Especially is it true that young disciples are tempted, after renouncing the world, the flesh, and the devil. Often times they are grievously tempted of the devil, even as our Lord, after His baptism was tempted. All are not tempted alike. The weak sides, the unguarded places are selected by the tempter for his attack. Some are tempted with the love of display in dress and outfit, manners and customs. Among plain religious denominations there is growing a disposition to follow after some vain and extravagant customs of the world in our social intercourse and at weddings, funerals, and stated meetings for divine worship. Some are tempted by the love and enticements of ungodly society. Some are tempted by the love of strong drink or other carnal indulgence! To some the tempter comes whispering peace, like a false prophet, when there is no peace; trying to calm the doubts and fears occasioned by sin with the balm of self-righteousness instead of dependence upon the blood of Jesus. To others, truly sincere and earnest, but timid, sensitive and disposed to gloomy views and doubts, the tempter comes whispering no words of peace and encouragement where such words would be in place, but magnifying

little faults into great sins, making mountains of mole hills, in order, if possible, to dishearten such humble disciples.

Let us notice how Satan tempted Jesus, and how Jesus overcame the temptations, in Matthew 4:1-12. The tempter approached Jesus when he was weak and hungry from fasting, and the point of attack was, what was for the time being humanly speaking, the weak spot, the appetite. Sometimes the state of our body, mind, or circumstances make us specially weak or open to temptation in certain places that we may expect temptation. Now when Jesus had fasted forty days and forty nights the tempter came as an angel of light, quoting Scripture though sadly mutilating and misapplying it. "If thou art the Son of God," what then? Why distrust the divine providence and the ordained means of support, and "command that these stones be made bread." Jesus opposed the tempter by wisely and aptly quoting from the Holy Scriptures. In this case as the enemy seems to have sought to tempt Jesus to distrust the divine providence and support, Jesus quoted Scripture expressive of confidence in the power and the goodness of God. (V. 4.) Then the tempter led Jesus up into the holy city and set him on a pinnacle of the temple and invited him to make a trial of his confidence in the divine power and goodness by casting himself down from this height, pretending to quote Scripture to sanction such an act. (Verse 6.) Jesus again met and vanquished the tempter by the sword of the Spirit, Eph. 6:17, showing us once more how to gain the victory over temptation. At last when the tempter was with diabolical audacity sought to tempt our Lord with worldly ambition and idolatry of the worst kind—devil worship—then our Exemplar again with divine authority and power applied the words of Holy Writ. (Verse 10.)

After this season of temptation "angels came and ministered unto him." (Verse 11.) So after temptation faithfully endured, may we not also expect angels to minister unto us? Since the Son of God was tempted to the vilest abomination by the devil, it is to be expected that no man, even the most devoted and holy, will be passed by without visits from the tempter. Temptation is not altogether an evil. God in His love and wisdom permits us to be tried by it. It may serve a chastening and sanctifying purpose. The apostle James says: "Count it all joy, my brethren, when ye fall into manifestations, knowing that the proof of your faith worketh patience." Jesus knows how to sympathize with the tempted. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Hebrews 4:16. The

Lord knoweth how to deliver the godly out of temptation. 2 Peter 2:9.

God will not suffer us to be tempted beyond our strength. God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. 1 Cor. 10:13. A gracious God is ours, and His words are sweet, strengthening, and comforting.

A victory over temptation is often followed by great consolation and rich blessings. Through temptation we may gain strength and win victory over self and sin. Let no one be fearful and discouraged when tempted. Let the tempted seek God as their refuge and present help, and search his word for the arrows of divine truth with which to meet and overcome the Goliath of temptation.

J. K. HARTZLER.

McVeytown, Pa.

For the Herald of Truth.

THE TONGUE.

"The tongue can no man tame; it is an unruly evil, full of deadly poison." James 3:8.

When we hear the impious language from professed Christians when they get provoked, we may well think the tongue is an unruly evil that no man can tame. The grace of God that bringeth salvation to all men, is alone sufficient to save us from this sin as well as all other sins; for it teaches us that "denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in the present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might save us from all iniquity, and purify unto himself a peculiar people, zealous of good works." James 1:8. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness and wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." There is confusion and every evil work.

Anger is a passion to which most are more or less prone, and is protested against frequently throughout the Bible as a most unnecessary dangerous and sinful indulgence, and is very unbecoming for Christians, and must be kept at bay to insure the indwelling of the peaceable religion of Jesus. Continued free expres-

sions of anger, with its usual attendant despicable and uncharitable deeds, will ruin the most moral and amiable character, and lower any person in the estimation of others. "He that ruleth his spirit, is better than he that ruleth a city;" for anger with hasty impious words resteth in the bosom of fools.

Some might say, no one can help getting angry when he is sorely tried. My dear brother and sister, when we get grieved, tempted, or provoked, let us go to Jesus for help, who said to his disciples, "Whoever ye shall ask the Father in my name he will give it you." We also must be of the true disciples of Jesus, before we can expect these promises to be for us. We should be careful that we do not ask amiss. We must be governed in our desires by the spirit of love, and that will crucify the carnal mind. A wise man will neither ask for, nor expect what he knows is not in the kingdom of God. When our profession or practice of religion is lowered to a standard that reasoning worldlings know to be unchristian, how can we expect them to embrace it? They are shrewd enough to see that there would be nothing to gain in a profession that would not take them out of their present worldly condition. Is it any wonder that men do not believe the gospel from our example when we consider the lukewarmness with which we live and labor for Christ, and when they see the efforts we make to agree with the world in our life and our teaching.

Our conversation should be of heavenly things. When we profess to live and labor for the kingdom of God, our walk and conduct must correspond with our profession. There will be no more place for worldly amusements and idle talking. Paul says, "Neither filthiness, nor foolish talking nor jesting, which are not convenient; but rather giving of thanks." Harsh and unkind words pierce the sensitive heart as a dagger the flesh. Love and repentance may heal the wound, but tears of repentance can never remove the scar.

Jesus said, "Not every man that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." There are those who profess but do not. Their hearts are yet filled with anger, covetousness, and all kinds of worldly thought. They do not possess that real spiritual life which is from God. How sad the thought that there are those who either consciously or unconsciously are thus deceiving themselves.

Let us be faithful to our calling and make our election sure; watch and pray, and labor for our Master, that we be not found unprofitable servants in the Lord's vineyard; that we be not among those to whom the Lord shall say, "I never knew you, depart from me."

Let us examine our own hearts, and

see whether we have those virtues, those qualifications, those evidences which the Christian must have if he would know and be known of Christ. If we have not, then let us not linger, nor delay, but act at once. Let us humble ourselves, pray earnestly, deny our passions and appetites, overcome the evil within us, and triumph over sin and unrighteousness. If we are sincere and faithful in our doings, God will hear us, and he is a very present help in time of need. May he help us all to obtain a full measure of the Spirit which is "love, joy, peace," etc.

A SISTER.

FOR THE LITTLE READERS.

(Continued.)

The people had got the king they desired, and as Samuel was now an old man, he spoke to all Israel and told them that the king would now be their ruler. Samuel had given the people a noble example of honesty, kindness, and piety, and the people told him so and called upon God to witness what they said.

Samuel then related in short the history of their forefathers, to show them once more how good God had been to them all the time and had delivered them from their enemies whenever Israel trusted in God. He told them also that the Lord would still be under the rule of the king, if they would obey the voice of God.

To show the people that Samuel was not saying this of himself, God now caused it to thunder and rain. The people were very much impressed with the fact that God was with Samuel, and they said "Pray for thy servants unto the Lord, thy God, that we die not; for we have added to all our sins this evil, to ask us a king."

Samuel told them they had indeed done wrong, yet they should not now turn from the Lord, nor forsake his ways, for the Lord would not forsake them, because they were His people. As for himself, Samuel would ever pray for them and still teach them the good and right way, "but," said he, "if ye shall still do wickedly, ye shall be consumed, both ye and your king."

Saul had reigned but a few years when he gathered an army of three thousand men to fight the Philistines. One thousand of these, under Saul's son Jonathan smote the garrison in Gaba. It appears that this fight was uncalculated for, and the Philistines resolved to avenge this deed. They gathered a vast host, thirty thousand chariots, six thousand horsemen, and an almost innumerable number of men.

The children of Israel were sadly frightened, and distressed, and what good did their king do them now? All desire to contend against the enemy was gone, and the people only thought of fleeing from the storm of their enemies' wrath. They

hid themselves in pits and caves and clefts of rocks and some even crossed the Jordan for safety. The people who remained with Saul in Gilgal, were filled with fear.

Saul remained in Gilgal seven days as Samuel had appointed, and here he offered sacrifices on the seventh day, being impatient and perhaps afraid that Samuel would not come to offer sacrifices. But just as he had finished, Samuel came, so Saul went out to meet him, that he might salute him.

Saul had done very wickedly in taking Samuel's duties upon himself, and God was displeased with him so much that instead of establishing the kingdom in his family, another family should now receive this honor. Then Samuel left the place and went up to Gibeath of Benjamin. And Saul found upon counting, that there were only about six hundred men with him, and what was this alone against the great host of the Philistines? Nor was this the worst. The Hebrews had no swords or spears, Saul and Jonathan alone being provided. The Hebrews used even to go down to the Philistines to sharpen their axes, mattocks and other implements. The Philistines now moved out to the passage of Michmash, while Saul and his men were in Gibeath. Surely the Hebrews were not prepared to contend against the Philistines, you will say. Without help they could certainly not be able to defend themselves, but let us see what a great and wonderful thing God did for Israel.

One day, about this time, Jonathan told his young armor-bearer to go over with him to the camp of the Philistines, but to his father he told nothing about it. Jonathan said: "It may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few." "The armor-bearer was willing to follow Jonathan, so they went on until they came near the Philistines. Now, Jonathan trusted in God and said: If they say, 'Tarry until we come to you,' then we will remain in our place and not go up to them; but if they say, 'Come up unto us,' then will we go up."

They now discovered themselves to the Philistines, who, when they saw them said, At first the Philistines spoke mockingly of them and then said to them, "Come up to us, and we will show you a thing." Jonathan now felt convinced that God was on his side, so telling his armor-bearer to follow, he climbed up to the top of the rocks and they began fearlessly to slay the band of men, about twenty in all, that were placed there. The Philistines were filled with fear at this slaughter, and their fright was perhaps increased by an earthquake which occurred just then. In their fright, thinking perhaps that enemies had crept in upon them unawares, each took the other for an enemy, and they beat each other down, so that when the

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 13th, 1888, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.
Toledo Express..... 3.00 A. M.
No. 9, Pacific Express..... 4.05 A. M.
No. 21, Chicago Acc..... 7.00 "
No. 3, Special Chicago Express..... 3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, leaves.
No. 12, Night Express..... 3.20 A. M.
Grand Rapids Express..... 4.45 "
No. 86, Way Freight..... 6.00 "
No. 22, Michigan Express..... 11.45 "
No. 6, Fast New York Ex..... 6.10 P. M.
Grand Rapids Express..... 1.20 "

GOING EAST—AIR LINE, leaves.
No. 2, Special New York Express..... 12.45 P. M.
No. 8, Atlantic Express..... 11.55 "
No. 4, Limited Express..... 8.25 "
No. 28, To Goshen only..... 8.35 "
No. 26, Air Line Accom..... 5.00 A. M.
No. 33, Way Freight..... 5.00 "
Train 6 to Goshen only..... 7.45 "
" E to Goshen on'y..... 4.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FAIRER.
Train F from Goshen..... 11.30 A. M.
Train H from "..... 7.00 P. M.
No. 24, Acc. from Chicago..... 8.10 "
Goshen Passenger change to No. 28.
No. 37, from Goshen..... 6.30 A. M.
Passengers change cars at Elkhart if going West.

SUNDAY TRAINS.
Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West.

TRAINS ARRIVE—MAIN LINE.
Grand Rapids Express..... 12.40 P. M.
"..... 2.55 "
No. 25, Michigan Accommodation..... 2.55 "

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A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio.
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Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 13th, 1888, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.
No. 6, Grand Rapids Special..... 5.10 A. M.
No. 4, Cincinnati & Indianapolis Ex. 9.10 A. M.
No. 2, Ind. & St. Louis Express..... 4.35 P. M.
No. 8, Way Freight..... 5.45 A. M.

GOING NORTH, leaves.
No. 1, Grand Rapids Express..... 10.50 A. M.
No. 3, Michigan Express..... 5.30 P. M.
No. 5, Indianapolis Special..... 10.54 P. M.
No. 7, Way Freight, arrives..... 7.50 P. M.
No. 11, " leaves..... 8.00 A. M.
Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 25.—No. 16.

ELKHART, IND., AUGUST 15, 1888.

Whole No. 377.

CHRIST MY ALL.

O Christ, Thou art my all!
I fear not Satan's thrall
When Thou art nigh.
Thy wisdom giveth light
To guide me through the night;
Thy Spirit's power and might
I daily try.
My shepherd now Thou art:
Thou dost Thy grace impart:
I cannot waver.
By waters still I'm led,
In pastures green I'm fed,
The path of peace I tread;
No dangers daunt.

My soul Thou dost restore,
And on my spirit pour
Healing divine.
Thou dost supply my need;
For sorrow I am freed.
Thou dost my footsteps lead.
The praise is Thine.

Though in the vale of death
With pain I drew my breath,
I dread no foe.
I will no evil fear,
For in Thy presence near,
Thy rod and staff will cheer
Where'er I go.

Thy gifts so rich and free
Fall from Thy hand to me,
A bounteous store.
Thy house, my shepherd, king,
Shall lack no needful thing.
Let me thy goodness sing
For evermore.

For the Herald of Truth.

THE PHARISEES.

These people were the greatest enemies of our Lord and Savior, who wanted neither to suffer him to live, nor even hear or see him, but from the first sought how they might destroy him, yea, even bound themselves by an oath to do so. Since these sworn enemies of Christ are very intimately connected with the suffering of our Savior and in fact are the leading projectors of the play of the bloody tragedy which Christ enacted on the cross, a minute description of their modes of life may not be uninteresting or without value.

These Pharisees were people who in and also before the time of Christ constituted a peculiar sect among the Jews, and this sect was, moreover the strongest and most numerous of the three leading sects

then existing in Judaism, namely the Pharisees, Sadducees and Essenes. Concerning the name Pharisee, Hieronymus attempts to derive it from the Hebrew word *Paraz* which signifies to divide or tear asunder, and that they are thus called, because by their peculiar doctrines and principles they caused a division and tearing asunder of the people of God. Others however, and among them Forster derive this name from *Paras* which means to spread, to extend, because they wore wide flowing robes and wide phylacteries, also because they diffused widely their false principles and doctrines. Others still, derive this name from *Pharash*, which in the first Hebrew conjugation signifies to explain, and that Pharisees were understood to be interpreters of the law, because they applied themselves especially to the interpretation or explanation of the law. The well-known Cam-

panius Vitringa has an altogether new and peculiar opinion about the origin of the word Pharisees, and would have it come from the Hebrew word *Pharas* which means to recompense, because the Pharisees performed all their deeds for a reward or recompense already in this life, and also believed in a reward for the same after this life, and being thus distinguished from the Sadducees. However, it is most probable, and can be determined from their manners and customs, that they derived this name from the word already given, *Pharash*, which in the third Hebrew conjugation means to separate, and thus by Pharisee (Hebrew *Pharush*) is meant a peculiar person, a separatist, a separated person, one who has entirely separated himself from other people in his mode of life and customs, as this word is explained by old writers as well as by more modern authorities.

And such singular people, separatists or separated persons those Pharisees indeed were, for they sought for something above other men, that they might thereby distinguish themselves from them, and at the same time be honored and looked up to as especially holy people. To this end they chose a singular mode of dress, consisting of a long robe reaching to the ground. Over this was worn a black cape, similar in appearance to the papistic chasuble, and tied at the shoulders, and two handbreadths shorter than the robe,

and from the four corners of which four light blue fringes or tassels were suspended, which were larger and wider than those worn by other people, being so long in fact, that they trailed on the ground. Over this in turn they wore on their heads a long white cloth which hung down in front to the lower part of the body, and was likewise provided at the corners with fringes or four tassels. At times when they met a woman, they would, as an especial mark of chastity, draw this cloth over their face, that they might not be moved to any possible impure thought by seeing her. To this singular habitment were added slippers in which they moved about, and not after the custom of other Jews, who simply wore sandals laced and tied over the feet. Beside this they wore a singular kind of phylacter on their foreheads and arms, which, according to the declaration of Jesus, Matt. 23:5 was much longer and wider than those of the other Jews were, and which they did not, like them, wear only during prayers, but at all times, ready for prayer at any moment. This they did publicly, in order to be seen so they might accomplish that for which Jesus reproved them, Matt. 6:5.

In addition to this they sought an especial purity above others, for when they returned from a walk or from the market place they always washed (Mark 7:4), that they might cleanse themselves from any expectations, of breath or even touch of any one with which they might have come in contact (for they looked upon all people who were not Pharisees as unclean), while they were out and in this they not only washed their hands, but also the feet and the face, and, as some interpret the words of Mark, the whole body. Yet they did not wash only upon their return home; but also always before a meal, but then the hands only, the neglect of which they considered a great sin, and for this reason upbraided Jesus and his disciples, eating with unwashed hands saying, "Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread."

With all this they also chose a very astute manner of life, in which they, as is shown in Luke 18:12, fasted twice a week, namely, Monday and Thursday, abstaining from all kinds of food and drink until after the setting of the sun. To this were

added several other rigorous practices; for some among them always walked about very slowly barely raising the feet, moving stealthily along about the earth as it were. Such a Pharisee was called Nickphi, or the stumbler. Others among them always went about in a crooked, stooping position with bowed head. Such a Pharisee was called Meduchia or the humpbacked. Still others always went about with closed eyes that they might not be defiled by seeing any forbidden thing. Hence it came that they often struck their heads against walls or other obstructions so that the blood flowed from the wound received, and hence such an one received the name Kisai (who strikes his head till it bleeds). There were also such among the Pharisees as put thorns on the seams of their garments and even into their garments that they might be picked on their body and legs, and thus to all outward appearances mortify themselves; which mortification they also sought by inflicting other wounds, as the Talmud shows.

However strict this sect appeared outwardly, yet it had so many adherents, that, according to Trilandius; it was the greatest of all, and was especially fostered by adherents from the higher classes, nay there were among the Jews many thousands who were given to the deceptive, misleading doctrines of this sect, as is evident also when R. David Ganz reports that in six years Hircanus alone caused fifty thousand Pharisees to be put to death, in the hope of exterminating and destroying them; yet in vain, because this weed had become so deeply rooted that the whole country, all cities, towns and villages were covered with it.

If however, the reason is examined why the Pharisees chose such a singular and at the same time strict mode of living, it is found to have been to derive more honor and greater benefit thereby. For this was their sole aim. They sought, in the first place, to attain to great authority with the people, and that they be venerated as the holiest mortals; and in the second place, that they might by their appearance and sheep's clothing of righteousness, be able to rake together much gain from the unsophisticated and easily deceived rabble, and thus fill their coffers. Josephus defends them against such accusations, and praises them highly for their piety, wisdom, temperance, frugality, humility and their separated life. But our beloved Savior tore off the magic cap and the fleece of their feigned holiness, and showed what is hidden in their inmost parts—a murderous, grasping, wolfish disposition, Matt. 7:15; an insatiable, unrighteous and thievish heart, because they devoured widows' houses, Matt. 23:14; an altogether impure heart, in this that they "make clean the outside of the cup and of the platter, but within they are full of extortion and excess," full of all un-

cleanness, full of hypocrisy and iniquity. v. 24—28. The Savior shows also v. 6, 7 that beneath their outward show of humility was hidden a proud and haughty heart, and that they betrayed themselves by a love for the uppermost rooms at feasts and the chief places in the synagogues, and loved to be greeted in the markets, and to be called Rabbi. Their pride was so great that they considered themselves the only divinely dispositioned and enlightened beings, but considered all others as the lowest, most insignificant beings, and they called a people of the earth a people of the dust, not worthy of serving them even as a footstool. The Savior finally even shows in the 6th, 7th and 22d chapters of Matthew that the whole life and character of the Pharisees were nothing but hypocrisy and falsehood, which even the renowned Hebrew, Maimon was forced to admit.

(Concluded in next number.)

For the Herald of Truth.

GOD IS JUST.

"Who will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." Rom. 2:6—9.

If you are not working for the Lord, let me entreat you to turn to Him now and give the rest of your days to Him, for he loves you, and has done more for you than any other friend could have done. He has died that you might live. He has done all that could be done for you. God is not willing that one soul should perish, but that all should come to him and live. Fear not man, but rather fear him which has power to cast both soul and body into hell.

The Lord said, "My Spirit shall not always strive with man." God is just and merciful, yet not too merciful to be just. Christ says that in the last judgment he will divide the people, the good from the bad, and place the good on his right hand, but the bad on his left. Then will he say to those on his right, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But now comes the sad fate of those on his left. They are unworthy of this welcome; they have not been willing to obey Christ. Will God still have mercy on those on His left, although they would not obey Him on earth? Will he permit them to go unpunished, because there were some of the human family that did obey Him? Some tell us so, but what does God say? Some men will say there is no eternal punishment; but let us hold closely to the word of God and see what he says. Christ will

say to those on his left hand, Depart from me, ye cursed into everlasting fire prepared for the devil and his angels. Matt. 25:41. "The Son of man shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them in a furnace of fire, there shall be weeping and gnashing of teeth." Matt. 13:41, 42. Christ teaches us rather to give up anything, although it was so dear to us as our hand, or foot, or eye, anything that would lead us to sin, than that we should be cast into hell. Mark 9:43—48.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. "The Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his work." Matt. 10:27. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of God and from the glory of his power." 2 Thess. 1:7—9. "All that are in their graves shall hear the voice of the Son of God, and shall come forth; they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation."

Dear Reader, if you are not on the Lord's side, I hope you will turn now. Jesus says, He that will confess me before men, him will I confess before my Father and the holy angels. Think of the blessedness of spending eternity with Christ where all is love, joy, peace and pleasure. There shall be no more sorrow, neither death nor crying; there is no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign forever and ever. Think of it now, think of the awfulness of spending eternity in the lake which was prepared for the devil and his angels, where the false prophets are, and shall be tormented day and night forever. It was for the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters and all liars. I hope you will choose heaven while you may, for very soon you will draw your last breath, and your time on earth will be over. Now if you lose heaven, remember it is your own fault, for God is a just God, and has prepared a way that you may be saved if you will.

ELIZABETH WENGER.

Mt. Crawford, Va.

A SALOON can no more be run without using up boys than a flouring-mill without wheat, or a saw-mill without logs. The only question is: Whose boys—your boys or mine? Our boys or our neighbors.

CHRIST IN US.

A practical thought not to be lost sight of is that if Jesus dwells in our hearts we should be carrying him with us. "Let your light so shine before men" that they may recognize that Jesus is within you. Show your Christ-like kindness to people while they are living, and do not take it out in heaping flowers on their coffins. I have sometimes thought when I looked at such posthumous displays, if these poor, silent lips could speak they would wish that a few more flowers of love had sweetened their hard, weary lives! Carry Christ with you to your unconverted friends. If you win their respect for you and get a hold on them, you can talk to them about their souls; tell them what Christ has done for you, and as it were, add your knock to His knock at their heart's door. Reverently be it said, the Christ in you will appeal to them through you. Just here lies the only real power which any Christian has with the sinning and suffering around him. As for such of our readers as have never had this glorious Son of God living in their hearts, it is because *you do not want him there*. He will be in the way of your favorite sins. Beware, my friends! Christ gives last knocks; and if you bolt Him out of your heart, He will shut you out of His heaven.

For the Herald of Truth.

THE DIFFERENCE.

Men take a standpoint from conclusions arrived at, and then look for proof to support them in their position. Nowhere is this done to a greater extent than in religious matters. It is here indeed that the mind enters a vast field such as is not presented in any other department of the mental and moral world.

It is singular that men should arrive at such diametrically opposite conclusions in the study of the same subject. Nevertheless it is a fact that from the word of God men draw opinions on the same subject that are as far removed from each other as the east is from the west. Now, the word of God given by inspiration as it is, cannot be intended to teach conflicting things. It is therefore natural that the mistake is with those who draw the conclusions.

But how do these errors take their rise? And how are they upheld from generation to generation when the word of God is to be a lamp to our feet and a light to our path, leading us in the way of righteousness. It is, however, a consoling thought that in the matter and the method of our salvation there is less difference than in other matters belonging to the life of the Christian. The difference of opinions is in the ordinances and duties of Christians. Shall we conclude

then, that because there is such a wide difference that God does not want any outward ordinances at all? It cannot be this, for the word of God plainly and explicitly commands ordinances as well as duties. Yet right here the difficulty rests. Some people are loth to accept the Scriptures on the ordinances just as the word of God gives them, and instead try to prove that ordinances, although commanded, are not now supposed to be observed, and are, at the present elevated (?) condition of Society *improper* to observe. I here refer to the holy kiss of peace and foot-washing. The command is given by the inspired Apostle to greet the brethren with the holy kiss of peace.

Concerning foot-washing it is very gratifying to learn that some of the ablest and most devout ministers of some of the popular churches, who see that in the churches practicing foot-washing there is generally more real piety and spirituality, a sentiment is taking root that it were wise to return to the simple gospel command and observe it, instead of making light of it and trying to prove in a round-about way that this ordinance need not be observed.

A well-known minister of a church in which foot-washing and some other ordinances are not observed, in speaking of the ordinances said: "We are always at a disadvantage with those who observe these ordinances. The difference," he said, "is that they have the simple and straightforward teaching of the word of God on their side, while all that we can bring forward to sustain our position is to prove it by circumstances and in indirect ways. The believer says, 'I know there is a God, because the Word tells me so on every page'; the infidel says, 'I do not believe in the existence of a God, because I cannot see him, nor hear him, he does not speak to me, etc.' Must we then, who do not observe all these ordinances stand in the same relation to those who do, that the infidel does to the believer?"

May not Jesus, in his divine wisdom, have foreseen that the Church would neglect these ordinances from a growing pride and false modesty, when he said to his disciples, after having washed their feet: "If ye know these things, happy are ye if ye do them?"

Jesus gave a plain command when he said, "Go ye into all the world, and teach the gospel to every creature, baptizing them." He enjoined an ordinance right in connection with the work of bringing souls into the gospel light. And when he gave the bread and the cup to his disciples at the last supper and said, "Drink ye all of it;" "This do in remembrance of me;" he gives a plain command and tells why it should be done. And from first Cor. 11:26; Acts 12:46; Acts 20:7, 11; 1 Cor. 11:18—29 it is evident that the command *was* observed in the early days of the Christian Church.

It is not the will of Christ that we misinterpret his commands, although many have made it their business to do so. Christ's word is truth and if he says there is happiness in doing something, we need only trust his word for it, and he will do his part in every case, and our happiness is such as will not be given for the jests which an ignorant world may make. People who make light of the command of God do so at their own cost, and they do it at a terrible cost, for "God is not mocked; whatsoever a man soweth that shall he also reap." K.

For the Herald of Truth.

OUR DEMEANOR.

It matters little what we profess unless we are doers of the Word. It is not enough to *know*, but we must *do* the will of God if we would have our reward. Christ said, "If ye know these things, happy are ye if ye do them." Our life and conduct must correspond with the word of God to have a good effect on those around us. We must be "every day Christians" if we would have the influence that the Christian must have in order to work the good that he should, or do what is the duty of the true Christian.

Our words and our actions are like so many peoples, which when cast into the ocean will cause the waves to roll on to the end of the waters. So our influence will be felt to the end of time, whether it be good or evil, and when the judgment will come we will all have to appear before a righteous Judge, and render an account for our stewardship here. There it will become manifest whether our influence has been for or against the work of God.

Though Elias, and all the holy Patriarchs are now enjoying the bliss of rest beyond that vale of tears, yet their final reward will not be until the last day when their works or their influence has ceased, and the Lord may reward them for their good works and crown them with a starry crown of glory according to their works and their influence unto the end of time. And on the other hand for those that have done evil, their works have an evil influence and the wrath of God shall abide on them according to the evil they may have caused. Thus we see that our life here on this terrestrial sphere is not to be trifled with—for it is a fearful thing to fall into the hands of a just God. Yea it is an awful thing for a professor of Christianity to walk unbecomingly a true Christian; it were better that a mill stone were hung about his neck and he be drowned in the midst of the sea, than that one of those little ones should suffer through his evil influence. E. K. HORST.

Smithville, O.

HARVEST HOME.

Though in the outward church below,
The wheat and tares together grow;
Jesus ere long will reap the crop,
And burn the tares in anger up.
For soon the reaping time will come,
And angels shout the harvest home.

Will it relieve their horrors there,
To recollect their stations here?
How much they heard, how much they knew,
How much among the wheat they grew?
No, soon the reaping time will come,
And angels shout the harvest home.

Oh! this will aggravate their case—
They perish under means of grace;
To them the word of life and faith,
Became an instrument of death.
And soon the reaping time will come,
And angels shout the harvest home.

We seem alike when thus we meet,
Strangers might think we all were wheat;
But to the Lord's all-searching eyes,
Each heart appears without disguise;
Others the Lord against their will,
Employs his counsels to fulfill:
But soon the reaping time will come,
And angels shout the harvest home.

The tares are spared for various ends,—
Some for the sake of praying friends;
Others the Lord against their will,
Employs his counsels to fulfill:
But soon the reaping time will come,
And angels shout the harvest home.

But though they grow so tall and strong,
His plan will not require them long;
In harvest, when he saves his own,
The tares shall into hell be thrown,
For soon the reaping time will come,
And angels shout the harvest home.

Most awful thought! and is it so?
Must all mankind the harvest know?
Is every man a sheaf or tare?
Me, for the harvest, Lord prepare:
For soon the reaping time will come,
And angels shout the harvest home.

—Selected by L. S. B.

INFANTS IN CHRIST.

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3.

There is a striking analogy between little children by nature, and those who are born from above. In the infant state of religion the child of God cries for something, it does not well know what; it does not desire to know, but it wants to be fed; its growth and its strength are acquired by its feeding, not by its increase of understanding, which yet, as it is necessary and useful, arrives in its season, and is added by degrees. And as we cannot add one cubit to our stature as natural men, so neither by taking much thought can we add to our religious growth: this is the work of God, as saith the Scriptures. In this day there is so much revolting from the genuine spirit of Christianity, and the few that are sound in the faith and alive in the root are so rejoiced at the prospect of any of the youth coming forward in stability and service, that there is sometimes a danger lest such youth

should be carried off their feet, and pulled forward into action beyond their proper strength, and the right requirings of duty. Only let us be inward and diligent in our spirits, keeping to our own particular exercise, and attending to the account current which is between the great Lord of the household and our own souls respectively, making short reckonings, and giving up to no false rest till Infinite Mercy forgives the debt; so shall we, though poor, witness content, and though not abounding, yet have a little sufficiency.—*Sol.*

For the Herald of Truth.
PRIDE.

"For they loved the praise of men more than the praise of God," John 12:43.

I would hereby inform us of our duty toward God and man. We must, to live according to the word of God, love our neighbors as ourselves, if we would ever expect to enter heaven. We dare not confess one thing and do the other. That is not according to the word of God. If we profess a good doctrine, let us also live by it. For "God resisteth the proud, but giveth grace to the humble." 1 Peter 5:5.

If we would be God's children we must walk in his foot-steps. Let us therefore come out from among the world and set our faces Zionward and live no longer for ourselves, but for God who hath created us. Let us praise God who is the Giver of every good and perfect gift, take heed to our steps and see what we are doing, and earnestly pray God that he would lead us in the way of righteousness; for "that which is highly esteemed among men is abomination in the sight of God." Luke 16:15. Let us pray for those who point the finger of scorn at us, let us watch and pray that we enter not into temptation.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. 6:19, 20.

If we will let pride and fashion overcome us, what will the Savior say to us when we appear before him? Will he say, "Come in," or will he say "Depart from me, I never knew you?" The apostle says, Resist the devil, and he will flee from you. Therefore I would once more say, we should take heed to ourselves and let not pride and fashion overcome us. If we believe in God, let us also walk in him. For the Savior said, "He that believeth in God believeth also in me." If we love God let us do that which is pleasing in his sight and he will accept us.

A YOUNG SISTER.

SCRIPTURAL MODE OF BAPTISM.

(Continued.)

The last class of witnesses I shall bring forward shall be the translators of our present version of the English Bible. Several versions had preceded it, from the time of Wicliffe, in 1376, down to the year of our Lord 1604; but as they were all made by individuals, they were found to be incorrect and defective. On the 14th day of January 1604, James I., King of England, convened a conference in London, to take into consideration the state of the church. This resulted in the appointment of fifty-four of the most learned men in the British empire, to translate the Bible anew. Some of these were professors in the Universities of Oxford and Cambridge, and the others were the most learned of the bishops and clergy of the established church. They were divided into five companies, and the whole Bible was divided into as many portions, one of which was assigned to each company.

By an agreement among themselves, as well as by the King's instructions, they were bound to observe the following rules and regulations: Each member of a company was required to take the same portion of Scripture, and having translated or amended it by himself, all were to meet together to compare what they had done, and to form one revised copy of the whole in which they all could agree. Thus, every member of a company had to correct or translate every word in that part of the Bible assigned to the company to which he belonged. And when the different companies had thus waded through the arduous duties assigned them, they appointed a deputation from each company to meet together to correct and revise the whole. This general revision occupied nine months.

I have been thus particular, in order that the congregation may see the vast amount of learning and labor bestowed on the present translation of the Bible. They had adopted thirteen rules or by-laws by which to be governed, the fourth of which read as follows: "When any word has divers significations, that is to be kept which is most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of faith." Forty-eight out of the fifty-four lived to complete their task. Agreeably to the above rule, these forty-eight of the most learned men in the world, after the most careful examination of the Greek word *baptizo*, and after consulting the best Greek authorities to ascertain its meaning, unanimously agreed that it was one of those words having "divers significations, so that no Anglo-Saxon word could convey them to the English reader. They did, therefore, what, as honest men, they were bound to

do, left the word in the English version untranslated, merely anglicizing it.

Having thus proved by such an overwhelming mass of testimony, that *baptizo* has a variety of significations, our next business will be to examine which of these meanings was attached to it by the inspired writers in the application of the term of Christian baptism. Do the Scriptures teach that the element, water, is applied to the subject by sprinkling or pouring it upon him? or, do they teach that the subject ought to be applied to the water by dipping him into it? In other words, do the Scriptures teach that the person receiving the ordinance is to be baptized with the water, or that the water is to be baptized with the person, as is the case in dipping or immersion? I assume here, that the Scriptures teach that in Christian baptism the water is applied to the subject by sprinkling or pouring, and not by dipping him into it.

In the settlement of this question, we have nothing to do with human authority. "To the law and to the testimony; if any man speak not according to this, it is because there is no light in him." We shall pursue the same course we have done in the former part of this discourse, namely the examination of testimony. But we shall bring forward another class of witnesses. Instead of critics and lexicographers, we bring forward holy men of old, who spake as they were moved by the Holy Ghost. We bring you right up to the mount that might be touched, and let you hear the responses of the living and unerring oracles. No room here for pride, ostentation or display. The question before us, now is, not what are the *opinions* of fallible men, but what are the teachings of the infallible word of God. O! that the speaker and his audience may have the teachableness of little children. May the spirit of God—the Holy Ghost, come down upon us, and give us ears to hear and hearts to understand. Our text says: "There are three that bear witness on earth, the Spirit, the water and the blood, and these three agree in one." But what is the thing in which they agree? Doubtless, the mode of purification from sin, both under the former and present dispensation. So that if we can show either the Spirit or the blood was applied by divine appointment, the water must be applied in the same manner, for "these three agree in one."

I think I shall not be doing violence to the text, by changing the order of the witnesses, and shall, therefore, adduce the testimony of the blood first.

I refer you to the book of Ex., 12ch., 21-23 v.—"Then Moses called for all the elders of Israel, and said unto them, draw out and take you a lamb according to your families, and kill the passover, and ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and

strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over your door, and will not suffer the destroyer to come in unto your house to smite you."

Again, Ex. 24:6, 8—"And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And Moses took the blood and sprinkled it on the people, and said, behold the blood of the covenant, which the Lord hath made with you concerning all these words."

Ex. 29:19-21—"And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed."

Lev. 14:4, 7—"Then shall the priest command to take for him that is to be cleansed two birds alive and clean; and cedar-wood, and scarlet, and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel and over running water. And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean."

I now refer you to Heb. 9:6-22, in order that you may see the significance and appropriateness of all this: "Now, when these things were thus ordained, the priest went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people. The Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time when present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience; which stood only in meats and drinks and divers washings, and carnal ordinances imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his

own blood, he entered in once into the holy place, having obtained eternal redemption for us, for if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? Whereupon, neither the first testament was dedicated without blood. For, when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined upon you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood (by sprinkling it upon them); and without shedding of blood there is no remission." These diverse washings are in the Greek called *baptismo*, and Paul used the term interchangeably with *sprinkling*.

Heb. 12:24—"But ye are come to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

First Ep. of Peter 1:2—"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

Rev. 1:5—"Unto him that loved us, and washing us from our sins in his own blood," that is, according to the teachings of Paul and Peter, just read, he washed us from our sins in his own blood, by sprinkling. The testimony of this witness is so plain, that we shall only make a passing remark:

1. The blood of the passover was applied by *sprinkling*, and was the means of temporal salvation to the Israelites. Paul says Heb. 11:28—"Through faith, Moses kept the passover and the sprinkling of blood, lest he that destroyed the first-born should touch them."

2. The blood of the Jewish sacrifices, called the blood of *atonement*, was applied by *sprinkling*. Moses took the blood and sprinkled the book, and the tabernacle and all the people.

3. Both the blood of the passover, and the blood of the Jewish sacrifices, were the types and emblems of the blood of him who should take away by the sacrifice of himself. And the blood of the great anti-type, like that which shadowed it forth, in its application to us, in order to our purification, is called the blood of *sprinkling*. The blood of the type was applied by *sprinkling* literally—the blood of the anti-type, the Lamb of God, is applied by *sprinkling* figuratively.

(To be Continued.)

FASHIONABLE COSTUME.

The love of dress, how sadly it prevails Among professing Christians! One would think "Peculiar people, zealous of good works," Might cast aside such superfluities Without a sigh, and don simplicity In their attire, symbolical of meekness. If we but glance upon the multitude Who throng the gates of Zion, we perceive That rustling robes, gay feathers, and bright gold

Alike bedeck the sinner and the saint; These gaudy fopperies of fashion's queen Are worn in honor of her public fame, And virtue stoops to buy the trinkets, toys As though she too "were given to idols;" O! When shall the lowly "so learn Christ" As to resign the vanities of dress, And use the good things of God's providence, As not abusing them. Charity mourns To see her treasures bartered for the trash Of useless ornament, while mingled moans From want and weakness fall upon the ear. "The love of Christ constraining us" alone Can free us from the bondage of the world And raise our minds above its vanities. Reason confirms the truths of Holy writ: "Modest apparel best becometh those Professing godliness," and who that strives To live above the world would tax the mind. For more than food and raiment, Surely these Suffice for creature comforts, and the soul Mounts highest when the flesh is crucified By self-denial, being "clothed upon By the performance of good works" which are The fruits of faith, and prove the child of God.

A PECULIAR PEOPLE.

Let us notice a few peculiarities which distinguish the people of God.

They are peculiar:

1. In their spirit. People of the world are proud—Christians are humble. No matter what their station or talents or circumstances, they are distinguished for their humility. They are never haughty nor proud, nor scornful. They are meek under injuries, patient under provocation, forgiving those who wrong them, cheerful and hopeful in adversity, long-suffering and full of compassion and kindness. In these respects true Christians are peculiar. There has been a great change in their temper and disposition in many respects. They are unlike the world and unlike their former selves.

2. In their aims. They live to do good and not simply to enjoy life. They strive to lay up for themselves treasures in heaven instead of treasures on earth. They seek to please God rather than men.

3. They are peculiar in their manner of living. No matter how poor, they are neat and clean; no matter how rich, they are not luxurious and extravagant. They make no show, no ostentatious display; in everything they are models of simplicity. Whether they need to or not, they practice economy that they have means to relieve the destitute and to promote God's blessed cause.

4. They are peculiar in their dress. While they do not wear uniforms like soldiers, yet wear nothing for ornament.

They obey both the letter and spirit of God's command, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3:3-4. The doctrine taught by so many preachers that it matters not how one dresses, he can be a Christian as well in finery, as in plain dress, is plainly unscriptural. It is a flat contradiction of the Bible. Such preachers have but very inadequate ideas of the responsibility resting upon them. A saint does not feel like a sinner, he does not act like a sinner, and it is equally plain that he does not look like a sinner.

5. True Christians are peculiar in their conversation. They do not talk like other people. They speak a pure language. As becometh saints, let not "filthiness nor foolish talking nor jesting, be once named among you; but rather giving of thanks." In any general, social gathering a person who observes this precept will be peculiar. His language may be the same in its grammatical construction which other people use, but the candor, seriousness and charity which characterize the conversation of a saint, makes him observed wherever he may be.

6. They are peculiar in their amusements. They do not go to the world for their pleasures. They find their enjoyments in the service of God—in worshipping Him, in doing good to their fellow-men and trying to make them virtuous and happy.—*Earnest Christian.*

For the Herald of Truth,
PRECIOUS GIFTS.

When the Israelites offered an offering to God for the tabernacle they gave willingly of the most precious of their possessions. Their gold, and silver, precious stones, fine spun linen of rarest and costliest colors were precious in themselves; but, put into the ephod and borne by the high priest, they became vastly more so; for by virtue of the ephod, God in a mysterious way revealed his will to man. Here is a grand thought, teaching us an important lesson. It is figurative, as all the doings of the Israelites are for us—a shadow of things to come. God wants us to offer willingly to him the most precious thing we have—the heart—the soul; for if he has that he has all. Then, as the ephod, composed of all that was precious, borne by the high priest, revealed the will of God to man, even so our hearts, borne by our High Priest, Jesus of Nazareth, the medium by which the will of God is revealed to us through the spirit. Truly our hearts, our souls are precious in the sight of God.

"EVERY DAY."

A Christian man, deeply devoted, and wise to win souls, made it a rule to speak to some unconverted person every day on the subject of his soul's salvation. One night, as he was about retiring to rest, he bethought himself that he had not fulfilled his vow that day. He immediately put on his attire and prepared to go in quest of a soul. But where should he go, was the question? He concluded to make a visit to a grocer with whom he was in habit of trading. He found him engaged in closing up his store. When the errand of his customer was made known he was surprised. He said all sorts of Christian people traded with him, but no one had ever spoken to him about his soul. The night visit of his customer, and his earnest pleadings, made such an impression on his mind that it led to his speedy conversion. It is a strange thing indeed why it is that so little of this kind of devotion, among Christians is so rare.—*Selected by ANNIE STUTZMAN.*

THE PRECIOUS BLOOD OF JESUS.

As an incentive to holiness, Peter reminds his brethren, to whom he addresses his epistles, that they have been redeemed unto God from their former vain and sinful life; and that not with corruptible things, as silver and gold, but with the "precious blood of Christ." In thus enforcing a practical duty, the apostle sets before us the central truth of our salvation. We are redeemed by the precious blood of Christ. We are no longer the victims and slaves of sin, but are set free to follow out a holy life in fellowship with God. Holiness is not a pursuit after life and liberty; but it is the becoming practice of those who are already in possession of life and liberty, and destined to the glorious fellowship of God. Not to escape the penalties of sin do we strive after holiness; but because we have escaped the penalties of sin it becomes us to leave behind us its associations and contaminations. The supreme motive to this is in the remembrance of the fact that we are redeemed by nothing less than the blood of the God-man. This truth so effects the apostle that he again brings out his favorite defining word, and sets that redemption price before his own heart and the hearts of his brethren as something to be cherished and loved supremely.

What does he mean by redeemed? Why, certainly, that we who were carnal and sold under sin have been delivered from the curse of the law, by a price paid for us, which is in full satisfaction of the penalties incurred by our sins. From Genesis to Revelation the truth of our redemption by blood makes crimson almost every page of the Bible. It was declared

to Adam in the Garden and to Abel out of the Garden. It was made conspicuous when God brought his people out of Egypt with a high hand. The Lamb that was slain was celebrated among the descendants of that chosen race, and is till this day even, in their blindness. The feast of the Passover was the most sacred among all their feasts. For fifteen hundred years the blood of the prophetic and typical lamb flowed upon the altars of Israel. Morning and evening the blood of the lamb was the text set before Israel's eyes, to keep them in remembrance of the need and promise of redemption. When Jesus came, he was not introduced to the multitudes by his great forerunner, as a teacher or miracle worker, but as the "Lamb of God that taketh away the sin of the world." In his last interview with his disciples, before going to the Cross, our Lord took the cup, and by it reminded them of his blood, which was about to be shed for the remission of sins. The fact of his death and his shed blood was taken up by his apostles, and preached over the Gentile world. By it we are justified, by it we are forgiven, by it peace is made for us, by it the middle wall of partition which has hitherto separated the Gentiles from participation in salvation was broken down, by it we are reconciled to God; and through faith in it we have access to God without the intervention of any other high priest than him who has passed through the heavens "into the holiest of all," with his own blood, there to appear in the presence of God for us. In the power of that blood we are cleansed from all sin, and our garments are washed and made white and clean.

This precious blood is not only the theme of the believer on the earth, but the redeemed in glory take it up and make it the substance of their glory song: "Thou wast slain and hast redeemed us out of every kindred and nation and tongue and people." In virtue of his precious blood poured out for sinners, he sits on the throne of the universe, and has power to take the book of human destiny and break the seals of it. In one word, Christ is our Savior only because he is our Redeemer; and he is our Redeemer only because he has shed his precious blood as the redemption price of our souls and bodies. "In whom we have redemption through his blood, the forgiveness of sins, wherein he hath abounded toward us in all wisdom and prudence." Without that blood there is nothing for the sinner to hope for. There is no promise in all God's Word that is not written in the blood of the Cross. There is no meaning in his incarnation except as that incarnation was preliminary to the shedding of his blood on Calvary. Should you take your Bible, and pass a brush, dipped in carmine ink, over all the passages that refer to the blood of Christ,

either in prophecy or in fulfillment, and then cover all the promises that are made in virtue of that precious blood, you would be surprised to see how crimson your Bible would be. And then if you should take your penknife, and cut out from your Bible all those crimson passages, you would be surprised to find what a ragged and meaningless book you would have left.

And yet we sometimes hear a sneer at those who insist on the vicarious suffering and death of Christ as the condition of salvation, and the ground of the sinner's hope, as the preachers of a "bloody religion." Their theology is called "the theology of shambles," and is declared to be repugnant to the cultivated and refined taste of the best people. No doubt it is. So is the doctrine of sin, and death by sin, and Hell after death, repugnant to the impetuous rejecter of the "great salvation." But the question is not what is pleasing or repugnant to the human mind, whether in the best or the worst of people, but what is the truth of God as to our redemption. "Without the shedding of blood there is no remission." We know that the blood referred to is not the blood of bulls and goats, calves and lambs, poured out on Jewish altars, but the blood of the one Divine-Human Sacrifice, which he made of himself when he offered himself, through the Holy Ghost, without spot, to God. To the believer this blood is most precious; for it stands for everything to him. It not only tells him of the measureless love of God, that provided this redemption price for his soul, but it assures him of the certain accomplishment of his salvation. As surely as he entered into the Holiest not made with hands, with his own blood, so surely are our sins expiated. As surely as he who shed his blood for us passed, with our nature freed from blood, into the glory of God, so shall we pass from this life and this condition of mortality to that life in which immortality, glory, and honor await us with him at the right hand of God. Those who "deny the Lord that bought them," and count the "blood of the covenant, wherewith they were sanctified, an unclean thing," must look to themselves; for evil is before them. They have cast from them the only possible salvation that could come to man. Any hope of salvation that is not based on this sacrifice of Christ is a false hope. Any rest of the conscience that is not grounded in this redemption is a false rest. Any peace with God that is not founded on the settlement made by the shedding of the blood of Christ is a false peace. Any dream of entering into heaven without having been washed in the blood of the Lamb will prove only a dream. Any thought of joining with the ransomed in glory, and yet refusing to sing the song of redemption, which celebrates the death and blood of Christ is a

presumption which it is scarcely possible to think of. Let all who know the spiritual power and preciousness of the blood of Christ continue to exalt it before the world and sing it evermore.

"Thou dying lamb, thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Are saved, to sin no more."

WHY NOT NOW?

Dear young friends, will you permit me to ask you this question? Why do you not begin to follow Jesus now? This is an important question and one which concerns each one of us a great deal. It may be that on the answer to this question now, will rest your eternal joy or sorrow, for it may be that this is the last opportunity you will ever have of coming to that dear Savior, and have your sins blotted out; and oh! how terrible would it be to meet death without a hope beyond the grave. We know we can never hope to live in a better world unless our robes have first been "made white in the blood of the Lamb." Jesus is so willing to receive us, if we are only willing to come. But He wants an unconditional surrender; we must leave all and follow Him in truth, as did His first disciples. They left their occupation and friends to follow Jesus, and we too then must be willing to give up all for His sake who has done so much for us.

If you are a Christian, my young friend, the throne of grace is yours. Your Father is seated on it. Your Savior has sprinkled it with his blood. The Holy Spirit draws you sweetly to kneel before it. Oh! what an honor thus to approach the King of kings. And then the sweet promise, "Ask, and it shall be given you." Do not then put it off another hour, but "come and taste that the Lord is good." "What return hast thou made, my soul to thy heavenly Father, for such a gift as thy Savior; and what return hast thou made to thy Savior, for what he has done for thee?" L. Z.

"Do you think it would be wrong for me to learn the art of self-defense?" a religiously-inclined youth inquired of his pastor.

"Certainly not," answered the minister: "I learnt it in youth myself, and I have found it of great value during my life."

"Indeed, sir! did you learn the old English system, or Sullivan's system?"

"Neither,—I learned Solomon's system."

"Solomon's system?"

"Yes; you will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defense of which I know."

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, Asst. Editor.

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"HYMNS AND A FEW METRICAL PSALMS," by Thomas MacKellar, is the title of a book of 194 8vo. pages finely printed and neatly bound, and contains a collection of excellent hymns and psalms, written during different periods of the author's life, the second edition of which has just been issued. In the preface the author says: "Some of the hymns of this volume were written before a busy life had passed its noon tide; others when the rays of the westerling sun were falling slantwise. The latest were the outcome (as well as the alleviation) of times of anguish and bereavement."

A few of the earlier pieces have come into use in various hymnals. All that may be deemed fitting are at the 'service of the church.'

The spirit that gives its productions without unrestricted liberality to the use of others in the good cause of christianity is truly commendable.

THE NEW HYMN AND TUNE BOOK.—Bro. Rupp writes us that the collections for the plates for the New Hymn and Tune Book have commenced to come in, but they are coming in slowly, and most all is sent in postage stamps. Bro. Rupp would prefer other money as the postage stamps are difficult for him to dispose of. A silver quarter of a dollar can be sent in a letter with a two cent stamp, and a postal note for any amount less than \$5.00 can be obtained for three cents at Money Order Offices. For larger amounts drafts obtained at any bank will be the best means of sending it.

The work is now commenced and during the present month the collections are to be made and then the work will be pushed forward as rapidly as the circumstances will admit. Now we feel that it is necessary to urge the work as much as possible. The time is passing rapidly by, and the amount needed is quite large, so that we all need prompt action and do all we can so that the purpose may be accomplished.

We would ask every church to take a collection and help the work along, and in churches where no general collection is taken, let the individual members send directly to Bro. Rupp what they feel to give, so that by September the Committee may be able to know what is done, and how to proceed in the work.

DISTRIBUTING OUR LITERATURE.—Bro. John Brubaker, of Leonard, Missouri, writes that he expects soon to make a visit to an adjoining county where a few of our people live. He requests us to send him some of our papers to distribute among the people with whom he meets. This we gladly do. Will not other brethren help in the same way to get our doctrine before the people? They might in this way do good to the readers, and possibly send us an occasional subscriber to the HERALD and WORDS OF CHEER.

CORRECTION.—In the Herald of July 15th page 217 second column in S. Ernst's communication, second paragraph, it should have simply read, "a company of thirteen," instead of, "a company of thirteen of our members."

WANTED TO FIND.—If any one knows the whereabouts of John Hirschman he is kindly requested to write to his cousin, Josiah Kohli, Nappanee, Elkhart Co., Ind., who has not heard of him for 15 years.

ANNOUNCEMENT.—On Saturday August 18th at 10 o'clock the Harvest meeting will be held in the Holdeman meeting-house near Wakarusa. All the brethren and sisters and friends within reach are invited to be present.

SETTLED AT LAST.—The Mennonite Immigration Loan, given by the Canadian government in 1874 and 1875 for the purpose of aiding the Mennonite Brethren of the Old Country, has, we are told, been settled. Jacob Y. Shantz of Berlin, Ontario, visited Manitoba for the purpose of affecting the final settlement, and has succeeded, and now the obligation is removed from the Brethren who had gone security for the loan. The crops in Manitoba are said to look very fine at present, and the Brethren there are looking forward in the hope, by God's providence, of an abundant harvest.

A CANADIAN JOURNAL estimates the total number of Mennonites in America as 500. The said journal has however made a slight mistake, as according to the last estimate, and which is considered pretty reliable, the total number of Mennonites in America, in the different branches of the church is placed at a little over 100,000. According to this the paper in question has estimated the number too low by about 99,500.

ANSWER TO SCRIPTURAL ENIGMA.—The answer to the Scriptural Enigma in No. 14 is, "Ye cannot drink the cup of the Lord, and the cup of devils." 1 Cor. 10:21. Correct answers were sent in by Lydia Musselman, Mary E. Kulp, Lizzie S. Shelly, Lucretia N. Witmer and Barbara Yoder. Mary M. Hess and Isaac B. Witmer also sent in the correct answers to the enigma in No. 12, but they came too late for publication with the rest of the list.

EXCURSION TO KANSAS.—The first of a series of cheap excursions to Kansas, designed for the benefit of farmers who wish to visit the state during or immediately after the harvest, will start on Tuesday, August 21st. The Santa Fe Route, which reaches all sections of the state of Kansas, will sell excursion tickets on the above date and on other later dates to be announced. Write to Emmons Blaine, General Passenger Agent, Santa Fe Route, at Chicago, for an accurate map of the state of Kansas and for any information that you cannot obtain from the Agent in your town.

HOUSE BURNED.—On Monday morning, the 23d of July, the dwelling-house of Peter B. Yoder, a half mile south of East Lewistown, Mahoning Co., Ohio, was destroyed by fire. The fire originated in the roof.

BISH. HENRY SHAUH left this morning (Aug. 10th.) for a visit to the church near Brutus, Emmet Co., North Michigan. He will remain with the brethren there several days. We wish him a pleasant trip.

BRO. AMOS MUMAW, minister in the Holdeman church, Elkhart Co., Ind., left this morning (Aug. 11) to visit the church at Burr Oak, Branch Co., Mich. We trust he may have a pleasant and edifying season with the brethren at that place.

ON A VISIT TO PENNSYLVANIA.—A number of the brethren and sisters in Waterloo county, Ontario, consisting of Samuel S. Bowman and wife, Barbara Cressman and her daughter, Samuel Y. Shantz, Moses Shantz and Henry Cassel and their wives, and Henry Cressman, expected to leave their homes on the 9th of August for a visit to Eastern Pennsylvania. We wish them a pleasant trip.

A LONG MINISTERIAL TOUR.—A correspondent from Wayne county, Ohio, informs us that Bro. John K. Yoder was expected home on the 6th of August. He has been visiting and laboring in the gospel nearly all summer. Among the different people he visited were the churches in Canada, New York and Pennsylvania. The same writer states that there are at present nine converts in Bro. Yoder's church, and that there are many more young people there who know that they ought to serve the Lord instead of sin. "May they yet repent before it is too late."

A GREAT SUFFERER RELIEVED.—Bro. Martin White of Orrville, Ohio, who has been a sufferer of rheumatism from childhood, passed away on the morning of the 6th. For several years he has confined to his bed, much of the time unable to raise his hands to his face. Yet he appeared happy and cheerful. He confessed faith in Christ some years ago, and seemed to rest in a confiding trust in God. At last the Lord has said, "It is enough," and he quietly passed from earth, as we hope, to a blessed rest where he shall suffer no more pain, and where his joy shall be greater for having been patient in suffering here.

A TRIP TO THE WEST.—Bro. Jonathan P. Schmucker of the Amish Mennonite church at Nappanee, Ind., expects, if the Lord will, to start on an evangelizing tour to the West on the 24th of August. He has consented to undertake this trip at the earnest request of the Mennonite Evangelizing Committee, a number of churches in the West as well as some of the friends here. He expects to visit churches in Illinois, in Henry Co., Iowa, McPherson, Ness and Sherman counties, Kansas, Albert county, Colorado, Cheyenne, Keith, Adams, Hamilton, York and Seward counties, Neb., Page Co., Iowa, and other places. He will visit a number of our old Mennonite churches on his trip, and we commend him to the confidence and favor of the brotherhood, feeling assured that his labors will not be without good fruits among them. May the Lord especially bless his efforts.

AN INVITATION.—We hereby call attention to the fall conferences which will be held in many of the states in September and October. It is desirable that as

many of our brethren as possible attend these conference meetings, and become acquainted and cultivate a feeling of mutual interest in the work of building up the church and the cause of Christ. We would call especial attention to the Missouri conference which meets on the 28th of September, as will be seen in another column. All our Amish Mennonite brethren who feel disposed to attend will receive a warm welcome, are cordially invited to attend and take such part as they shall see fit. "Behold, how good and how pleasant it is for brethren to dwell together in unity! for there the Lord commanded the blessing, even life forevermore." Ps. 133.

AGAIN IN DISTRESS.—Distressing reports are again heard from Germany. A short time ago the foreign exchanges contained thrilling accounts of dangers passed through by the inhabitants in the lower regions of Prussia on account of floods. Now the report comes that grasshoppers are devastating whole sections of country in the vicinity of Goerlitz. In Dermbach, near Coblenz, a snow storm is said to have raged for two days last week. Elbing and Koenigsberg and the lowlands round about these cities are again submerged. The railroad traffic is at a standstill and the harvest is completely destroyed. The misery of these people who have within a few months suffered two inundations, is said to be very great, and help is urgently needed.

THE GREAT CROP IN KANSAS.—The crops in the state of Kansas promise a greater yield this year than has been known in the history of the state, and the prosperity of its farmers is assured. The large number of farmers in the eastern states who wish to see the country at harvest time and immediately after, has induced the "Santa Fe Route," the great railway system to Kansas, to make exceptionally low rates from Chicago and other stations, to all points in Kansas, and the lines east of Chicago will make correspondingly low rates up to Chicago. Ask your Ticket Agent for particulars or write to Emmons Blaine, General Passenger Agent "Santa Fe Route," Chicago, and you will be sent an accurate map of the state of Kansas, together with the desired information. The first excursion starts on Tuesday, August 21st.

FATAL ACCIDENT.—On Wednesday morning, July 18th, a telegram from Wyandotte, requested my son, E. Ernst and his wife to come immediately, as her father, Peter Cockley (formerly of Pa.) was fatally gored by a bull. On the 20th his remains were buried at Olathe. Funeral services by I. Crist and C. Brunk. Text, "Be ye also ready." Age of the departed, 59 years, 5 months, and 3 days. S. Ernst.

AN ANONYMOUS ARTICLE.—We have just received an anonymous article, under the caption of "Pride," which is indeed a very singular article. It is well written so far as spelling and grammatical construction goes, and withal in a very good hand-writing, but the one thing that the writer tries to show as the pride of the church at the present time is, the Sunday-school. He remarks, "What is this pride? This pride is the Sunday-school and all it is for is to keep up with the fashions of the world." We suppose this writer is one of the men who would rather have his boys at the Creek fishing, or in the woods hunting, or playing ball on Sunday than have them at Sunday-school to be instructed in the word of God. We have all due respect for the opinion of others, but we must sincerely pity both the man and the family of a person manifesting this spirit. Let us by all means teach the children the word of God; and what have our children to-day besides the Sunday-school, for religious instruction? Let us give them all the advantages possible, that in a small measure, at least, we may fulfil the commission of Christ and his apostles, to preach the gospel to every creature, and to bring up our children in the nurture and admonition of the Lord.

We have, in this instance, deviated somewhat from our rule to give no attention to articles sent in without the writer's name accompanying them. We only again assure our readers that as a rule they need not expect any attention to their articles unless they send us their names with them. We will not publish them if they so request, but as a guarantee of good faith we desire to know who the writers of all articles are. Always give name and address to all your writings.

Here we may as well further remark that we have lately received several business letters in which the same difficulty comes up. One person writes us sharply to stop the paper, without giving the name of the post office. The Post Master even returns the paper without the name of state, county or post office. Another writes to stop a paper sent to a distant state without give name or address.

Without censuring any one, for we are all liable to mistakes, we would simply remark that omissions of this kind often cause delays and dissatisfaction, and on account of it the publishers are severely censured when they are not in fault. May God grant us wisdom that in all things we may glorify his name.

CHURCH NEWS.

FAVORABLE.—A communication from Olathe, Kansas states that indications are favorable for good crops of corn, and for a rich yield in the Lord's vineyard.

HOMEWARD.—Bro. Chr. Brunk and wife of Winchester, Va., who have been visiting for some months with their son and daughter and their families in Dade county, Missouri, recently started homeward. They are stopping with friends in Ray and probably other counties, and expect soon to make a visit in Whiteside county, Illinois.

MINISTERS ORDAINED.—On Sunday the 1st of July a minister was ordained, in the Salem church in Allen Co., Ohio. Five brethren were nominated, from which number Bro. Daniel Brunk was chosen by lot. On the 22d of July a minister was ordained in the Riley Creek church, Allen county, Ohio, Bro. Isaac Burkhardt was chosen by lot out of a total number of four. May God give them power to become faithful laborers in his vineyard.

FROM THE LINE LEXINGTON CHURCH BUCKS CO., PA.—The brethren in the Mennonite church in Line Lexington are conducting a German Sunday-school. A correspondent of the "Central News" says in reference to it: "The German Sunday-school (Mennonite) is in a prosperous condition. The need of a school of like nature has long been felt by them." We are glad to hear that the school is prospering and hope that it may be a means of doing much good for the rising generation. May the Lord bless the brethren and sisters in their efforts in the good cause.

FROM HOWARD COUNTY, INDIANA.—About the first of August the brethren in Howard and Miami counties, Ind., finished their new house of worship. The first services were held in it on Friday evening, Saturday evening, Sunday and Sunday

evening, the 3d, 4th, and 5th of August. Brother J. S. Coffman of Elkhart, was with us on the occasion. The meetings were well attended, the brethren and sisters about all being present on Sunday with many others. Good attention was given and excellent order prevailed. May the new house be used to the glory of God, and may the church be built up and gather many souls into the kingdom of God. N.

FROM MEDINA CO., OHIO.—A Bro. from Wadsworth Medina Co., Ohio, writes as follows: To-day (August 5th) we had services in Noah Baker's school-house, where we have meeting every four weeks, and were richly admonished by the ministers present. We are also made to rejoice that two precious souls have been made willing to take up the cross and follow Jesus. We have here only a small flock, and there are still many precious young souls, out of the ark, who are convinced that all is not well with them. May the Lord lead them early to the dear Savior. We had here a severe storm on Monday, the 30th of July which did a great deal of damage to buildings and growing crops. In some places the corn is entirely destroyed. May a kind heavenly Father preserve us from further calamity, and especially keep us so that our souls may not suffer, but at last bring us all to the rest which remaineth for the people of God.

CORRESPONDENCE.

FROM MIFFLIN COUNTY, PA. Bro. Johannes Schraag of Turner county, Dakota, who is making a visit among some churches in the East stopped here and preached several times. This aged brother's visit was very acceptable and encouraging. Bro. John K. Yoder of Wayne Co., Ohio, has been visiting and preaching among some of the churches in Canada, New York and Pennsylvania, staying a few weeks in his native valley, in this county, on Sunday, Aug. 5th he was present and spoke words of encouragement to the Sunday-school at Mattawana. In the afternoon, he preached in the Mattawana church. The next morning he departed for his home in Ohio.

The brethren John Warey and Jonas Yoder of Ohio who, with John K. Yoder, had been called to a council in the valley, are at this writing in Lancaster county. We are glad these brethren were with us and hope the Lord may bless their labors.

FROM MAHONING COUNTY, OHIO.—We are having a season of refreshing. The ministering brethren Gabriel D. Heatwole and Christian Good of Virginia are spending a week in our vicinity. On Sunday, the 22d, they preached at Bixler's both in the forenoon and evening. There is an appointment for them at the school-house in East Lewistown. They

For the Herald of Truth.

NOTES BY THE WAY.

will go to Stark county, and return to Mahoning and fill several appointments after which they will go to Pennsylvania on Saturday the 28th.

Our Sunday-school is prospering well this summer. At the close of last year's Sunday-school about half of a large class of young girls with a number of those of the school renounced the world and sealed their vow in baptism. Several of them are now teaching classes. I attribute the cause largely to the Sunday-school along with the work of our ministers and those who have visited and labored with us. A. M.

FROM OLATHE, KAN.—In compliance with requests by brethren in Cass Co., Mo., and the earnest appeals from Olathe, Kansas, Bro. and Sister Brunk, although not yet on their way to Ray and Caldwell Cos., Mo., on Saturday, July 14th, arrived at Garden City, Mo., for the purpose of filling the regular appointment at the Bethel Meeting-house, erected last fall. On account of the church house being occupied by plasterers and other workmen the meetings were held on Saturday at the Wallace S. H., and on Sunday at the S. H., near Bro. S. Beiler's. The new house will be ready again, if the Lord will, for use, by the time of the next regular meeting, in August. On the 17th, Bro. and Sister Brunk arrived at Olathe. The several appointments were as follows: Olathe, the Fritz S. H., Concord S. H., and Kelley S. H. We hope a lasting impression was made. On the 23d Bro. and Sister Brunk departed for Harrisonville, Mo., on their way back to Cedarville, Dade Co., Mo.

The vast opening here, and the urgent necessity of one or more competent ministers locating in these counties, are so plain to Bro. and Sister Brunk, that they may consent to comply with our request.

SAMUEL ERNST.

CONFERENCE.

THE ANNUAL CONFERENCE for the State of Missouri will be held on the 4th Friday in September (28th), in Bethel Meeting-house, Cass county, near Garden City. The nearest railroad stations are East Lynne on the Missouri, Pacific Railroad, and Garden City on the Kansas City, Springfield, and Memphis Branch of the Gulf Railroad. Brethren and sisters and especially ministers from other parts are invited to be present with us on that occasion. D. F. DRIVER.

SEMI-ANNUAL.

Eby's M. H. Berlin, Waterloo Co., Ont., Friday Sept. 14.
Moyer's M. H. Clinton Twp., Lincoln Co., Ont., Friday Sept. 21.
Rainham, Haldimand Co., Ont., Friday Sept. 28.

In our late visit to the Valley of Virginia, the company consisting of A. F. and Jacob Moyer, Deacon Levi Yoder, Bro. Abram Kolb and myself, greatly enjoyed the privilege of meeting the dear brethren and sisters there, to speak face to face, and in the Church worship to mingle our voices in praise and thanksgiving to our loving heavenly Father for his loving kindness and tender mercy, "for his mercy endureth forever." (Ps. 136:1, 2.) With but few exceptions we found the brethren and sisters in the enjoyment of good health, going forth discharging their religious duties.

We held a number of meetings while with the brethren, and the Spirit of God seemed very near unto us. How sweet it is when followers of Christ can meet together and worship Him who hath brought us out of the darkness of sin and set us into the light of life. May God bless the efforts put forth in weakness for the advancement of his cause on earth. I felt edified and strengthened in the work of the Lord, and I trust all of us may have received the same blessing.

Since my return home I visited the church and Sunday-school at Doylestown, Bucks county, Pa. This school has been held a number of years and is in a prosperous condition. I also visited the Line Lexington church and their newly organized Sunday-school. The church is zealous in the work for Christ, and in the Sunday-school both teachers and pupils seem earnest in their work. Oh, that they may not become weary in well-doing, for God will help and bless them if they put all their trust in him.

On Sunday the 20th of July I was at the Plain Church in Montgomery county, and was permitted to enjoy the blessing of God. In the afternoon I attended their newly organized Sunday-school. Quite a number of teachers were present, and the school was very largely attended. The good order and interest are noticeable features in this school, and their singing is very good. The ministers of the church superintend the school. I had the pleasure of speaking to the children in these schools, to encourage them and their teachers in their efforts for good. I rejoiced to see the ministers, parents and children assemble to teach and be taught the word of God. It was very encouraging to me to see the efforts made to teach the young the way and the truth that lead to eternal life. May God's richest blessings rest upon all efforts in this direction, to the upbuilding of Zion and the glory and honor of the Most High.

How sweet to hear the children sing
Of Jesus Christ the Lord;
No hymns on earth more sweetly ring,
No greater joy afford.

SAMUEL GODSHALK.

A VISIT IN INDIANA.

On the 22d of May I left home and boarded the train at McPherson, Kansas, for a visit to Indiana. I arrived at Goshen, Elkhart Co., Ind. on the evening of the 23d. On the 24th the aged Bro. Jacob Yoder conveyed me to LaGrange Co., to our old Bro. S. D. Miller. He conveyed me to my brother Reuben Yoder, and in the evening to the house of my son, Noah Yoder. I remained in this vicinity until Sunday the 27th when I attended services in the Fork's house of worship. I there met many old brethren, among others the aged Bish. Isaac Smucker.

I next visited my four brothers-in-law, John Johns, Sem Schrock, Joseph Born-treger and Herman Lehman. After this I visited many friends and acquaintances in LaGrange and Elkhart counties until the 16th of July. I was with the brethren eight Sundays and had the privilege to attend public worship with them each Sunday, as well as three meetings held during the week. I also attended the funeral of Bro. Joel Yoder, who had reached the age of 88 years, 3 months and some days.

I found the friends generally enjoying good health; still here and there I met those who were suffering; among others Bro. John Kenagy, who is suffering from cancer in the face.

I reached home safely on the 19th of July and found my family, with myself, enjoying good health, thanks be to God for his preserving care over us. I feel deeply grateful to my friends, brethren and sisters for their hospitality toward me while among them. I often thought, while with them, what joy there is in meeting and conversing with dear friends and acquaintances, even when we feel conscious at the same time that we meet only to part again. What joy will it be then when we meet where there is no more parting forever! Therefore let us all strive manfully, that we may eventually receive the crown of everlasting life. Remember me in your prayers; I shall do the same. Your humble wellwisher.

C. C. YODER.

THAT which is unjust and cruel and wicked for men to do when they are acting singly, is unjust and cruel and wicked for them to do when they are acting collectively. The number of persons who are engaged in an action does not change its quality. Public iniquity is as bad as private wickedness. Public robbery is nothing but private theft organized and multiplied. The welfare of all peoples, and of the world, depends upon the recognition of the fact that moral principles apply to states as well as to individuals, and that "righteousness exalteth a nation, but sin is a reproach to any people."

OUR FRIEND ON EARTH.

When men by death leave this world they at once cease, so far as we know, to have any direct and active participation in its affairs. Their offices of friendship here come to a close. They can minister no consolations to weeping kindred whom they have left behind. They have neither words of comfort to utter nor charities to bestow. They may be remembered by the living and their influence may long survive them; but their personal action on earth is at an end as effectually as if they had never been here at all. This, in some respects, is a sad thought, yet it is sternly true.

It was not so with Jesus of Nazareth when he died on the cross. He had predicted his own death, and also his resurrection, and, on the morning of the third day he came back to life on earth, identified himself to "the apostles whom he had chosen," and gave them instructions and promises in regard to their future work. Nor was it so with Jesus when, after the lapse of forty days succeeding his resurrection, he ascended into Heaven, and thereafter made Heaven the place of his special abode. It is true that he then ceased to be visible among men and that his earthly ministry, as it had previously existed, was then ended, never to be repeated. But, unlike ordinary men when they die, he had not left the world as the theater of his own *potential* presence and action. In this sense he still remained on earth, and has so remained during all the ages of its ensuing history, and will do so to the end of time. The idea of his continued presence in this world, with his knowledge, power and work of saving grace, runs through the whole of the New Testament, either in the form of promise before his ascension or in that of doctrine and history afterward, and in this respect he has no parallel in any other being who ever came to our world.

Jesus, during his public ministry, said to his disciples: "For where two or three are gathered together in my name, there am I in the midst of them." This he states as a continuous and permanent fact, true in all time and in all places. There can be no stronger assertion that, while he was human, he was also divine, and that as divine, he would himself be present everywhere, where even but two or three were gathered together in his name. They might not see him with their bodily eyes, but he would see them. His knowledge, his power, his blessing and his grace would be there as really as if they saw him. He would not be simply an object of their thoughts, but would be potentially in the midst of them. No being, less than divine, could truthfully say this in regard to himself.

We learn from the Gospel of Matthew that Jesus, having after his resurrection met his disciples in a mountain in Gal-

ilee, said to them: "All power is given unto me in Heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen." He Christ claims to be invested with all power in Heaven and in earth, associates himself with God the Father in the rite of baptism, and pledges his continued presence with the apostles, as their helper and guide, notwithstanding the fact that he was about to leave them by ascension into Heaven, and that then they would be unable to see him as they had hitherto done. The promise, in the first instance made to the apostles, extends, in its application and scope, onward to "the end of the world," and may hence be regarded as a gracious pledge which every Christian may apply to himself.

Mark, in closing his Gospel, says: "So then, after the Lord had spoken unto them (the apostles), he was received up into Heaven and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen." Christ, according to this statement, though he had ascended into Heaven and, in this sense, left the world, worked with these apostles, and on earth confirmed their word with miraculous signs, thereby fulfilling his promise to them. "In the name of Jesus Christ of Nazareth, rise up and walk," said Peter to the lame man sitting at the Beautiful Gate of the temple; and Christ instantly worked with Peter by healing that man, "Eneas, Jesus Christ maketh thee whole," said this same Peter to the paralytic whom he met at Lydda; and Christ in Heaven at once united his power with Peter's words and wrought a miracle. The Pentecostal marvels in Jerusalem, that occurred only seven days after the ascension, were not earthly or human in their production. Peter's explanation of these marvels is in these words: "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he (Christ) hath shed forth this which ye now see and hear." This applies alike to the miracle of tongues and the grace given on that memorable day. Christ in Heaven, unseen by mortal eyes, was, nevertheless, with the apostles, and worked with them on earth. The effects were in this world, while the power producing them came from above. The gift of inspiration and all the supernatural endowments characterizing their ministry had their origin in him.

Paul, on a certain occasion, was assaulted in Jerusalem by a Jewish mob, and but for the interposition of Roman soldiers would have been murdered on the

spot. What occurred on the ensuing night is stated in the following record: "And the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." Paul's Lord, being in Heaven, had, nevertheless, heard his address to the Jews; and having so arranged his providence on earth as to save him from instant death, he stood by him, spoke to him, told him to be of good cheer, and assured him that he should "bear witness also at Rome." The same Lord years before met him while he was on his way to Damascus, and said to him: "I am Jesus, whom thou persecutest." The apostles saw this Lord as he ascended into Heaven. This Lord Jesus was cognizant of what was going on in Jerusalem, and in the hearing of his faithful apostle sounded the words of good cheer. Paul knew who was talking to him, and in his own soul felt the encouragement and inspiration of his words.

The same Lord Jesus, through the deputation of an angel, stood by the apostle when he was on his voyage to Rome, and told him not to fear, and that he should come before Caesar. He knew his Lord, and his Lord knew him; and although one was in Heaven and the other on earth, they were not so separated that his Lord could not stand by him anywhere and at any time. The distance between Heaven and earth, whatever it may be, was no obstacle to his Lord's presence and intercourse with him. When he besought his Lord that "the thorn in the flesh" might be removed, he received the following answer: "My grace is sufficient for thee, for my strength is made perfect in weakness."

These evidences of Christ's presence and action on earth, after his ascension into Heaven, might be indefinitely multiplied. The truth is that, though in Heaven as the "High Priest of our profession," and there exalted and honored, he is also present in this world, not merely through what he here did centuries ago, but through what he continues here to do, and will so continue till the end of time. The Bible Christ is not simply a past, historic Christ that once was but is no more, being absolute and non-participant in this world's affairs, except as they may be affected by the system which he taught when he was here. He did not close up his relations to the world when by ascension he ceased to be visible in it, and did not leave his cause to succeed or fail among men, according to the natural course of events, without any continuous action, co-operation, and direction on his own part. He has, as he expected to have, a Church on earth, as well as in Heaven; and the members thereof are designated as "the called of Jesus Christ." They are members of the body of which he is the head. They are united to him, and

he to them. He is the vine, and they are the branches. They abide in him, and he in them. Paul, in his Epistle to the Ephesians, expressly declares that God "hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all." He has a kingdom in this world, and in that kingdom reigns, and will reign unto the end. He said of himself in the days of his flesh:

"I am the good shepherd, and know my sheep, and am known of mine. . . . My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man shall be able to pluck them out of my Father's hand. I and my Father are one."

(To be continued)

THINK.

The ancient worthies of the Bible were men of thought. Moses refused to be called a son of Pharaoh's daughter because he thought,—he had reference to a final reward. All the honors of the king's court were not sufficient to cause him to forsake his own people, because, in thinking over that which he had already learned, he was sure that it would not be best in the end for him to do so.

David, when he found himself out on the ragged edges of sin, says: "I thought on my ways and turned my feet." When he was again tempted to go away from his Father's house, "No; I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." He thought, he understood, he willed, and he acted. But all of his people did not act so wisely, hence we have the lamentation: "Oh that my people would consider." And so it is to-day. People will not consider—will not think.

The other night, on going west, we got into a sleeper where there were several young men who were bent on having a good time. The beer bottles passed freely from lip to lip, until one after another was emptied of its contents. This process was continued until all the bottles were empty, and all the young men full,—so full that the good time had fully come,—and they persisted in having it by singing songs and doing such other things as only drunken men would do. But the conductor decided that they had enough of good times, and gave them the choice of getting quiet and going to bed, or he would stop the train and put them off. They accepted the first proposition and went to bed. The next morning they presented a sad spectacle indeed, and, we hope, were heartily ashamed of

what they had done. The general expression was, "I didn't think." I didn't think it would make me drunk—make me sick—give me this terrible headache, etc. They thought as many others have done, and will do, when it was too late. And let me say, right here, that this terrible "I didn't think," is being voiced and re-voiced by deluded sinners, living and dying, all over the land. And could we hear it to-night, their combined voices, rumbling up from the pit of the damned, would be, *I didn't think.*

I have said that thought power is the power that has moved the world to its present achievements in the arts and sciences and those things that have tended to our advancement and personal good. In thinking of this, we are made to ask, "What must have been the length and depth of the thought power that gave birth to the great scheme of redemption through which the Christ was made willing to forsake the joys and honors of heaven, come down to earth, pass through its deepest sorrows and die its most ignominious death to save from an impending ruin not only the morally good, but the meanest wretch that sin can make, if he will but think and turn his feet toward the offered salvation! O matchless love, O depth of thought!"

The result of this thinking has given us the unsearchable riches of Christ. And good men and women of all ages have been thinking about it ever since.

While we should think, it is important as to *how* we think. There is a vast amount of thinking done that results to no good. In the first place, we are not to think too highly of ourselves. This is one of the dangerous shoals that meet us in life's voyage. Our thinking is devoted too largely to how we may forward our own selfish ends and purposes. This way of thinking leads us away from that which is essential to the developing of true manhood, and makes us narrow and contracted in our views of life, and is in direct opposition to the great Christian thinker who has said, that we are not to think more highly of ourselves than we ought to think, but to think soberly. By this we understand that we are to keep our minds always in a sober condition. We are not to allow our minds to become intoxicated, through the harboring of sinful desires and aspirations, but to be sober, thus enabling us to think in ways that will be right and honorable, and be promotive of our highest good.

God has not only given us the power to think, but he has also given us the power of directing our thoughts, and determining what they shall be. The admonition of the apostle is not so much that we are to think, as to what we are to think about. He names a number of subjects for our consideration, and then says, "Think on these things." We are not to think on everything, but on these

things—and where can we find anything better? Let us name them over,—the things that are *true, honest, just, pure, lovely, and of good report.* Think on these things and they will develop in us the highest type of Christian manhood and womanhood.

Thinking is the digesting and elimination of the things which we receive into our minds. Hence our minds become a reflection of that upon which they feed. And though thinking is a silent operation, its results show in our willing and acting. Whatsoever the heart thinketh the mouth speaketh, or whatever is in our minds comes out through our words and actions, and by these our true character is tested and measured. Then, think on these things that are honest, and it will develop honesty in your character. Think on the things that are pure, and purity will be developed. Think on the things that are lovely, and you will have loveliness. Think of the things that are of good report, and as you think on them, you will understand them, and as you understand them, you will see their beauty and desirableness, and because they are desirable you will act them out, and in this way earn the good report that is so desirable we all should have. Again I say, *Think on these things.*—Gospel Messenger.

FOR THE LITTLE READERS.

(Continued.)

When the children of Israel traveled from Egypt to the promised land, the Amalekites had laid wait for them in the way, attacking and killing those who being faint and tired from the journey, or feeble with age, were behind the rest of the host. At that time God said to Moses concerning these people: "When the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it."

The time was now come for the fulfillment of the word spoken by the Lord, and the command came to Saul through Samuel: "I remember that which Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt. Now go and utterly destroy all that they have; and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

O, what a severe command! we would feel inclined to exclaim. But God is wise, and can not err, and as these people had been cruel to the poorly and weak, sick and old of His chosen people, He now had a purpose for destroying this nation.

So Saul gathered a great army of two hundred thousand footmen and ten thou-

sand men of Judah, and fought the Amalekites. The Kenites, however, who lived with the Amalekites, were told to leave the Amalekites at once, that they, being innocent, might be spared. These Kenites had been kind to the children of Israel when they came out of Egypt, and now their kindness was rewarded. Beside this, Jethro, the father-in-law of Moses, was also a Kenite.

But Saul committed a grievous sin by not fully obeying the Lord's command. He was to destroy everything, but instead of doing so he spared Agag, the king of the Amalekites; and with him the best of the sheep and other animals and slew the rest.

It grieved Samuel greatly that Saul had done so, and he asked him why he had not done as God had commanded. To excuse himself Saul said that the people spared these animals, and that they were spared only to offer as sacrifices to God. Whether this was true or not made but little difference, for Saul, as commander of the host could have caused what remained of Amalek to be also killed. Saul had not obeyed God and he must now suffer the punishment that God would inflict upon him. And Samuel said, "Thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." Samuel also caused Agag to come before him, and now as his nation had cruelly killed the children of Israel, so he had to suffer death, for "Samuel hewed Agag in pieces before the Lord in Gilgal."

After this, although Samuel mourned for Saul, yet he came no more to see him, "and the Lord repented that he had made Saul king over Israel."

The Lord now spake to Samuel, telling him to cease mourning and go to a man named Jesse, who lived in Bethlehem, and take a heifer with him to sacrifice, and call Jesse to the sacrifice, and that he should anoint him whom the Lord would name; that is, the Lord would reveal to Samuel which one of Jesse's family was to be king, and him he should anoint.

Samuel went and did as the Lord commanded, and Jesse called his sons to the sacrifice, and as one after another of the sons present, seven in number, were brought before Samuel, the Lord revealed to Samuel that none of these was to be king.

Then Samuel asked Jesse if these were all his children. To this Jesse replied that the youngest son still remained, and that he was out tending the sheep. But Samuel wanted to see him also and ordered him to be brought in from the field. Now, David was a mere child, but he was quite handsome, and when he came in the Lord said to Samuel, "Arise, anoint him; for this is he."

Thus was David chosen king of Israel, and the Spirit of the Lord was upon Da-

vid from that day forward. And when Samuel had anointed David he went back to Ramah.

Saul, however, was now greatly troubled; for the good spirit left him and an evil spirit from the Lord troubled him.

Saul's servants perceived this, and they thought they knew a remedy for it. They accordingly advised Saul to find a person who could play the harp well, and when the evil spirit should come, this person should play the harp, that Saul might become cheerful. Saul did so, but who should his servants choose, other than David whom the Lord had chosen to be king. Likely David had, in his quiet work in the fields often taken his harp with him, and while his youthful heart poured out its thanks to God in hymns of praise, he turned his harp in harmony with his song. Pleasant days these must have been for David; but now he was to play before the king. So David went up to Saul, and it came to pass that when the evil spirit came upon Saul, David played upon his harp, and the evil spirit left Saul, that is, he became cheerful again; for this evil spirit made him morose, and sorrowful and discontented and miserable generally.

And now something came to pass to show how the Lord will defend his own and help them if they put their trust in him.

The Philistines, were, as they had almost continually been for a long time, at war with Israel. On this occasion the two armies were encamped on two opposite hills, with a valley between them.

The Philistines had a towering giant with them, named Goliath of Gath. He must have been terrible in appearance; for the Bible says he measured six cubits and a span in height, which is nine feet nine inches, about four feet taller than most people are at present. The Philistines thought with such a man they would not need to fear, for he was as strong as he was tall, and carried a great sword and a spear, and a helmet and shield, and was clothed in heavy armor to shield him from the blows and sword cuts of the enemy. The head of the spear alone weighed about eighteen pounds and the staff of the spear was a huge piece of wood which a man of common strength could hardly lift.

Thus arrayed and armed this monster came daily out of his tent and called to the Israelites, challenging them to send a man to him who would dare to fight. If this man would overcome him, then the Philistines should be servants to Israel; but if he was victorious, then Israel should serve the Philistines.

You will remember that Saul was far taller than the rest of the people, but even he would be like a little boy beside this towering giant, and all the men of Israel were afraid to go out.

This Goliath came out daily for forty days, challenging and defying the armies of Israel and their God.

Three sons of Jesse were also in the army, and David, their youngest brother, was sent by his father to bring his brother's food, and ask after their wants. Just as David came along the people began to shout, for they were about to begin to fight, so David ran quickly to give his brothers food before the battle began. But just as Israel was ready to move forward upon the Philistines, this giant appeared and again defied Israel in his overbearing and self-confident way. This frightened Israel, and they fled from him for fear.

David although a mere boy, when he learned why the people fled, he asked what should be done to the man that would kill the giant. He was told that Saul had promised such an one great riches, that he should have his daughter in marriage, and that his father's house should have great honors. David's brother Eliab heard the questions that David asked, and was angry for his boyish impudence, as we would perhaps call it, and rebuked him. But David still continued asking, not heeding the scoldings of his brother.

At last Saul heard of David's demeanor. So he called David and David told him he would go and fight this boasting heathen. Saul reminded David of his extreme youth and of Goliath's ability to fight. Then David told Saul of something which came to pass while he tended his father's sheep. For one day a lion and a bear came upon his flock and took a lamb. But he ran after them and killed them both. But he knew that God was then with him; and, was not "the Spirit of the Lord" upon him even now? And as Goliath had defied the armies of the living God, David was not at all afraid to go up against this enemy, knowing that God was with him to help him fight the giant.

Saul at length agreed to let David go. So he put his own armor upon David, praying God to be with him. But David had not learned to fight with armor on, and therefore this would only hinder him. He had however learned to trust in God, and this is better armor and a better shield than all the armor of the world. So he put off the armor and took instead his staff, his shepherd's bag and his sling for throwing stones, and went and got five smooth stones from a brook or creek, as we would say, and put them in his shepherd's bag. Thus armed he went forward to meet this monster Goliath.

It is not at all wonderful that Goliath gave a hearty laugh when he saw this little fellow coming toward him with his little staff and sling. But alas for Goliath, he did not know in whose name and power his little antagonist came.

Goliath asked David, "Am I a dog, that thou comest to me with staves?" and he cursed David, and spoke to him as if he was going to tear him into little pieces with the greatest ease. But David said, "Thou comest to me with a sword, and with a spear, and with a shield; but I come unto thee in the name of the Lord of hosts; the God of the armies of Israel, whom thou hast defied."

David further told the giant that this day he should be killed and that he would cut off his head and give his body and bodies of the Philistines to the fowls of the air, that all the earth might know, not what a bold little fellow David was, but that there was a great God who ruled over Israel and over all things, and that a great sword and spear does not win the battle, but that the power of God would.

This no doubt enraged the giant greatly, for he was not accustomed to hear such things said to him, and he went towards David. But David, instead of running away as the soldiers of Israel with all their swords and armor did, he ran toward the giant, and putting a stone into his sling, threw it with great force; and God so directed the stone that it struck his antagonist on the forehead and sank deep into his skull and down fell this great and boastful giant on his face at the single stroke of a boy, or rather of the hand of God!

In our next chapter we shall learn more of this interesting story.

(To be continued.)

Married.

YODER-HUBER.—On the 19th of July, at the residence of the bride's mother, by G. Breneman, Peter B. Yoder of Elkhart Co., Ind., and Emma Huber of Putnam county, Ohio.

DIED.

BRACKBILL.—July 13th, at Landslerville, Lancaster county, Pa., of rheumatism, and dropsy, Bro. Christian R. Brackbill, aged 28 years, 4 months and 26 days. Buried on the 16th at Landslerville Meeting-house Text: Luke 7:14. A large congregation assembled to sympathize with the bereft parents.

RIKARD.—On the 23rd of May in Montville, Medina county, Ohio, Christina, wife of Daniel Rikard, aged 65 years, 11 months and 11 days. She leaves her husband and 9 children, 6 boys and 3 girls who were all present at the burial of their dear mother. Services by Martin Leatherman in English and Eph. Hunsberger in German.

WEISE.—On the 28th of March in West field, Medina county, Ohio, of consumption, Emma, daughter of George and Debby Weise, aged 19 years, 3 months and 26 days. Services by Bro. Goss and Martin Leatherman of Wadsworth, Ohio. She was baptized 2 years ago and was an earnest and devoted member of the reformed church. May God comfort the dear parents, brothers and sisters and give them grace that they may be able to meet their dear one in the bright home above where parting will be no more.

AMSTUTZ.—On the 14th of July, in Wayne county, Ohio, of cancer in the breast and lungs, Elizabeth Burkholder, wife of John Amstutz, aged 45 years, 9 months and 14 days. She was sick 5 months and 6 days and leaves a bereaved husband and 3 children, 2 sons and a daughter, to mourn their loss. She was born on the 30th of Sept. 1842, married to John Amstutz on the 19th of Dec. 1867. Funeral services by David Yoder and David Hofstetter from Rom. 5:1.

MILLER.—On the 20th of July in Gnyes Twp., McPherson county, Kansas, of congestive chills, Sister Mary Anne wife of Abraham Miller and only daughter and child of Jacob J., and Elizabeth Amstutz, aged 20 years and 10 days. She suffered only 36 hours, and then fell asleep in Jesus, to whom she had given her heart in her early youth. She leaves a deeply bereaved husband (with whom she spent one year and 9 months of a happy wedded life) and an infant 5 months old, besides her parents, who also deeply mourn the death of their only child. She was always an obedient daughter and was beloved by all. She was a consistent member of the Amish church, and at her death she left a good evidence that she was at peace with God. She was preparing for a visit to Indiana with her husband in the near future, but God willed it otherwise. Funeral services by Noah Schrock and Jonas Bortreger of Kansas county, Kansas, and P. P. Hershberger of Holt county, Neb., from 1 Thess. 5. This reminds us anew that death does not only call away the old, but the young as well. Peace to her ashes.

ALLEMEYER.—On the 25th of July, in Townsboro, Montgomery county, Pa., Bro. David Allemeier, aged 86 years and 6 days. He was buried at the Mennonite meeting-house near Kulpsville. He was a deacon in the church for about 56 years. Peace be unto his ashes.

FRETZ.—On the 26th of July, near Bedminsterville, Bucks county, Pa., Isaac Fretz, aged 60 years, 3 months and 26 days. He was buried on the 31st at Deep Run, followed to the grave by many friends.

LEATHERMAN.—On the 26th of July, in Hilltown Twp., Bucks county, Pa., Joseph Leatherman, aged 26 years, 4 months and 26 days. He was buried on the 30th, at Deep Run. A large concourse of friends assembled to pay their tribute of respect to the deceased.

STAUFFER.—On the 25th of July, near Dublin, Hilltown Twp., Bucks county, Pa., Salome, daughter of Ephraim and Stauffer, aged 13 years, 8 months and 29 days. She was buried on the 29th at Blooming Glen.

ZIM.—On the 25th of July, in Champaign county, Ohio, of heart disease, Sister Veronica, wife of John K. Zug, aged 64 years and 6 days. She leaves her husband and 6 children, one son and 5 daughters to mourn her sudden departure. She was a beloved mother and neighbor and for about 47 years a faithful Christian in the Amish Mennonite church. We believe our loss is her eternal gain. Her funeral was very largely attended. Services by John Warney and Byron Long from Mark 13:35-37.

MILLER.—On the 21st of July, in Johns town, Cambria county, Pa., Lydia Miller, aged 65 years, 9 months and 2 days. Buried on the 22d in the Barkley graveyard by the side of her husband, who died some time ago.

CLAY.—On the 28th of July, in Howard Co., Ind., Nettie, daughter of Christian and Katie Clay, aged 1 year, 2 months and 17 days. She was buried in B. Hershberger's graveyard, services by Daniel C. Miller and Emmanuel A. Mast.

HELT.—July 24th near Manheim, Lancaster county, Pa., of dropsy, Bro. Peter Helt aged 80 years, 6 months and 4 days. Buried on the 27th at Herry's Meeting-house.

STEINER.—On the 27th of July, near Lynn Grove, Adams county, Ind., after a protracted illness, Sister Mary Anne Steiner, daughter of P. C., and Veronica Steiner, aged 29 years, 8 months and 2 days. She was confined to her bed for 7 months, yet she was always patient. Soon after being taken sick she became conscious of the one thing needful, and with Mary (Luke 10:42) she chose the good part, and on Saturday before Easter was baptized and admitted to church membership. Her funeral was largely attended. Services were held by D. Yoder, C. Augsburg and others. This is again a loud call to the young to repent and prepare for death.

MAST.—On the 11th of June, near Morgantown, Berks county, Pa., suddenly of heart disease, Bish. John P. Mast, aged 61 years, 6 months and 22 days. Ten years ago he was ordained a bishop in the Amish church, having then already been a minister for 26 years. On the 10th of June at the usual service he preached on the uncertainty of mortal life, pointing out the necessity of continual watchfulness, because the Lord may come at a time when man may least expect him. He spoke also of the great mercy of God and commented on the parable of the prodigal son. On Monday morning the 11th he went to drive some cattle into another field, when he suddenly fell forward on his face, apparently dying instantly. Last Spring he decried another bishop to aid him in his duties. Bro. Gideon Stoltzfus was accordingly ordained. He leaves a widow and many friends to mourn his death. He was beloved and respected, not only in his church, but by the community in general. About a thousand people were assembled on the occasion of his burial on Mast's graveyard near Springfield on the 14th. Funeral services were held by Bish. David Zook of Harvey county, Kansas and Gideon Stoltzfus of Lancaster county, Pa., from Mark 13:34-37.

WEAVER.—On the 6th of Aug. near Nappanee, Elkhart county, Ind., of cholera infantum, Charles, son of David D. Weaver, aged 1 year, 6 months and 1 day. Buried at the Brick church. Services by J. F. Schmucker and Henry McJown.

Letters Received.

WITH MONEY.

A.—Conrad Allert.
B.—F. W. Brunk, Jacob K. Beller, Amos Heery, Jos. S. Bare, John B. Bechtel, C. Binkley, Jos. S. Bare, H. Bauman, Noah Baasinger, H. D. Blough.
C.—Wm. Chambers.
D.—Mathias Eby, David Ebersole, W. C. Eash, Henry N. Ely.
E.—Susanna Funk, Sarah Funk, Sue H. Fouts, Sarah Funk.
F.—G. S. Gingerich, Almon Goss, John Grove, F. Geiger.
G.—D. P. Himes, John Horsch, J. H. Hershberger, Henry Haverstick, E. Hostetter, Louisa Hofach, A. S. Hunter, C. B. Herr, John Hegg, C. Hartler.
H.—John Hech.
I.—David G. Kaufman, J. R. King, Jonathan Kuriz.
J.—Jacob Lentz, John P. Lind, Lizzie M. Lind, M. Leatherman, Geo. H. Leaman.
K.—Isador Matock, M. R. Miller, David P. Moser, Daniel D. Miller, Jacob Mayer, Nancy Mast, Henry W. Mosser, Eli A. Miller, D. F. Markelberger, Amos Minnaw, Daniel Miller.
L.—Chr. Naffziger, G. W. North, Joseph Naffziger.
M.—David Plank.
N.—Mrs. Helen Rich, Samuel Rosen, N. D. Roth.
O.—H. Suderman, John D. Rort, I. N. Swartz, A. P. Shenk, Joseph Schertz, Chr. Schneck, Daniel Schrock, S. Suderman.
P.—Samuel K. Troyer.
Q.—H. W. Enrich.
R.—Elias Walter, Christian Weirich, Anna Wade, H. Weaver, J. Weaver.
S.—Jacob H. Yoder.
T.—Rachel Zook, David Zook, Barbara Zook, George Zeltor.

MISSION FUND.

A Sister, Freeport, Ill., \$10.00; T. Yoder, \$5.00; Elkhart Quarterly Collection, \$2.00.

FREE HERALD FUND.

J. Beiler, \$30; A. Sister, Freeport, \$2.00.

ther led us. That meeting will indeed be a joyful one, if all in the family, without a single exception, are found safe in Christ.

When, a few years ago, in Edinburgh, an old house suddenly fell, giving but ten minutes' warning, one of those within hastily awoke his family—for it was midnight—and called to them to escape. And so they did. Great was that father's joy to find every one of his nine children safe on the outside, while many had perished in the ruins. And what a joyful scene will that be when Christian parents on another shore meet again the children so dearly loved on earth?

But with some families where God is not known or loved, where his day is but little regarded, where the Bible is never read, where a Savior is never sought, and where no family altar has ever been set up. And if this continue, the children growing up in carelessness and sin, and the parents going down the hill of life without a thought of the eternity at hand—what will be—what *must* be the awful issue? What if the whole family be reunited on the *left hand of the Judge*? Ah! whom will you blame? Will it not be yourself? And especially will you remember at that awful moment your neglect of this blessed means of grace, and how you never bent the knee with your little ones, or invited them to hear the word of God.

Oh that I could earnestly plead with you to stop and consider this matter. There are no doubt many homes where years and years have rolled by, and yet family prayer is unknown. It may be so in your house, dear reader. But why should this continue? Why refuse so great a privilege?

Perhaps you see great difficulties in the way. You think it quite impossible in your circumstances. You say—you *have no time*. You go out early in the morning, at five, or six, or seven o'clock, and when you return at night, wearied and tired, you think you had better not attempt it. But, friend, in spite of hard work and long hours, you take time for food and sleep, for five minutes' talk with a friend, and for buying necessities for your home; and don't you think, if you really wished it, you could get a few minutes to feed upon the manna of God's word, and to rest in the Savior's love, and to talk with your Father above—your best Friend—and to obtain from Him things necessary for the soul as well as for the body? A little system and management with persevering effort and a sense of its unspeakable value, would overcome many obstacles. And in some cases it is impossible to have family prayer in the morning, might you not have one in the evening? And if now and then one member should be absent, is it not better to have it with the rest than to omit it altogether?

It may often require self-denial. It may require a few minutes earlier rising in the morning. It may require a little effort to

prepare the home for prayer in the evening, but surely it is worth while to give this to secure the blessing it will bring.

Perhaps you are afraid of beginning. You have never had family prayer, and you are ashamed of kneeling down for the first time before children or servants, or brothers and sisters. But do not let this hinder you. Take up the cross and bear it manfully for Christ's sake. He was not ashamed to bear his heavy cross for you. Will you shrink from bearing this lighter one for him?

A few hints may be useful to such as propose to begin, or desire to make prayer in the family more profitable than it has hitherto been.

Let there be true, genuine piety in those who conduct it.

If you wish to make family prayer a power for good in your home, seek that your own heart first may be filled with humility and faith and love and prayer. If your own cistern be full to overflowing, those around you will be able to drink of the living water which Christ has given you. "The mouth of the righteous is a well of life." His words, his prayers, the very tones of his voice, will testify of the grace dwelling within. And this because the water which Christ gives is in the heart "a well of water springing up to everlasting life," and "out of the abundance of the heart the mouth speaketh."

Be sure of this: Nothing so surely tends to make this ordinance profitable as true spiritual life; and nothing so hinders the blessing as a dead formal spirit in him who leads the devotions of the rest.

Study continually to make family prayer a reality, and watch above all things against mere lip worship.

Do not make it wearisome by too great length. A few verses of Scripture—not over twenty or five and twenty; the prayer earnest and hearty; if possible let a hymn be sung—at least occasionally. If anything particular has occurred in the home, let notice be taken of it either by the selection of the Scripture which is read, or in the prayer offered, or in both. Great also will be the advantage if you are able to make a few short comments on the passage read, so as to bring home the lesson taught to the hearts of those around you.

The words may be very simple and few, may even lack in good grammar, but they will reach the ear of God, and the hearts of those who hear them, if only they be dictated by a longing after God and his righteousness.

Strive to be very punctual.

If possible, have a set time, and keep to it. Let the young people know the time, and be always ready for it. Very sad it is to see, often in the homes of truly godly people, a son or a daughter coming in when prayers are half over.

Above all, *Honor the Holy Spirit.*

It is he alone who can give the desire or the power to pray. It is he alone who

reveals our need of grace and help; it is he alone who can show the conscience-stricken soul that the veil is rent in twain, that by the death of Jesus the barrier which our sins had raised is broken down, and we have the right of access with boldness to the mercy-seat. It is he alone who can fix the eye on our faithful and merciful High Priest pleading before the throne his all sufficient merit. And this gift our Father has promised to bestow: "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Depend on the Spirit's help. Entreat the Spirit's grace. And the Comforter shall come, and make your worship here a foretaste of heaven's own joy. * * *

THE DEAD.

We cherish the memories of the dead with peculiar solemnity. Well we may, for death is one of the most momentous things connected with our existence. It is the King of Terrors laying hold upon his subjects with his resistless hand and leading them to their reward, for we must all appear before the judgment seat of Christ that every one may receive according to that he hath done in the body whether it be good or bad. Lazarus was in Abraham's bosom; the rich man was in torment. Whatever is left undone in this world cannot be done in the next, even if it be in seeking of salvation; for the dead are no more in a time of grace to make reconciliation with an offended God. Let the living make haste to obtain pardon and take Solomon's counsel: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

When we go mourning and feel sad that our friends have gone from us and left us in this vale of sorrow never to see them again when we scarce can think earth's ministrals will cheer our hearts again what a consolation it is to us when we can hope that they have only gone before and are waiting for their loved ones to meet them on the other shore. How comforting if we have the assurance concerning our departed friends that Jesus gave his disciples concerning Lazarus when he said, "Our friend Lazarus sleeth." Asleep in Jesus' blessed sleep! Do we remember the gentle pleadings of a dear departed friend who in his last hours grasped our hand in his bony fingers and encouraged us to stand firm in the Lord? Jesus saith prepare yourselves for death at once.

"Poor wretched weeping heart
What can relieve thee?"

"Come, sinful as thou art,
Christ will receive thee."

HETTIE K. HORST.

For the Herald of Truth.

THE PHARISEES.

(Concluded.)

I will refrain from saying more of the hypocrisy and deception of these Pharisees, to describe their origin, purpose, doctrines, customs, ceremonies and life; for what I have already mentioned is sufficient to give us an insight of their spirit, and whoever wishes to learn more on the subject will obtain full information, from such writers as Drusius, Scaliger, Serrarius, Opius and Pfeiffer; for me it will suffice to give only this additional information, that when Christ tore off the mask of their dissimulation, and their nakedness and corrupt condition exposed them to be laughed at and shunned by the people, and at the same time told them the unvarnished facts, laid low their pride, weakened their authority, nay, completely nullified it and thereby cut off the channels to their enormous wealth, all this was the cause of their terribly bitter hatred of and determined opposition to Christ, their unnecessary persecution and final planning to send out their servants to take Christ and put him to a cruel and ignominious death on the cross.

But this injurious sect did not exist in Jewry in the time of Christ only. The present teachers or so-called rabbis among them still exercise in a large measure the authority and follow in the footsteps of the early Pharisees and adopt their principles. And would to God it were only among the Jews that this Phariseism could be found. But, alas! this pharisaic prison has also been disseminated in the Christian world and has even crept into the evangelical church. How many closely resemble in "walk and conversation" the Pharisees of Judaism? Similar in spiritual pride and haughtiness, for they imagine themselves pious above other people; believing themselves alone to be enlightened, and looking upon others as blind; that they alone are spiritually minded, while all others are carnal and people of the earth; that they alone are wise, others are ignorant and dull beside them. From this spiritual pharisaic pride and vain conceit come those other absurd and nothing more than supercilious things, namely that they separate themselves from other people not only in conversation but even in the church services. They engage ministers at fabulous salaries, pay high rent for pews in their church and thereby quietly shut off those who cannot afford to pay for their high-priced gospel, be these poorer people ever so pure in their life and conversation. They give the world the erroneous idea that after all the gospel of Jesus Christ and the Holy Spirit is to be largely obtained by purchasing it with money (see Acts 8:20, 21 in connection with this).

And how many among these present day Pharisees are similar to the Jewish Pharisees in hypocrisy. Outwardly they appear very pious, but within they are full of corruption and wickedness. Outwardly they appear pure, temperate and virtuous, and speak much of the same, but the heart is full of evil desires and passions, and in secret, where the eye of men cannot see, satiate themselves with sin and fulfill the works of the flesh. "This people draw nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." Matt. 15:8. Like the Pharisees they attend the church services regularly, yet not for edification but for sight—"to be seen of men." Yea, they may even give large sums of money for religious purposes, not from love to God and his cause, but to become popular and honored among men. Outwardly they avoid gross sins, but have them dwelling in their hearts; being filled with hatred, envy, strife, ill-will, self-esteem, love of the world, avarice, deception and evil desires. In short they seek more to give an appearance of a holy life than to have the true spiritual power, even as Paul wrote to Timothy: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:2-5.

Thanks be to God, however, that it is not universally so. There are those who pray to God because they know they need his help; but while the Pharisees pray much in public, these pray much in secret, in fact there is continual communion with God; they live in an atmosphere of prayer. They give of their possessions to the poor, because they are interested in and have sympathy for their fellow-men, knowing also that what they seem to possess is only given them of God to use wisely and for good. They attend the services of the church because they love God and delight to meditate on his word and be taught therein. (Ps. 122.) They lead an upright, pure and holy life and speak of the goodness of God because the Spirit of Christ dwelleth within and because "out of the abundance of the heart the mouth speaketh."

Let every professing Christian continually "walk in the light;" for the spirit of Christ leads to light because it is light. To him who would walk in his own strength is the darkness of sin very near, and if he is pulled up with pharisaic spirit he is in danger of the eightfold way which Christ pronounced upon the Pharisees. (Matt. 23.) Throw away the pharisaic fleece of outward works without the

Spirit of Christ, but seek it rather in the perfect righteousness of your Redeemer. Seek to be rather than to appear to be, love God rather than honor among men. Search for the boundless riches, grace and mercy of Christ rather than opulence and exalted rank in the world; shun pride of all kinds and put on true humility, knowing that God resisteth the proud, but giveth grace to the humble. Shun all appearance of evil both open and secret; for God knoweth the things that are secret. These are the teachings of Christ and his apostles, and by studying them they will become a spiritual thermometer, so to speak, by which we can measure the religious atmosphere within and around us. K.

PEACE MORE HONORABLE THAN WAR.

"For that which is highly esteemed among men, is an abomination in the sight of God." Luke 26:15.

Sir William Penn is remembered chiefly as the father of the Quaker legislator, and holds from connection a larger place in the view of posterity than from any other cause.

While the name of the father is merged in the countless military characters who are seldom mentioned or thought of, the name of the son stands conspicuous among the greatest benefactors of our race. The history of the province which bears his name proves conclusively the superiority of the gospel plan above the policy of the world. He had had the honor of proving that the tomahawk and scalping knife of the savage may be stripped of their terrors by the lenient spirit of the gospel. Which would the most eager aspirants after fame prefer, if they could command it with a wish: to be Admiral Penn, with the scanty rays of military renown that now surround his memory, or to be William Penn, the Quaker founder of Pennsylvania; *** whose name is transmitted with reverence from generation to generation amongst the untutored inhabitants of the wilderness; whose character is most admired where it is best understood; and who, when the day arrives, "in which nation shall no longer lift up sword against nation," will be remembered as one who gave the influence of eminent abilities, and a conspicuous station, to promote the advancement of the Messiah's peaceful reign?—*Enoch Lewis.*

Abound in faith and fervor
In hope, and love, and care,
In patience and in pity,
In most of all in prayer.

GOD'S TIME NOW.

Choose I must, and soon must choose
Holiness, or heaven lose.
While what heaven loves I hate,
Shut for me is heaven's gate.

Endless sin means endless woe
Into endless sin I go,
If my son, from reason rent,
Takes from sin its final bent.

Balance lost, but not regained,
Final bent is soon attained.
Fate is choice in fullest flower,
Man is flexible—for an hour!

As the stream its channel grooves,
And within that channel moves,
So doth habit's deepest tide
Groove its bed and there abide.

Light obeyed increaseth light;
Light resisted bringeth night.
Who shall give me will to choose,
If the love of light I lose?

Speed, my soul; this instant yield;
Let the light its sceptre wield,
While thy God, prolongeth grace,
Haste thee toward his holy face!

—S.L.

For the Herald of Truth.

TEMPTATION.

Temptations are of two kinds. They crash suddenly upon their victim, or creep upon him stealthily, yet surely, although almost unperceived. A feeling of deep sympathy still lingers with the recollection of seeing in my youth an old man, partly demerced, who sometimes spoke of an unhappy event of his past life, stating that he would give worlds if he had them if he could undo the work of five minutes. Thus sin may come with the crouch and the bound of a tiger. Let no one think that he has attained to such a state of holiness that he is out of the reach of the tiger's bound, that a sudden, terrible temptation may not overtake him at a moment when he least expects it. A man who was naturally passionate had, after much effort and prayerful pleading with God, succeeded in gaining a victory so great that for a time it seemed complete. He had not for a long time been conscious of a feeling of anger, and naturally concluded that he would never be tempted by it again. But a little provoking incident caused his anger to rise to such a height, that he was quickly deceived of the illusion that had whispered to him that he was out of the reach of passionate anger. God graciously enabled him to "keep his body under," and he was guilty of no harsh words or imprudent acts on this occasion, but that same feeling which led to these things before was unmistakably present.

But sin may come with the rustle and glide of a serpent. Likely many more who have renounced sin and the world are overtaken by temptations of this character than that which comes with sudden impulse. When the wakefulness of battle has sunk into deceitful sleep, then in silence,

"Slowly drawing near
A vapor, heavy, baneful, formless, cold,
Comes creeping on for many a month and
year

Unheeded."

At first only an evil thought takes possession of the heart; this grows into a wish, then an act, later a habit, yet "unheeded." There may be a feeling of uncertainty that suggests that all is not as it should be, but "unheeded" the matter rests until God mercifully opens the eyes of those he in mercy chastens, and they behold their estrangement from Him. Slowly, slyly, yet surely temptation did its dreadful work, and the soul is estranged from God. What if the man is then impenitent and grows obstinate? "Watch and pray that ye enter not into temptation," was spoken to the disciples by Jesus. C.

For the Herald of Truth.

OUR DUTY TO GOD.

Dear brethren and readers of the HERALD. The subject of baptism is, of late discussed to a considerable extent in the HERALD, I would ask, is it done for argument, or in love for God? O my dear brethren let us examine our hearts and see if we are doing God's will, or whether we are only trying to stir up strife with other denominations. If we have the true love for God in our hearts and give ourselves up wholly to his guidance, he will not let us go wrong in our way of worshiping him. Then my dear brethren let us make good use of our time while it is yet day, in trying to get those that are still out of vineyard to take God's word and read it for themselves trusting and praying him for guidance to do his will. While I was yet standing aloof from God I thought it an easy matter to be a Christian; but my dear brethren, it is not so easy to get rid of the old man as I supposed, and my heart's desire is that those who think of beginning a new life to study well the words of our dear Master, where he said, "He that putteth his hand to the plow and looketh back cannot be my disciple."

Dear brethren, how much of our time do we spend in thinking of worldly matters? Let us examine our hearts closely and see how much of our time is used in the true service of God. If we have put our hand to the plow, is it not looking back when we neglect our worship for worldly matters? There was a beautiful verse in the HERALD sometime ago, written by a young Christian and ran thus:

"All I have I give to Jesus,
All my body, all my soul;
All I have and all I hope for
While eternal ages roll."

Oh what a happy people we would be if we could only bring ourselves to think thus! Let us look upon our earthly possessions as all coming from God's hand and that he has a right to take anything

and all we have as well as our poor sinful bodies whenever it seemeth good to him. My dear brethren, let us seek to do more for our loving Master. Let us cry to God to direct us in our work and for grace to do it, whatever it may be. I have done very little in return for the many blessings God gives to me, but I pray God to forgive me for the time spent in idling.

My God bless all those who are trying to do his will. My he bless the church and her ministers who are trying to bring back the lost sheep to the fold.

JOHN CHRISTOLEAR.

Red Bluff California.

For the Herald of Truth.

TITLES.

"Neither be ye called masters; for one is your Master, even Christ" is the instruction given to the disciples by the Lord. He knew the hearts of all men, and knew the weaknesses of men for human honor; knew well that the disciples needed just such a rebuke as this text offers. And it was no less necessary for them than it is for men professing Christianity at the present day, notwithstanding the fact that this rebuke has been before the world ever since it was recorded by the evangelist.

It is perfectly natural that the world should desire titles of honor and distinction, but that the professed followers of Jesus should be seeking and using them is the strange fact that confronts us continually, notwithstanding the direct testimony that many pious Christians frequently utter against the practice. The Savior told his disciples when they were striving as to which of them should be accounted the greatest, that the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so."

The spirit and letter of the gospel make Christianity a glorious brotherhood in which each individual stands on a general level with the rest of the members of the body of Christ. It breaks up entirely the casts in society which the world is continually making and holding. Christianity neither makes, holds, nor allows one part of its adherents to be exalted above the other because of superior parentage, finer talents, or greater possessions. No matter what the society which does this is called it is not Christianity.

Jesus, though God in the flesh, clothed with all power, took upon himself the form of a servant; and to rebuke practically and powerfully the spirit that would exalt one child of God above another, he washed his disciples' feet. This was the work of a servant and destroyed forever the casts for which the disciples may still

have been looking—that they should be accounted the greatest and be looked upon and honored as leaders, great in the world.

From whence then is the spirit that honors men with titles above their fellow men whom God has placed on a level with themselves? It cannot be from God, for it is the direct opposite of God's work and ordering. The titles which Masonry, and perhaps nearly or quite every secret organization gives to a part of its members who have attained to special human honors—many times very unjustly—are sufficiently bombastic that this alone should drive every humble child of God out of such associations. What would one think of a minister of the gospel who is expected to break the bread of life to souls who are hungering and thirsting for righteousness, to say to a light hearted, vain, non-professor of religion, whose social standing, were it known might be of very questionable merit, "*Most Worshipful Grand Master*"? Secret orders, whatever good may be found in them, stand in direct opposition to Christ alone by the titles they bestow.

Titling men who have been placed in certain positions, or have made special attainments in learning is no more allowable in the church than out of it. It is more out of place, for the church than for the world. Of the world such gross violations of the spirit and teachings of the gospel may be expected, but of the church, better things. A practice so contrary to the gospel simply proves the world "not of Christ," and true to their refusal to accept the gospel. But what of the church with its Reverends, Rt. Reverends, D. Ds., L. L. Ds., etc? There is no hint of an excuse in the Scriptures for their use, but plain forcible teaching which positively condemns them.

The title of Mr. and Mrs., much and thoughtlessly as they are used, are expressive of a distinction that Christianity does not sanction. The word does not give the Christian a right to them, and a truly humble child of God does not desire them. To some of the most learned, yet humble Christians all titles have been very distasteful, and many have seriously objected to the use of any title whatever in connection with their names. There is much more strength and dignity in a simple name than when the same name is crippled by a title. Who would think of adding respect to ancient sages or great men by placing titles to their names, as Mr. Plato, or Lord Demosthenes. And we only see how ridiculous they appear if we should try to append them to such names as Peter, Paul, or John the Baptist. The men of title are of more modern origin.

As Christians, if we think we must use something more than the simple name, let us say *Brother* and *Sister*. C.

SCRIPTURAL MODE OF BAPTISM.

(Continued.)

Our second witness is the Spirit. Did God ever promise to manifest his Spirit in any particular manner? and, if so, did the fulfillment of the prophecy accord with the prediction? David, in the 72d Psalm, 6, 8, when speaking of Christ, says,—"He shall come down like the rain upon the mown grass; as showers that water the earth. He shall have dominion also from sea to sea, and from the rivers to the ends of the earth." And in Proverbs 1:23, God says, "Turn you at my reproof: behold I will pour out my Spirit upon you—I will make known my words unto you."

Again, Isaiah 44, 3—"I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring."

Isaiah 52:13—"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many as were astonished at thee; his visage was so marred more than any man, so shall he sprinkle many nations." Ezekiel 36:25-27—"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh. And I will put my Spirit within you."

God testifies by Joel, 2:28, 29—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall see visions, and also upon the servants and upon the handmaids in those days. will I pour out my Spirit." We are not to suppose that this pouring out of the Spirit was to be in overwhelming torrents. We have a similar expression in Job 36:27, 28 in regard to the descent of rain: "He maketh the drops of water; they pour down rain according to the vapor thereof, which the clouds do drop and distil upon man abundantly."

Now, we proceed to inquire, were these predictions relative to the pouring out of the Spirit, and his descending upon the people like the rain upon the tender grass, ever accomplished? If the prophecy never was fulfilled, then it was false. But if it has been accomplished according to the very letter of the prediction, by the Spirit being poured out and coming down upon them; and if this is called baptism by divine authority, then that settles the long controverted question in regard to the mode of baptism beyond all possibility of cavil, with every person of common sense. In the answer, you will find an

argument in favor of baptism by pouring or sprinkling that has never been fairly met, and never can be. If there were not another passage in the whole Bible, the following texts would establish it beyond all successful controversy.

I would refer you to Acts 1:3-8, "Jesus showed himself alive after his passion, by many infallible proofs, and commanded his disciples that they should not depart from Jerusalem but wait for the promise of the Father; for John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. But ye shall receive power, after that the Holy Ghost is come upon you." Now, turn to Acts 2:1-4, for the exact fulfillment of the above promise of the Savior: "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." When this was noised abroad, and the multitude came together and accused them of being drunk, Peter vindicated them from this charge by quoting the prophecy of Joel 2:28, 29—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh," etc. He adduces also, in their defense, the 33d verse of the 2d chapter of Acts—"Jesus being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

I am aware that Alexander Campbell, and a few other kindred spirits, at the expense of grammar, and criticism, and common sense, have endeavored to evade the force of this passage, by contending that the sound like a rushing mighty wind, that filled the house, was the Holy Ghost, and that the disciples were immersed in it. But this exposition is false—

1st. Because it flatly contradicts the prophecy. In the prediction referred to by Peter, when vindicating them from the charge of drunkenness, God says, "I will pour out my Spirit." And Christ had commanded them to tarry at Jerusalem till they shall receive power by the Holy Ghost coming down upon them—and Peter, who was an eye-witness, declares it was shed forth. Here then we have the testimony of Joel and Christ, that the Holy Ghost should be poured out and come upon the people, and the testimony of Peter, that it was shed forth upon them—so that the prediction and its fulfillment agree in every particular. This might be considered sufficient to establish this point, and so it would be with intelligent persons; but on this question we

have to contend, not only against spiritual wickedness in high places, but against stupidity and ignorance in low places—down about mill-ponds and little Jordans. As certain Baptist writers, by the pains they have taken to mislead their followers, tacitly acknowledge that the plain scriptural account is fatal to their cause, I shall offer an additional remark in order to show the hopelessness of the cause of immersion:

(a). Here we have an account of the sound of a "rushing mighty wind, which filled all the house where they were sitting."

(b). The cloven tongues as of fire, which sat visibly upon each of them—this was the baptism of fire predicted by John, the harbinger of Christ.

(c). They were all filled with the Holy Ghost—this was the baptism of the Holy Ghost promised in connection with the baptism by fire. Here, then, we have the literal fulfillment of both these prophecies, by the Holy Ghost coming down upon them, and filling them (they were not dipped into it), and the visible appearance of fire resembling cloven tongues, which sat upon each of them.

When the gospel was preached in Samaria, many believed and were baptized in the name of the Lord Jesus, yet "the Holy Ghost was fallen upon none of them," Acts 8:16. And while Peter, by the express command of God, went to the house of Cornelius, and was preaching to the Gentiles, "while he yet spake, the Holy Ghost fell on them, as it heard the word." "And they of the circumcision," who had accompanied Peter, "were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost," Acts 10:44, 45. When Peter returned to Jerusalem, his brethren of the circumcision contended with him for preaching to the Gentiles. How dare he go in and eat with the Gentiles? Why not let them perish unless they would be circumcised? In justification to himself, Peter gave an account of his vision in the city of Joppa, and of the command of God, to go with the messengers sent by Cornelius, and then added—"As I began to speak, the Holy Ghost fell on them, as on us at the beginning" (on the Jews on the day of Pentecost). "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Acts 11:15, 16.

Here, then, at the house of Cornelius, the Holy Ghost fell on the Gentiles, as it fell on the Jews on the day of Pentecost; but within the sound of the rushing mighty wind, and the cloven tongues as of fire. These might or might not precede the baptism of the Holy Ghost, but was no part of it. Here, then, we have an established and inflexible analogy between baptism with water and baptism with the Holy Ghost.

We have thus established beyond all controversy, that the baptism of the Holy Ghost was by its coming down upon the people—water baptism must conform to the divine pattern, by the element coming down upon the subject by sprinkling or pouring. What God hath joined together, let no man put asunder.

(To be continued.)

OUR FRIEND ON EARTH.

Peter, referring to the attention and care which extends to his people on earth, and while in the body, speaks of him as "the Shepherd and Bishop" of their souls. This is in exact accordance with the title which he applied to himself when he said: "I am the good shepherd, and know my sheep, and am known of mine."

We make a great mistake in thought, and a great one for our own comfort, when we think of Christ as practically a non-existent Christ in respect to this world, except as he may appear in the chronicles of the past. The Bible view is that he is a living Christ, now acting in this world and upon it, "upholding all things by the word of his power," here conducting a providence of salvation and grace, here preparing men for heaven, as truly as when he tabernacled on earth in a human body, and in that body died for us on the cross. We do not see him as the apostles did; yet he sees us, and knows all about us. His omniscience is not dead; his divine power is not dead; his benevolence and mercy are not dead; and his office as a Savior has not expired. His work on earth among men, and for them, will not be ended until the archangel shall sound the knell of time. No being in the unity is or can be more positively real and active in the history of this world than Jesus Christ. He has a people on earth who love him without seeing him, and whom he loves. Their names are written in the "book of life." The fact that he is personally in heaven in "his glorious body," does not make him the less present here with his knowledge, his power, his directing providence, and saving grace. He is a divine Christ, and can act in both worlds with equal facility.

If two persons were, as to their bodies, so organized that, being separated by a vast distance from each other in space, they could, nevertheless, see each other, mutually extend and receive favors, and in all respects maintain and conduct social relations with each other without any artificial helps, and with the same ease, rapidity and perfection as if sitting side by side in the same room, then, as conscious, and spiritual agents, they would, to all intents and purposes, be just as near to each other, and just as really in each other's presence in the one case as in the other. The distance in space between

them, no matter how great would be virtually annihilated. Christ then, being divine, the question of distance in space between heaven and earth, considered as affecting his agency and offices here, is a matter of no consequence to him and of no consequence to us. He can sit on the throne in the world above, and at the same time work in this world just as easily and perfectly as he can in that world. He can be present in both worlds, and is present in both.

We do not need, in order to find our Savior and commune with him, actually to die and be transferred to heaven. We can find him here, and here speak to him as really as if we were in heaven. He is as truly here for all the purposes that relate to intercourse with him and that concern our wants as he is there. He is our friend on earth as well as in heaven. There is no spot on the globe where we cannot find him and enter into his companionship, or where he cannot help us in all things pertaining to our best good in this life and that which is to come. We need no telephone to reach his ear, and he needs none to reach us. The only telephone we need is a believing and loving heart. In that heart, and to that heart Christ is a personal reality in the attributes which attach to him, in his glorious character and his great office of grace. That heart communes with him. It loves him. It trusts him. It hears him. It speaks to him. It adores him. It looks upon him as a friend, always near at hand—a gracious and almighty friend. It is comforted by him. It is never alone when he is present to thought. To that heart he is "the hope of glory." His name is precious. Every vision awakens the sentiment of adoring gratitude and the desire to serve him. No sacrifice for him can be too great. Even death itself would be welcome, rather than treason to him or his cause.

The unceasing prayer of such a heart to Christ is beautifully expressed in the following lines by Charles Wesley:

"Jesus! lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high,
Hide me, O my Savior hide!
Till the storm of life is past;
Safe into the haven guide;
Oh, receive my soul at last!
"Other refuge have I none;
Hangs my helpless soul on thee;
Leave, ah, leave me not alone;
Still support and comfort me.
All my trust on thee is stayed;
All my help from thee I bring;
Cover my defenseless head
With the shadow of thy wing.
"Pleasure grace with thee is found—
Grace to pardon all my sin;
Let the healing stream abound,
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity."

This hallowed strain of prayer and praise does not overstate Christ—the ever present, ever living, and everlasting friend of all who put their trust in him. He is to the loving and believing soul all that these lines assume him to be, and he is so here. There is no trial of this earthly life which his presence will not sweeten and make a blessing. In him the Christian has a friend that will never forsake him, and never prove false to him—a divine friend, not only in heaven, but also on earth. That friend is here as well as there, and in the sublime consciousness of his own grace and sufficiency, always says to each child of his grace: "Let not your heart be troubled; ye believe in God; believe also in me."

Oh, for the faith that sees, and knows, and hears and loves, and trusts a present Christ—the Christ that is now on earth, and now in heaven, and that, in the final day will say to all his people: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." That Christ is "the way, the truth, and the life." That Christ, if we love and trust him, is our friend in and for both worlds. What he asks of us is our confidence and affection. This condition our part being supplied, he will see to it that "all things" whether joyful or sorrowful, "work together for" our good, both here and hereafter. What he is doing in heaven for us, and what he is doing on earth for us, will make this short day of life a complete spiritual success, and at last crown it with eternal glory. Believe this, Christian reader, and be at peace. Wait patiently a little longer, and then Christ, your Savior, will call you to the higher realm. Having known and loved him here, you will know and love him there.—S. T. Spear.

Brooklyn, N. Y.

COURTLANDT PALMER.

A few weeks ago died the most active apostle of unbelief in New York, Courtlandt Palmer. He was a man of education, culture, wealth and leisure; and he devoted his life to the task of showing that Christianity is inferior to scientific unbelief as a body of doctrine and as a guide of life. Less offensive and insulting toward Christianity than Ingersoll and the buzzard of the pictorial infidel weekly, he yet gave them his abundant support. But his chief service was in founding the Nineteenth Century Club, a society established to discuss all sorts of subjects, especially religious, whose meetings were attended by the elite of the city in full evening dress. Speakers as representative as could be obtained were engaged to defend Christian doctrines, and they were replied to by the ablest speakers against Christianity, thus familiarizing the people with the teachings of skepticism.

Palmer set the most favorable example possible of how an unbeliever can die. He died without fear. That is the best that can ever be said of an unbeliever's death. Two days before his death he wrote to D. G. Thompson, the following: "The world has been for me my country; to do good my religion; and I suffer no fear in the presence of what Christians generally look upon as the king of terrors."

There it is, the whole and the best—"no fear." And hope, no triumph, no victory. After the cremation of his body there was left a little urn of ashes, and there floated off through the chimney some invisible vapors, and that was all. That extinction was fated, and the brave man had schooled himself to expect it and to submit to it as to the inevitable. He had done what he could, and the end had come, and there was nothing left but to step out with extinguished hope and suppressed emotion into darkness and void.

Where the bravest unbeliever dies with set teeth and clinched hands during the unknown, the Christian looks up and says: "I know whom I have believed." One anticipates nothing; the other has an assured hope. One can at best boast that he does not fear; the other triumphs. One disappears in the thick mist; the other ascends into rest crying: "Henceforth there is laid up for me a crown of glory." One tries not to fear as he enters into a blackness of impenetrable darkness; the other reaches out to take a divine hand, and with "Victory" on his tongue passes upward into the company of the redeemed, the citizenship of the New Jerusalem, and the eternal joy of Christ.

Can a man be an honest unbeliever? Far be it from us to deny it. Thomas was something of an unbeliever once. But this we say, that the best hope of an unbeliever is inexpressibly sad. His view of death cannot reach above resolute, stoical endurance. He hopes for nothing after death. His best is extinction, not to be, and that is the loss of everything; loss beyond telling. Unbelief is not attractive; the human heart wants to believe in a future existence; it is determined to believe in it; it will believe in another life with evidence, or without it, or against it. The man who denies it, denies his own instincts.—Independent.

EXCURSIONS TO KANSAS.

A cheap excursion out to Kansas, designed for the benefit of farmers who wish to visit the state during or immediately after the harvest, will start on Tuesday, Sept. 11th. The Santa Fe Route, which reaches all sections of the state of Kansas, will sell excursion tickets on the above date and on other later dates to be announced. Write to Edmund Blaine, General Passenger Agent, Santa Fe Route, at Chicago, for an accurate map of the state of Kansas and for any information that you cannot obtain from the agent in your town.

POPULATION OF THE EARTH.

Two-Thirds of the Human Race Grouped on One-Twelfth of the Land Area.

Prof. E. Levasseur has drawn up for *The Journal of the International Statistical Institute* a long and elaborate series of tables of the population of the various continents and countries and their subdivisions. The following are some of his results:

GREAT DIVISIONS.	Area in thousand square miles.	Per cent. of surface.	Population in millions.	Density per square mile.	Per cent. of population.
Arctic ocean.....	4,632	2.3	.....	.....	.....
Antarctic ocean.....	8,168	4.1	.....	.....	.....
Atlantic.....	38,612	19.6	.....	.....	.....
Indian.....	26,266	13.3	.....	.....	.....
Pacific.....	66,799	34.0	.....	.....	.....
The five oceans.....	144,097	73.3	.....	.....	.....
Europe.....	3,861	2.0	347	90.0	23.4
Africa.....	12,174	6.1	197	16.0	15.1
Asia.....	16,217	8.2	786	47.0	53.2
Oceania.....	4,247	2.2	8	9.0	2.6
North America.....	9,035	4.6	86	8.8	3.4
South America.....	7,666	3.9	32	4.6	2.1
Five land parts.....	52,550	26.7	1,483	29.2	100.0
Total.....	196,557	100.0	.....	.....	.....

M. Levasseur also communicates to the Paris Academy of Sciences further information on this subject. He points out that nearly two-thirds of the human race are grouped on a relatively small area of 4,256,000 square miles (about one-twelfth of the land area), divided into three groups—western, central, and southern Europe (about 245,000,000 of inhabitants and 1,351,000 square miles); the Indian empire (245,000,000 of inhabitants and 1,380,000 square miles); China proper with Manchuria and Japan (430,000,000 of inhabitants and 1,544,500 square miles).

The most populous regions are found along the great rivers, in many cases on the coasts. Coal basins attract population far more than valleys, and great cities exercise a sort of magnetic, or gravitating, influence on people.

DRESS.

We notice that at Drake University, Iowa, "A number of both ladies and gentlemen have adopted a uniform dress, the purpose of which is to limit all distinctions of wealth and class, and to enable all to procure clothing at the lowest rate." This move is every way worthy of all commendation, and we sincerely hope the day is not far distant when there will be a uniform system of inexpensive dressing adopted by all our schools, of whatever character. It would be far better for the student, lady or gentleman, and much lighter on the pocket of the parent or guardian. It would also add largely to the influence, for good, of one student over another, and of the school in securing a more extensive patronage.

Romish church, and his sworn servants voice them. The teachings, the sentiments, the spirit, of Christ is lost sight of, and the mandates of men are slavishly obeyed and built upon. Are such mandates given by inspiration? All *Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:15, 16. The church of God is to be built upon the foundation of Christ. For other foundation can no man lay than that is laid, which is Jesus Christ.

While the Protestant church goes on wrangling and forming divisions, the Romish church gathers and concentrates her power, smiling at the divided state of her opponents, and, conscious of her own ever increasing strength she goes on in her aims. Protestantism must itself return to the simple teaching of the gospel and become united before a check can be placed upon the arbitrary and officious spirit of the church of Rome.

Let us now take a look at this matter. The Romish church says its history is perverted and she is accused of cruelties which she claims were really inflicted by Protestants upon herself. But if she would have people believe this, she must now and forever refrain uttering those bombastic and spiteful sentiments as she is at present doing. The spirit which prompts such expressions as quoted coincide exactly with the spirit which impels men to deeds of violence and cruelty, and such as history says were practiced by them upon our forefathers. And not only does this become evident, but the spirit of misrepresentation shows itself just as plainly now by their contradictory statements as it ever did. Would to God the world would return to the foundation laid by Christ and throw away the traditions, corruptions, misconstructions and sinful example of a corrupt and licentious papal authority. Then would be put aside and dismissed the *baptism of infants*, the invocation of saints (375), the service in Latin (600), the *pope's supremacy* (606), images and relics (787), baptism of bells (965), canonization of saints (993), the priest's celibacy (1000), *transubstantiation* (1000), sale of Indulgences (1090), use of beads (1090), the sacrifice of the Mass (1100), the *confessional-box* (1215), *restriction of the Bible* (1540), worship of Mary (1563), Purgatory (1439), seven

sacraments (1547), Pope Pius IV creed (1564), Immaculate conception (1854) *papal infallibility* (1870). With it war would be abolished, rank and title discountenanced and peace, love, harmony and true Christianity would have its dominion in this world. K.

CHURCH NEWS.

FROM EMMETT CO., MICH.—Bro. Henry Shann recently visited the church near Brutus in Emmett Co., Mich. and during his sojourn there held several meetings, and ordained a minister. There were three candidates and the lot fell on Bro. Christian Detweiler. May the Lord strengthen him in the important duties devolving upon him.

FROM WALNUT CREEK, HOLMES CO., OHIO.—The brethren Christian K. Yoder and Moses Stutzman of Logan Co., Ohio and David Hochstetler of Wayne Co., Ohio recently visited the church at Walnut Creek, Holmes Co., Ohio, and preached to a very large congregation in the Walnut Creek meeting house on the 29th of July. In the afternoon of the same day 27 precious souls were added to the church by baptism in a stream of water. Bish David Beachy officiated. A vast number of people stood upon the banks to witness the solemnities. After the ceremony was over, David Hochstetler preached a very earnest and impressive sermon in which he clearly defined the purpose of baptism.

CONFERENCE.

SEMI-ANNUAL.

Conference in Kansas will be held in the Spring Valley meeting-house, in McPherson Co. Commencing on Friday, Sept. 28th. Brethren and others cordially invited to be present.

For Kansas and Nebraska will be held this year on Friday the 5th of October in the Roseland meeting-house, Adams Co., Nebraska. Bishops, ministers, brethren and sisters far and near are invited to convene with us. The nearest stations are Ayr on the Burlington & Missouri R. R., and Roseland on the Omaha & Kansas City R. R. On the day before the conference brethren will be found at both places to meet those coming to attend the conference.

ALBRECHT SHIEFLER,
Junata, Adams Co., Neb.

A TRIP TO THE EAST.

On the 29th of May my wife and I left our home in Kent Co., Mich., for a trip to friends in the East. We first went to Paris Twp., Kent Co., to visit my wife's

father, and took the train at Dutton next morning for Grand Rapids, proceeding thence eastward to Johnstown, Cambria Co., Pa., and from thence to our old home in Somerset Co.

Here we visited many brethren and sisters, as well as relatives and friends. I had the privilege of speaking often of the love of God to men, and in my weakness I tried to encourage such who had accepted Jesus, to continue steadfast in the faith delivered unto us through the atonement of Christ.

The first night after our arrival found us in Johnstown at the house of my brother. The second night we were at the house of another brother about three miles out of town.

We visited in this neighborhood until the 3d of June, when my brother Henry and his wife took us to the old Blough meeting-house in Somerset Co. Many had assembled there. I met there the young brother, Pre. Daniel Bender of Elk Lick, Somerset Co. Many young people assemble here who are yet out of the fold of Christ. May God lead them to accept his offers of mercy in the day of grace, and may He help us who have accepted him to remain faithful to duty in leading souls to Christ.

The same evening we had another meeting at this place, at which a goodly number were present. God bless the word spoken, that good may result therefrom. We had another meeting here on the evening of the 6th and on the 9th the aged sister Thomas who had died of cancer was buried here. A large number of people were assembled and the services were conducted by Jonas Blough and the writer. She had to suffer much, but we hope she is now forever at rest.

On the 10th a large number of us met for worship at Thomas' meeting house, and in the evening we met there a second time. On the 13th we had another meeting at the same place. These meetings were all well attended. May the blessing of the Most High rest upon the efforts put forth for the cause of Christ.

The 17th found us again in Cambria Co. at Weaver's meeting house. On the 21st we again met here for worship. On the 22d we attended a meeting at the Deer Hill (?) Dunkard house of worship, and on the 23d we assembled at the Stahl meeting house, where we again sought to show the people the great necessity of coming to Jesus, for he says, "No man cometh to the Father but by me."

On the 24th a large number of people again came from the hills and dales of this picturesque country to hear the word of God. May it have fallen deeply into the hearts of the hearers. I felt the presence of God in our midst and was much encouraged. In the afternoon we attended a meeting held by the Dunkards at which quite a number had assembled.

The regular time for service at the

Blough church being Sunday the 1st of July, we once more attended the meeting at that place. I remember well the old log house which used to stand near here, and at which place, many years ago, I used to attend public worship. Near the dead old church still flowed the stream where in my youth I made known to the world and sealed my vow with God that I would, by His grace, lead a Christian life as a member of the Church which I am now in my great weakness, trying, by God's assistance, to help built up. Old scenes like these cannot fail to stir up old memories, and as we look back over the years that have come and gone since then, we thank God in our heart for the goodness he has bestowed upon us and that he led us to accept his Son for our deliverance. Then again we feel to renew our vows with God to serve Him faithfully to the end. Pray for me, brethren and sisters, that I may discharge my duties becomingly, for although I see and feel the need of much work I also feel my bodily strength failing rapidly with advancing years. Oh let us all be earnest in the work of the Lord. Let us give freely of that which the Lord has placed in our care to use for good, that His work and word may be carried throughout the land that sinners may be warned to flee from the wrath to come. If we open our hearts to God our hands will also open and He can then use us and our means as a blessing to us and for the welfare of His cause on earth.

The same afternoon (July 1st) a number of us paid a visit to the aged Bro. Henry Blough, where we also observed the communion of bread and wine with him. In the evening we went home with John Thomas. Next day they took us to the home of an aged uncle, a brother of my father, and who is a minister in the Dunkard Church. He had made an appointment for us for the evening of the 3d in a Lutheran house of worship. A goodly number came together to hear of God's goodness to man, as recorded in Luke 15. It was quite a distance from our churches, and I was told they had never heard a Mennonite preach here, and some said they believed that we had the word of God in Michigan also. I did not wish to teach anything but the word of God and what is in harmony therewith.

On the evening of the 7th we again assembled at the Thomas' meeting house, at which place I again met Bro. Bender. On the 8th (Sunday) we again attended services here, at which time the house was well filled. May God abundantly bless the words spoken here to the good of all who were present.

At Weaver's meeting house, Cambria Co., on the 15th we had the pleasure of attending a Sunday school. The brethren and sisters and young people seem earnest and interested in their work. May God bless them. (Conclusion in next number.)

"WHITE AS SNOW."

One Sunday evening a young man was walking along the streets to some scene of pleasure, when he was accosted by a person who stopped him and thrust a small piece of paper into his hand. The young man took it and read by the light of the nearest lamp the words, 'Though your sins be as scarlet, they shall be as white as snow.' A sneer passed over his handsome face as he read, and throwing the paper from him he hastened on.

'Though your sins be as scarlet they shall be as white as snow,' doesn't apply to me at any rate; for I am an infidel and do not believe anything of the kind,' thought he. 'Though your sins be as scarlet, they shall be as white as snow.' Hang the thing, I can't get rid of it.

'Though your sins be as scarlet, they shall be as white as snow.' Sins?—Conscience? Yes; but I acknowledge neither a future nor a God, and therefore am not responsible. What do I care about having my sins made white, seeing that I owe no duties beyond those necessary to natural human existence. 'Though your sins be as scarlet, they shall be as white as snow.' I am an infidel, (stamping his foot.) I don't believe in the Bible, the God of the Bible, the future, nor anything beyond the still, dark grave. So here's for a short life and a merry one. 'Though your sins be as scarlet, they shall be as white as snow.' Confound it! 'Though your sins be as scarlet, they shall be as white as snow.' Confound it. I wish I could get it out of my head. 'Though your sins be as scarlet, they shall be as white as snow.'

'It is very forcible, very poetical.—Certainly that Bible is a wonderful work. Given, for the sake of argument, that it is true, and that a God exists, I can easily understand religious people who believe in a future, either of joy or suffering, clinging to such sentences with a tenacity proportioned to their belief.—'Though your sins be as scarlet, they shall be as white as snow.' Admirable writing. Terse, forcible language. I wonder who wrote it? God, I suppose. God?—Why there is no God.

'I forgot myself. If I could only remember my principles, and how logical and well-founded the arguments are which support them, I should be all right.'

'Though your sins be as scarlet, they shall be as white as snow.' Confound the thing. Will nothing put a stop to this? There is a church; I may as well turn in and see what they have to say.

He entered and was shown quietly into a pew by the door. A solemn silence reigned. The preacher had just read the text, and paused a moment before repeating it. Then in a gentle voice he pronounced the words: "Come now, and let us reason together, saith the Lord; though

your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

The vestry was always open for a short time after the preaching for the reception of those whom the message of the Lord had touched. That evening there was one who rejoiced that though his sins had been as scarlet, they were now white as snow.—*Tract.*

A TRUE HORSE STORY.

On Madison street one day I paused to pat the nose of a beautiful horse which stood by the curb, and commiserate his misfortune, for this beautiful animal, though sleek of coat and shapely in body and limb, was apparently suffering most excruciating torture. His head had been checked *inhumanly high*, and the cruel bit, drawing tightly in his mouth, disfigured an animal face of unusual charm and intelligence. I was just fancying that the horse had begun to understand and appreciate my words of sympathy, when the lady who sat in the carriage holding the reins fumbled in her pocket, produced a lump of white sugar, and asked me to give it to the horse.

"He is very fond of sugar," she explained, "and I have quite won his heart by feeding it to him. I always carry sugar in my pocket while out driving, and give him a lump at every opportunity. I never knew a horse to be so fond of sugar. Will you please give him another lump?"

"Certainly," I replied; "I see that you are quite as fond of the horse as he is of sweets."

"Yes, I think everything of him."

"Then why do you torture him?"

"Torture my Prince?"

"Yes, that is just what you are doing. Do you know that the poor animal suffers agony because his head is checked so unnaturally high? His neck is drawn out straight, producing a most ungraceful angle, he holds his head awkwardly, the bit is hurting his mouth, and that graceful curvature of neck and carriage of head which are in his nature are now entirely lost. Why do you check him so high?"

"She didn't know. She was not aware that high checking was a source of pain to horses, nor that it destroyed their natural beauty. She was amazed at the discovery."

"May I trouble you to unloosen his check?" she asked.

When the strap was unsnapped, the horse immediately lowered his head, straightened the cramps out of his handsome neck, shook himself to make sure that he had actually been released from bondage, and then looked round with such a grateful, delighted expression in his intelligent eyes that his mistress declared no more checking straps should be used upon him.—*Chicago Herald.*

FOR THE LITTLE READERS.

(Continued.)

As the great Goliath lay on the ground David ran up to him, and, drawing the giant's sword out of its sheath, cut off the Philistine's head.

All this took but little time, and the boastful Philistines must have been amazed at the courage of David. At any rate they were filled with terror when they saw their leader fall, and began to run away from the field of battle. But the men of Israel, seeing the courage of David, resulting in the death of their dreaded enemy Goliath, they too took courage and with shouts pursued the Philistines, till they reached Ekron. Then they returned and destroyed the camp of the Philistines.

David took the Philistine's head to Jerusalem. Saul saw him and asked Abner, the captain of the host, who he was. It seems strange that Paul should ask this question, because he had often seen him before, David having played the harp before Saul. At any rate he learned that the lad was a son of Jesse of Bethlehem; for Saul caused David to be brought before him as he was carrying away the head of Goliath, and David there told him who he was.

Saul was much pleased with David for his great courage and for having brought about the defeat of the Philistines. So he took him into his house. Saul had a son called Jonathan, and he was much interested in David. He also loved David very much, and thus a strong friendship sprang up between the two boys that continued through life. They made an agreement that, happen what might, they would always be true friends.

David was obedient to Saul and went wherever the king sent him. More than this, he always acted very wisely in everything, so that everybody was pleased with him and respected him.

Saul was very glad that David had brought about the victory over the Philistines. But now something occurred which set Saul's spirit against David, and what follows will show you how he hated David. For when Saul went about the land after the Philistines had been defeated, the women, whose custom still was, as it was in the time of Jephthah, to go out and meet the conqueror with timbrels, and praise him for his noble deeds, came out to meet Saul. But while they sang, they said to one another: "Saul hath slain his thousands, and David his ten thousands." By this you see that they gave David higher praise than the king himself, and this filled Saul with jealousy. David had indeed done greater deeds than Saul, but to be praised accordingly was humiliating to the king. His evil spirit now returned to him and he

was, no doubt in a very miserable frame of mind.

As before, David now came into Saul's presence to play on his harp that he might make him cheerful. Saul now thought he had an opportunity to put David out of the way, so he pretended to prophesy or pray that David might fear no danger. But at the same time Saul was holding a javelin or spear in his hand, and this he threw at David intending to thrust it through his body and fasten him to the wall with it. But David escaped it twice.

Saul now became afraid of David, for besides the high esteem in which he was held the Lord was also with David, and preserved him. Saul now thought he would try another way to have David killed, so he sent him out as commander of Israel against their enemies. But David was still preserved, and by his good behavior he continued to increase in favor with the people.

Saul had promised his daughter for a wife to him who would kill Goliath. David had done so, still Saul, instead of giving David the hand of his daughter, he gave her to another man. He had however another daughter, Michal, and she loved David. Saul was pleased with this, and he told David he should have her, if in a certain time he would kill one hundred Philistines. The king thought David would very likely be killed in this attempt, therefore he made such a proposal. But David killed the Philistines within the time mentioned, and Michal became the wife of David.

Saul was filled with hatred against David because his plans to get him out of the way had failed. He now wanted Jonathan and all the servants to kill David. But Jonathan's love for David was very strong, and he went and said to David, "Saul my father seeketh to kill thee; now therefore, I pray thee, take heed to thyself till morning, and hide thyself. And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that will I tell thee."

Jonathan now went and spoke to his father, and his words had their effect; for Saul was reconciled, and permitted David to come before him as in times past.

The Philistines again made war upon Israel. David went out against them and drove them back with great slaughter.

Saul's evil spirit now returned, and as David played before him he threw a javelin at him, intending thus to pin him to the wall. But David evaded the thrust and escaped that night. Poor David must have felt himself in great danger; and no doubt he thanked God in his heart for preserving him from death.

Saul also sent men to David's house to lay in wait for him that they might kill him when he came out. But Michal, David's wife, knew their purpose, so she

let David down from a window, and in this manner he escaped. She then took an image, or perhaps made something that had somewhat the image or form of a man, and laid it in the bed and covered it up with a cloth. So when Saul's messengers came to take David she told them that he was sick. Saul however commanded his men to go again and bring David in his bed to him that he might slay him. But what was Saul's disappointment when, instead of David, an image was found in the bed. He asked Michal why she had thus deceived him and sent away his enemy. She answered, "He said unto me, Let me go; why should I kill thee?"

David turned his face toward Ramah, the home of the good old man Samuel, and told him all that Saul had done to him. So they went together to Natioth and dwelt there. Saul soon heard where David was, so he sent a number of men to take him. But as they came to the place they found Samuel and a company of prophets or pupils prophesying, that is praising God. Perhaps David was one of this number, for in the first Psalm he says of a man who walketh not in the counsel of the ungodly, that "his delight is in the law of the Lord, and in his law doth he meditate day and night." What seems very singular to us is that the men sent by Saul also began to prophesy or praise God, and when they did not return to Saul, he sent another company to take David, but these did just the same as the others before them had done. This however was clearly the work of God, that David might thereby be preserved.

Saul sent messengers for the third time, but these also not returning he went to Ramah himself. But what a wonder! For when he was yet on the way, lo, the spirit of God came upon him and he also prophesied, so that the people said in surprise, "Is Saul also among the prophets?" This saying is still in use, for when a man pretends to be religious, the people say, "Is Saul also among the prophets?"

Saul had no power over David, for David was to be the king of Israel and no plan of Saul could defeat God's purpose. God carries out his plans and arrives at the results in spite of man's interference. Again and again the beautiful words of the poet come to mind:

"God moves in a mysterious way
His wonders to perform."
We may disobey God's commands and wishes, but we cannot defeat him in his purpose. He is too wise to be defeated by man, and Saul could not thwart him in his purpose to make David king. Let us learn from these things that God's wisdom and mercy are boundless, and that he can do all things to his own glory.

(To be Continued.)

DIED.

SMUCKER.—On the 13th of August, near Orrville, Wayne Co., Ohio, Pre. Jonathan Smucker, aged 66 years, 7 months and 18 days. He was buried on the 15th at the Oakgrove Meeting-house, followed by many friends and acquaintances. Bro. Smucker was born in Millin county, Pa., coming with his parents to Wayne county, Ohio, in 1828, since which time he was a resident of said county. He leaves a wife, 6 children and 21 grand children to mourn his death. Bro. S. suffered some 15 months. At first his disease was supposed to be dyspepsia, but he continued to grow worse and suffered intensely. Yet he bore it all in Christian patience. A post mortem examination showed his disease to have been cancer of the stomach, liver and kidneys, which accounted for his great sufferings. Services were conducted by J. N. Stamm and J. K. Yoder in German and D. Hostetler in English.

YODER.—On the — of — in Newton county, Ind., of inflammation of the bowels, the wife of N. C. Yoder, and daughter of Nathan and Magdalena Tschub, aged 45 years, 7 months and 22 days. She leaves her husband and one child 8 years old, parents, 4 brothers and 2 sisters to mourn her death. She was a faithful member of the Amish church. She had come to visit her sick father and in five days she was carried out of her father's house a corpse. She was buried on the 8th in the Richfield grave yard. Services by V. D. Hostetler. Peace to her ashes.

LESHER.—In Williamson, Franklin county, Pa., on July 31st, from bleeding of the nose, Sister Elizabeth Leshner, wife of Pre. Benjamin Leshner, aged 69 years, 11 months and 17 days. Buried Aug. 3d, at the Williamson church (Mennonite) in the presence of a large concourse of relatives, friends and neighbors. Services by Peter Wadle and Josiah Brewer, from James 4:14. "For what is your life?" Sister Leshner was a consistent member of the church; a faithful wife, an affectionate mother, a kind neighbor. Truly a mother in Israel has gone to her rest. Peace to her ashes. Fraternally, JOSHUA BREWER.

YODER.—On the 2d of June, on the Haw Patch, Latrang county, Ind., of consumption, Amanda Yoder, aged 27 years, 9 months and 13 days. She leaves her husband and one child. She had given her heart to Jesus in her youth, she bore all her sufferings with Christian patience, and could say, "Lord, thy will be done, I am ready to depart this life and be with Jesus." Peace to her ashes. Funeral services by J. S. Hartzler and J. Kirtz.

BRINKMAN.—On the 4th of August, in Carroll county, Mo., of cholera infantum, Henry W., son of Henry C. and Elizabeth Brinkman, aged 1 year, 6 months and 22 days. Funeral services by Samuel Shirkey from Micah 2:10.

We are lonely here our darling,
And we miss thy lovely face;
But we know that thou art happy
In that bright and blissful place.
So we all will strive to meet thee
In that land of bliss above
There to dwell with thee and Jesus
And to sing God's endless love.

SHANTZ.—On the 27th of July, in Gaines township, Kent county, Mich., of dropsy, Mennonite Shantz, aged 39 years, 5 months and 27 days. He was buried on the 29th at the Gaines U. B. Church, followed by a large circle of friends and relatives. Services by Samuel Sherck, from Rom. 6:23. The deceased passed away with a bright hope of a glorious resurrection.

ROTH.—On the 25th of June, Catharine, daughter of Jacob and Mary E. Roth, aged 2 years and 3 weeks. Funeral services by Joseph Schrock.

WHITE.—On the 6th of August, in Paradise, Wayne county, Ohio, of rheumatism, Bro. Martin S. White, son of Sister — White (widow), aged 21 years, 2 months and 19 days. Buried on the 8th in the Mennonite Burying-ground, near Orrville, where many friends and neighbors assembled to sympathize with the bereaved family. Services by A. H. Breuneman in English from John 14:18 and David Hostetler in German from Rev. 4:11. Although our young brother's years were not many in this world, yet his pilgrim journey was a long and weary one because of the intense suffering which he endured from the above named disease for over three years. He was confined to his bed for over two years and for one year was entirely helpless, and could move neither hand nor foot, but he bore it all meekly and patiently and seldom complained, but was always cheerful. He greatly enjoyed religious services which the brotherhood held there every two weeks regularly; but he longed

"On Jordan's stormy bank to stand
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie;"
and when the gentle breeze of God's grace came it fully bore him across to that blissful shore where we believe he rests in peace. Dear friends, we are following?

LAPP.—On the 7th of August, near Cherry Box, Shelby county, Mo., of consumption, Nancy, wife of Oliver Lapp, aged 21 years, 7 months and 21 days. She leaves a husband and one child beside many relatives and friends to mourn her departure. She united with the (Dunkard) Brotherhood Church when 14 years of age and lived a faithful member up to her death. Buried in the Mennonite Burying-ground. Services by John Hays and John Brulaker, from Rev. 14:13.

"One more dear friend has left us,
To join the angelic band;
O let us try to meet him
In heaven that happy land."

ENGER.—In Franklin county, Pa., Susanna K., daughter of George W. and Magdalena Ernst, aged 3 years, 2 months and 12 days. While the mother was gone with some friends to the house of a neighbor, the child had got a bottle of so-called infant drops, consisting in part of laudanum, and drank it. The bottle had been dangled, as was thought, out of her reach. When she became drowsy and pale, suspicions were at once roused and the facts were soon learned. Medical aid was at once summoned and remedies applied, but of no avail, and the little child passed away about four hours after taking the medicine. It is a sad case, yet she has only gone before, and the parents can, by walking in the ways of God, meet her again.

YODER.—On the 15th of August, in Mennon township, Millin county, Pa., Catharine, wife of Jonas W. Yoder, aged 29 years and 4 days.

PRINZ.—July 23d, in Mahoning county, Ohio, Susanna, widow of Joseph Prinz, aged 82 years, 10 months and 5 days. Services held at the North Lima Reformed Church by Rev. Gabriel D. Heatsold of Va., Bish. Joseph Bixler and Jacob Kirtz.

FRANK.—August 20th, near Lititz, Lancaster county, Pa., Enos Wittwer, youngest child of C. G. and Ella Mary Frank, aged 5 months and 20 days. Buried on the 22d at Hesse Meeting-house. Text, Rev. 3:20. A solemn call to the parents.

MELLINGER.—August 18th, near Columbia, Lancaster county, Pa., Bro. Martin K. Mellinger, aged 88 years, 3 months 7 days. Buried on the 22d in "Ferry's family graveyard." Text, Job 14:10. A large congregation assembled to pay the last tribute of respect. Bro. Mellinger was a zealous member of the Old Mennonite Church. He diligently attended public worship.

LOSCHKE.—On the 16th of August, near Intercourse, Lancaster county, Pa., after a lingering illness of 9 months, Sister Annie E. Longenecker, aged 50 years, and 27 days. She was a consistent member of the Mennonite Church, and at her death she left a good evidence that she was at peace with God. She leaves one brother and two sisters to mourn their loss. Her funeral was very largely attended. Services by Pre. John Landis and Bish. Isaac Eby, from Rev. 12:13.

Her Savior called and she has gone
To that bright home beyond the skies,
Where round the glorious heavenly throne
Eternal hymns of praise arise.

Weep not for me, my brother dear,
Since I must go and leave you here;
With Jesus I shall happily be,
Oh brother, do not weep for me.

Dear sister, do not weep for me,
For I am now forever free;
Cast all your care upon the Lord,
And you'll receive a great reward.

TEUSCHER.—In Seward county, Neb., Magdalena, daughter of Jacob and Phoebe Teuscher, aged 8 months and 17 days. Services by Jos. Gascho, from Mark 10:13 and P. P. Hershberger, from 1 Thess. 5:1-3.

MEYERS.—August 15th, near Newville, Cumberland county, Pa., of Apoplexy, Dr. Samuel Meyers, aged 79 years, 5 months and 13 days. Buried at Diller's Meeting-house on the 18th. Text, Amos 4:12. A large congregation assembled on the solemn occasion. Bro. Meyers was a faithful member of the Old Mennonite Church.

BRUBACHER.—August 16th, near Bricker-ville, Lancaster county, Pa., Bro. Abraham Brubaker, aged 76 years, 9 months and 14 days. Buried on the 19th in the family graveyard. Text, John 12:26. A large congregation met to pay the last tribute of respect. Bro. Brubacher led a very moral life, but finally felt it his duty to observe "the Ordinances of God's House." He was baptized and received into Church during his last sickness.

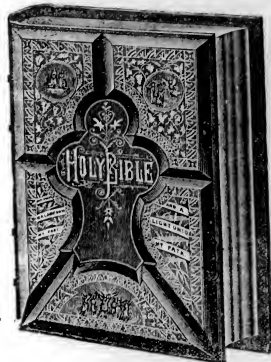
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and to the traveler it seemed as though the blood would freeze in their veins, so intense was the cold. He knew it would

be certain death to him to sit down and rest. But at last he became so exhausted that, despite his efforts, he sank down. He felt something in the snow. He made a little effort and drew forth a hat, and underneath that a man's hand became visible. With this fresh courage possessed our traveler, and with that new hope and new life. He cast aside the snow as much as possible, and began to rub the body and work with the stranger, who at length, to the joy of his deliverer, opened his eyes. Through this exercise the traveler became somewhat warmed, and both set out together with new courage on their journey, and reached the next village in safety.

It is not right to be complaining of hard times and bad people. Men need only do what the Lord commanded, and a blessed day will dawn upon us.

Thousands and millions of people in these United States are in need of our services for Christ's sake; but we frequently seem not to know it. The Apostle Paul clearly saw the need of his labors and acted accordingly. He said, "The love of Christ constraineth us."

Our times and circumstances are thoroughly out of order. The one cause for this fact is, there is a lack of love of true Christianity. God is willing to give us more than sufficient love, but we are not willing to accept it. It is truly our wish to possess this love, but not our will to accept it. When this love takes possession of the heart, all self-love must be cast out, but we are not quite willing to let all of self go. If we could have self-love along with divine love we would all love along to be true Christians. But the old Adam must die, if Christ would arise in us. Christ says: "Whosoever will not forsake all that he hath cannot be my disciple;" and, "Whosoever will come after me, let him deny himself, and take his cross and follow me." Through much tribulation we shall enter the kingdom of heaven. But the great error that a follower of Christ is unhappy and unblest had its origin in the depths of the region of lost spirits. The Christian has eternal life, and "fulness of joy," of which it is said, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man."

That there is a lack of love with the great mass of professing Christianity is not surprising; but it appears that among the "quiet in the land" this love is also not perfect. Our God desires the whole man and not only a half sacrifice—the whole heart or nothing.

"God is love, and he that dwelleth in love dwelleth in God, and God in him." That this love has created and redeemed us in love is wonderful, to say nothing of what it daily and hourly does for us, what are we doing for him?—We should permit Him to redeem and sanctify us; this is the great work that he desires of

us. Our fathers sacrificed their blood, lives, homes and possessions for His sake. With Paul they counted all things loss that they might win Christ and be found of Him. J. HORSCH.

For the Herald of Truth.

SPREADING THE GOSPEL.

Much has been said in the HERALD OF TRUTH about giving, and the various ways in which it may be done to the honor and glory of God, yet I feel prompted to offer a few thoughts which I hope may be of some use to the cause of Christ.

In my estimation the first and most important work, and which all should help to support, is the spreading of the gospel. For when the true gospel of Jesus Christ is once preached and practiced by the people throughout the world the Lord's work will be cared for, there are some places where ministers are plenty, while in other places there are none at all. Could not the work be more equally divided if self were cast aside and all would work together in peace and harmony? If the proper effort were made some of the ministers could go to preach to the scattered ones and there would still be some to take care of the churches at home. In many instances we see the weak churches becoming almost discouraged because the stronger churches are being visited and they are neglected.

It requires time and means to spread the gospel. Some might be willing to go but have not the means. What should be done in such a case? Every one should do what he can to provide a way for them to go. A little, if it is the best we can do, will be accepted of God, and we shall be richly rewarded. This is a work in which all may help. It is not for the preachers alone, while we sit idle, finding fault with them. If God was as slow to contribute to our wants as many of us are in contributing our time and talent to his cause what would be our condition? When He does so bountifully bless us can we be careless enough to neglect his work? There are some so greatly blessed in this world's goods that they could give to God one tenth of their possessions and feel no inconvenience from it and yet so many use it only to gratify self and selfish motives.

The Sunday-school is another work of the Lord which cannot be conducted without time, talent and money. This is a benefit to the young and a work in which they can help. If the minds of the children are frequently impressed by the necessity of the work they will willingly give for the Sunday-school that which they would otherwise spend for trifles. The poor and needy must also be cared for and when the people are earnestly engaged in the work of the Lord the needy will not be neglected. A SISTER.

For the Herald of Truth.

"THE CHILDREN OF GOD."

In Munich Bavaria, some time ago, a society was formed whose code of laws are as follows: "The brotherhood of the children of God," propose to embrace the whole world with the band of brotherly love. Their aim is by moral elevation and reconciliation to modify the existing difference between the rich and poor. Although of Roman Catholic origin persons of any other faith may nevertheless belong to it. In this society no separation or division will be made on account of different opinions; One is their Father, who is in the heavens; they consider themselves all as brethren and sisters, and as equally entitled children of that one Father whose name they hallow, whose kingdom they set up and whose will they strive to do. The means of communication between those of the brotherhood who on account of speaking different languages, cannot understand each other is through the new language of Pastor Scheyer, called Valapuk. The symbol of the brotherhood is 333. As an outward mark the members may wear a small tri-colored band of gold, green and violet. Every "child of God," male or female, married or unmarried abstains from smoking and drinking spirituous liquor, and the willful destruction of harmful animals, and abstains from the use of meat, blood and fat of both warm and cold blooded animals. The daily food of the "Children of God," whether priests or lay members, Christians or no Christians, consists of bread, unleavened bread, consists of bread, unleavened bread, bread being preferred without salt and baked with figs or other fruit, fresh, dried or stewed fruit of trees, and berries, honey, herbs and vegetables, pastry, eggs, butter, cheese and oil. Their drink consists of water, milk, cocoa, chocolate and wine, although the moderate use of beer, coffee and tea is at times allowed. The Christians of the first three centuries and many of the holy church fathers and the founders of orders in the Catholic church are their models in their manner of life. By this they are moreover, in harmony with the adherents of many religious not Christian whose opinions they are careful not to oppose and at the same time respect. The "Children of God," furthermore abstain from all enmity and all legal processes and complaints at court, swearing and slander, all strife and bickering all vanity in dress and every outward adornment; they abstain also from idleness and the love of splendor, and the desire for earthly possessions. The wealthy among them consider the possessions entrusted to them by Providence only as a means for doing good, and the poor among them entertain no envy or animosity toward the rich, who give freely of what they have

and do not let the poor suffer want. All "Children of God," are a royal priesthood, having the image of God, their heavenly Father, and in the smallness of their wants, like the divine High Priest. Peace and happiness, health and joy, beautifully their earthly life. Poverty and want care and misery is not among them.

(There is certainly something good about this society, and were it not that there is an indiscriminate mingling of Christian and unchristian professions, some good might be effected. But as it is it looks very much like a grand scheme that in the end will be disastrous to true Christianity or rather godliness, for Christianity it cannot be called. Christ is the way, the truth and the life, and no man cometh to the Father but by him; so all attempts at a reformation in the religious must fail in the end if Christ is left out. Moreover all such who join an association of this nature practically deny Christ. Christ is worthy of being admitted to everything that is good, and where he is to have no recognition, the object, though apparently good will not be crowned with spiritual success. Without Christ man can do nothing good. If we own him not in our life, he will not own us in death, therefore no compromise or fusion with any religion not Christian can be acknowledged by him.—ED.)

For the Herald of Truth.

OUR TRUST.

"But if our gospel be hid, it is hid to them that are lost." 2 Cor. 4:3.

Gospel comfort cannot be enjoyed till the soul has been first convinced of evil, or until it has learned that to trust in any dependence upon own works for justification, is all in vain. Nothing but the gospel of Christ can direct our steps in the right way, and bring peace and comfort to our souls. It is a blessing of consolation, and leads our souls to Christ and holiness. A sad mistake is made in not living up to the gospel privilege, as taught by our Savior, and by not consecrating our all to God. We suffer ourselves, to a greater or less degree, to be governed by our self-will, we are inclined to carnality, and live without looking into the perfect law of liberty, which gives true freedom to the soul.

Many times, on account of living so foreign to Christ, we are unstable in our ways and actions. We are easily enticed into the ways of the world and its vanities if we have not that experimental knowledge which is obtained under the teaching of the Holy Ghost, by daily searching the Scriptures. This is the grand safeguard against the seduction of error, and the most powerful means of increasing in knowledge of Jesus Christ, abiding fully in Christ and receiving spiritual knowl-

edge daily from God through Christ. Truly, it is sweet to converse with Jesus, of his free grace to wretched and unworthy sinners, and every saved sinner is a brand plucked out of the fire by the loving arms of Jesus.

Let us depend on the teaching of the Holy Spirit, and not be satisfied with only human instruction, but look to the fountain of wisdom that we may be delivered from prejudices, preserved from error and enabled to profit by the ministry of the word. Oh, how loving, how condescending is the Spirit of God to poor, miserable sinners!

Jesus said, "It is the spirit that quickeneth, the flesh profiteth nothing: the words I speak unto you, they are spirit, and they are life." Paul said, "If our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

We have many dangers to guard against, such as the lust of the flesh, the lust of the eye, the pride of life, etc., the tendency of which is to destroy our happiness. We are too much inclined to follow the ways of the world, since we are prone to evil; and self confidence does not remove the dangers from our path, nor render them harmless. O how necessary, then, to seek God's assistance! James says, "If any lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Father." "A double-minded man is unstable in all his ways." He also says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Let us beware, that we ask of God with a right spirit, or for the right end, not only ask so that we may gratify ourselves, but seek to glorify God and to do good to others. We find many evils to detract our thoughts and actions from the path of duty, and it becomes us constantly, to hold a self-examination and cast from us all that which may hinder us from a free and full access to the throne of grace. No doubt, many have experienced with me that many prayers are not answered in the way they are asked, and see afterwards that it was for a wise purpose they were not answered in the way they were asked. A child often asks its parents for something, that they know is injurious to it and they do not grant it; so our heavenly Father, withhold what he knows to be injurious to a soul that wishes to be saved, and his obedient children wish Him to do so, knowing very well that he knows what is best for them.

Though we are weak and ignorant, God is wise and strong and able to guide and preserve all those who trust in him. So let us not trust to self, or our own understanding, nor neglect God's word and truth, or to seek the enlightening influence of his Holy Spirit. For Paul says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual, judgeth all things, yet he himself is judged of no man. For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. For the Spirit searches all things which is in him?"

SISTER C.

For the Herald of Truth.

TO THE FRIEND OF THE SABBATH SCHOOL.

I believe that your labor for the Lord is not in vain. What you do for the spiritual welfare of the young will surely be blessed; for there is the place to begin in building up the church of Christ. Some claim that Sabbath-schools are not necessary, because forty or fifty years ago our fathers had none. This may be partly correct; but what books were used then as text-books in schools? Did not the Bible at that time take the foremost place? In it they were instructed, and from it they learned the need of salvation. But now the Bible is no longer read as a text-book in schools, and in many places it is not read at all. It therefore becomes necessary to instruct the youth of the land by another means than the day school, and this the sabbath-school seeks to accomplish; for besides reading the Word, they are also instructed in its meaning. It is not only the knowledge of the word, but the understanding of it, that is necessary for us, and since the Sunday-school gives this opportunity, every Christian ought to support the cause.

Why not call our dear children together on the day specially set apart for the worship of God, and for doing good to ourselves and our fellow-men, and teach them the will of God, and with them sing of God's love and mercy and his promises to man? Is not this a service acceptable to God and profitable to man? Alas, that many say it is too much labor to go every Sabbath to the house of God! They say, We can't see our neighbors. Well yes you can, that is, if your neighbors come to the Sunday-school also, and you can have the most pleasant and edifying time possible together in doing good to yourselves and your children, by reading and studying God's holy word. This going to see our neighbors is something which may very easily be productive of more harm than good; for with many the

talk on such occasions is of houses, lands, money, speculations, fat cattle and horses, and, what is just as bad, *idle gossip*. "Search the Scriptures," and tell me where you find it commanded to go and visit our healthy neighbors to talk politics or other worldly matters with them on this holy day, and at the same time neglecting the instruction of the young in the ways of truth and holiness.

In Acts 20:1-11 we can see that Paul was faithful in discharging his duty. Many of our young people who fall in with other associations without the church could, by means of the Sunday-school be kept within the circle of the church, because by this means there would be something more direct to influence them for good from their early years, and get them to feel that their home and their work is in the church. Verses 31 and 32 of the same chapter tell us of Paul warning the people day and night, even with tears commending them to God. Oh brethren, are we working in the same line? Are we calling our neighbors, our relatives, our friends, our children and young people to Christ? Remember that it is now day, but that the night cometh when no man can work. Let us make use of the blessed advantages the Sunday-school offers and seek to instill into the young minds and hearts about us the grand truths contained in the Gospel, that we with them and they with us may become wise unto salvation and go the way of life together to the celestial home prepared for all those who are faithful servants of the Lord. L. BLOUGH.

For the Herald of Truth. WHAT HARM?

Very frequently when an act is considered by some not right, or at least questionable, the question is asked, "What harm is there in it?" Why is not the question asked, "What harm will there be in leaving the act undone?" This would be a more reasonable question to ask, and one that would more likely lead to the best results.

The propriety of uniting with a secret organization might always be settled correctly by a faithful answer to the question whether we may not safely stay out of such an organization. Instead of asking whether we may not be Christians and unite with secret organizations, let us ask whether we may not be faithful Christians and stay out of them.

If one should ask, "What harm is there in becoming a Free Mason?" He might be answered by the question, "What harm is there in not becoming a Free Mason?" But here the claim might be made, as it often has been, that Masonry cares for its sick members, and those who in any way meet with misfortune; and that the widows and children of deceased members

are not left to suffer. It may be true that Masonry does all this, or proposes at least to do it, but Christianity does this and more besides. Masonry helps on the consideration of membership, that has paid money into its treasury, while Christianity brings every earthly blessing needed without money and without price.

The really needy cannot receive the advantages that Masonry offers to some, because they cannot pay the initiation fees nor keep up their dues afterward. Harm nor disadvantage will certainly come to no fervent child of God for not becoming a Free Mason. The child of God has the promise of the protection and care of a Father in heaven, and what more can he need or ask. Shall anyone fear that if he should be called away his family shall suffer? It would require a faithless man indeed to feel so. For the promise is, "I will never leave thee, nor forsake thee." Also, "Once I was young, but now I am old, yet have I never seen the righteous forsaken, nor his seed begging bread." The promise of Jesus to his disciples is, "Behold the fowls of the air," etc., "yet your Heavenly Father feedeth them. Are ye not much better than they?" "Why take ye thought for raiment?" "Consider the lilies." "Take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things."

What harm shall, in the light of these promises, come to the child of God if he stays out of all secret organizations? Just here many harmful things might be pointed out for those who go into them, but it is enough for the present purpose to ask, "What harm is there in staying out." C.

CHRISTIAN FORGIVENESS.

It is wrong to retaliate. In the nature of things it is productive of evil. It tends to increase and foster and multiply wrongs absolutely without end. It renders neither party better, but both worse. The offender is aroused to revenge, and the offended who retaliates is so much the worse, as he has done a mean action when he might have done a noble one.

Janson says: "A wise man will make haste to forgive, because he knows the true value of time, and will not suffer it to pass away in unnecessary pain. He that willingly suffers the corrosions of inveterate hatred, and gives up his days and nights to the gloom of malice and perturbations of stratagem, cannot be said to consult his own ease. Resentment is a union of sorrow with malignity, a combination of a passion with all endeavor to avoid with a passion which all occur to detest. The man who retires to meditate mischief, and to exasperate his own rage; whose thoughts are employed

only on means of distress and contrivances of ruin; whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another, may justly be numbered among the most miserable of human beings, among those who are guilty without reward, who have neither the gladness of prosperity nor the calm of innocence."

How forcibly these words appeal to every human heart! The conscience of every man bears witness, that to overcome evil with good is an act of the most exalted virtue; while retaliation is ever an indication of meanness of spirit. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Because others violate this rule is no reason for our doing so. Their ill conduct furnishes us with an opportunity for the exercise of a special and peculiar grace. It is made our duty to overcome the wrong disposition of the evil-doer by manifesting toward him particular kindness and good will. Tasso, being told that he had a fair opportunity to take advantage of a very bitter enemy, replied, "I wish not to plunder him, but there are things I wish to take from him—not his honor, his wealth, or his life, but his malice and ill-will." This is the sentiment of a great soul, a soul that towers above the fog of human selfishness, and basks in the pure sunlight of God's truth. It is a little soul that cannot pass over an offense. Bacon says: "Generous and magnanimous minds are readiest to forgive; and it is a weakness and impotency of mind to be unable to forgive."

Philip, king of Macedon, discovered great moderation, even when he was spoken to in shocking and injurious terms. At the close of an audience which he gave to some Athenian ambassadors, who were come to complain of some act of hostility, he asked whether he could do them any service. "The greatest service thou couldst do us," said Demochares, "would be to hang thyself." Philip, though he perceived all the persons present were highly offended at these words, answered with the utmost calmness of temper: "Go, tell your superiors that those who dare make use of such insolent language are more haughty and more peaceably inclined than those who can forgive them."

This is the Christian's crowning grace. It might ever be seen gleaming from the life of the meek and lowly Jesus. It is twice blessed. It blesses him that gives and him that takes. It is that love that beareth all things and endureth all things, which suffereth long and is kind, which

rejoiceth not in iniquity, but rejoiceth in the truth. We submit the following considerations:

I. God has promised to forgive us on condition that we forgive others. "Forgive us our debts as we forgive our debtors." Forgive us all our debts as we forgive all our debtors. Of him that hopes to be forgiven it is indispensably required that he forgive. It is absolute, binding always and everywhere. On this great duty eternity is suspended; and to him that refuses to practice it, the throne of mercy is inaccessible, and the Savior of the world has died in vain. He bolts the gates of heaven against himself. He chains himself to the chariot wheels of Satan.

During the days of the feudal system the different houses were at constant warfare. One of the lords became enraged at a knight of another castle, and resolved to exterminate his house. His chaplain tried in vain to persuade him out of it. At length he said, "My lord, since I cannot persuade you to give up this plan of yours, will you at least consent to come with me to the chapel, and there remember, and the chaplain and he knelt together in prayer. Then the merciful Christian said to the revengeful warrior, "Will you repeat after me, sentence by sentence, the prayer which our Lord Jesus Christ himself taught to his disciples?" "I will do it," replied the duke. He did it accordingly. The chaplain said a sentence, and the duke repeated it, till he came to the petition, "Forgive us our trespasses as we forgive them that trespass against us." There the duke was silent. "My lord duke, you are silent," said the chaplain. "Will you be so good as to continue to repeat the words after me, if you dare say so?" Forgive us our trespasses as we forgive them that trespass against us." "I cannot," replied the duke. "Well, God cannot forgive you, for he has said so. He himself has given this prayer. Therefore, you must either give up your revenge, or give up saying this prayer; for to ask God to pardon you as you pardon others is to ask him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment." The iron will of the duke was broken. "No," he said; "I will finish my prayer. 'My God, my Father, pardon me. Forgive me, as I desire to forgive him who has offended me. Lead me not into temptation, but deliver me from evil.'" "Amen!" said the chaplain. "Amen!" said the duke, who now understood the Lord's prayer better than he had ever done before, since he learned to apply it to himself.

"Forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." "For if ye forgive men their trespasses, your

heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." The parable of the king and his debtor is a fearful exemplification of this rule, "with what measure ye mete, it shall be measured to you again." The king forgave £60,000,000 of gold. The debtor refused to forgive £3. Then the king arrested him and delivered him to the tormentors till he should pay all that was due. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Matt. 8:23-35.

II. Christian forgiveness requires us to go to our offended brother and make every possible effort to be reconciled. This is the way God deals with us. We have offended him grievously, and times out of number. Yet he comes down to us, makes known his willingness to pass over our offenses, and pleads with us to be reconciled. And this he requires of us with those who have offended us. Here, then, are two cases. The first is where our brother has a charge against us. In this case it is plainly our duty to go to him and make it right. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Here we are plainly taught that we are to go to those who are offended at us and be reconciled. But you say, the case is different when another has offended me. Am I bound to go to the brother who has wronged me and be reconciled? It is our imperative duty to go. No matter how great the offense, forgive him in your heart; go to him and kindly make overtures to reconciliation. This is the way to win your brother.

Near the end of the seventeenth century a Turkish grandee in Hungary made a Christian nobleman his prisoner, and treated him with the utmost barbarity. The slave—for such he was—was yoked with an ox, and compelled to drag the plow. But the fortune of war changed, and the Turk fell into the hands of the Hungarians, who said to their enslaved fellow-countryman, "Now take your revenge upon your enemy." This was in accordance with the custom of the age; and the Turk, supposing, as a matter of course, that he would be tortured to death, swallowed poison. At this juncture the Hungarian nobleman came in and said to him, "Go in peace, you have nothing to fear." The Moslem was so impressed with this heavenly spirit that he proclaimed with his dying breath, "I will not die a Moslem, but I die a Christian: for there is no religion but that of Christ which teaches forgiveness of injuries."

"Take heed to yourselves. If thy brother trespass against you, rebuke him; and if he repent, forgive him." "Take

heed." When your brother trespasses against you, does you an injury, puts any slight affront upon you, if he be accessory to any damage done you in your person or property, take heed to yourselves at such a time lest you be angry and speak unadvisedly and rashly venge revenge. "Rebuke him." Do not bear malice toward him or meditate revenge. Go to him and tell him his fault. Perhaps he intended no harm, and the matter is ended. If he meditated evil in it, you have discharged the Christian duty of reproving sin. "If he repent, forgive him." Repentance is an absolute condition of forgiveness. If a child deliberately lies, and you forgive the child before he has exhibited any sorrow for the act, you make the child worse. This principle is always true; but it is our duty to awaken in the offender the spirit of penitence by manifesting towards him particular kindness and sincere unalloyed good will. And these efforts are not to be suspended until he is reclaimed, if it takes a whole lifetime. "Forgive him." Forget the injury.

On one occasion, sincerely aiming to do my duty, I offended a brother. I went to him, made the proper acknowledgments, and asked his pardon. "I forgive, but will not forget," he said. That means it stands against me still. What if Christ forgives him that way! He casts our sins behind his back. They are removed as far from us as east is distant from the west. So we are to forget the injury; never think of it again; by no means upbraid him with it. Cast it into the deep sea of eternal forgetfulness.

III. There is no limit to the number of times we are to forgive an offending brother. "Then Peter came to him and said, Lord, how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven." Here we have a definite for an indefinite number. Our forgiveness is not to be measured by arithmetical rules. We are to forgive as long as we live.—J. M. Foster.

SCRIPTURAL MODE OF BAPTISM.

(Continued.)

Our third witness is the water. The remaining part of our task is easy. We have the unequivocal witness of two of the witnesses, the blood and the Spirit, in favor of *sprinkling* as the only Scriptural mode of purification, and our third witness, the water, must testify in union with the others, for these three agree in one. Indeed, it is impossible, in the very nature of things, that there should be any disagreement, seeing that it was the same Spirit that was poured out, and shed forth and came down upon the disciples, which directed how the blood should be

applied under the former dispensation, and the water under the latter, as the emblems in both cases of purification from the defilement of sin, for Christ, who, by his death, procured the Spirit's influence to cleanse and purify the heart, according to the testimony of John, came not by water only, but by water and blood.

Either the water is the purifying agent, or the Spirit is the purifying agent, according to the Scriptures, and then the *water of baptism* being an outward and visible sign of an inward and spiritual grace, the sign or seal must be a perfect fac-simile of the thing signified. And as the Holy Spirit in regeneration is poured out or sprinkled upon us, the water of baptism representing this great change must be applied in the same manner.

We shall now proceed to introduce the Scriptural evidence that the water of baptism was applied to the subject by the apostles, by sprinkling or pouring it upon him, and that the subject was not applied to the water by dipping him into it.

1st. We bring forward then, their favorite proof text, found in Rom. 6:3-7: "Know ye not, that so many of us as were baptized were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed that henceforth we should not walk in sin. For he that is dead is freed from sin."

I shall connect with this their next strong proof text, found in Col. 2:10-12: "And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body, the sins of the flesh, by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

In connection with these two passages, I refer you to Gal. 3:22-28: "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore, the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of us as have been baptized into Christ, have put on Christ."

I shall give you one more quotation from the Epistle of Paul to Titus, 3:5, 6: "Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Savior."

Now, I deny that the apostle in any of the above passages except the last had any reference to the mode of baptism at all. For if they allude to the mode of baptism, they prove too much. To commence then—

1st. The apostle says in Romans: "So many of us as were baptized into Jesus Christ, were baptized into his death." He died by crucifixion: what mode of baptism would that be? Most unquestionably sprinkling. The blood and water would ooze out of his side and trickle down to the ground, so that it might be said in allusion to this very scene that he exclaimed: "I have a baptism to be baptized with, and how am I straightened till it be accomplished." Certainly he was not immersed during the whole of his sufferings.

2d. We are baptized into his burial—"buried with him," etc. What kind of a mode would that be? Now I ask, what analogy is there between dipping a man in the water, and carrying a corpse straight into an open cave hewn out of the face of a rock and laying it on a niche in the rock?

3d. We are planted by baptism in the likeness of his death. The cross on which he suffered death was sunk into a hole in the ground, after the manner in which you plant a tree, not by covering it up, but by inserting the roots a little under the soil, and having all the rest of it above the ground. What mode of baptism would that be?

4th. In Colossians we are *circumcised* (by baptism) "in putting off the body of the sins of the flesh." What mode of baptism would this be? To sum up the whole, I ask you, whether you can perceive any analogy between the death of Christ by *crucifixion*—the burial of Christ—the planting or grafting of a tree—the being *circumcised*, and the dipping a man into the water?

But if any of you think that these passages do refer to the mode of baptism, then I claim them every one as being in favor of sprinkling. The Apostle Paul, recollect, was the author of all these epistles. In that to Titus, he doubtless refers to the mode of baptism, and he calls it the "washing of regeneration," and connects it with the "renewing of the Holy Ghost," which he said was "shed on us abundantly (referring to the day of Pentecost), through Jesus Christ our Savior."

But if the allusion of the Apostle is not to the mode of baptism, what does it mean? Why, simply the fact of their baptism, as a public acknowledgment of

their faith in Christ. Before this faith came, they were kept under the law, and the law was their schoolmaster to bring them to Christ. But now they had changed masters, and had become the children of God, by faith in Christ Jesus. For as many as had been baptized into Christ (not into the water), had put on Christ by this public act, and being in Christ, they were to reckon themselves dead to sin, and alive unto God, through Jesus Christ our Lord.

We notice secondly, the baptism of Christ by John, and this will lead us to notice the baptism of John. John's baptism could not have been Christian baptism, from the fact that his disciples were all baptized over again by the apostles after the resurrection of our Lord. It has been asserted that John's baptism was Christian baptism, and this is the ground occupied generally in some places. It seems to me, that better acquaintance with the Bible would correct this error. By referring to the book of Acts 19:1-6, we read as follows: "And it came to pass while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be a Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which was to come after him—that is, on Jesus Christ. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them." Now if the baptism of John was Christian baptism, can any man assign a reason why these persons were re-baptized? But this is not a solitary case. The three thousand baptized on the day of Pentecost were the disciples of John, as well as those baptized on this occasion. So far from John's being a Christian minister, Christ says that "he that is least in the kingdom of heaven—the gospel dispensation—is greater than he." If John's baptism and Christ's baptism were both Christian baptism, then we have the apostles, after the resurrection of Christ, baptizing those who had twice received the same rite before. The cause must be a hopeless one that needs such support as this. The above will be sufficient to satisfy every unprejudiced mind, that the baptism of John was not Christian baptism, but an initiatory rite—a baptism unto repentance, pledging its subjects beforehand, to believe on him who should come after.

John was the herald to announce the approach of the great deliverer—"The voice of one crying in the wilderness,

Prepare ye the way of the Lord,"—"the kingdom of heaven (the gospel dispensation) is at hand," was the burden of John's message.

(To be continued.)

A TALK WITH FATHERS AND MOTHERS.

There is great advantage in speaking from experience. A sailor can give a better opinion as to seafaring life than a landsman. A farmer can give a better opinion with respect to the cultivation of land than one engaged in merchandise. And so a parent can speak better to fathers and mothers than those who have never known the comfort and the anxiety that belong to a flock of little ones around the fireside.

Perhaps I may add that a parent who has had the bitter grief of parting with those dearly beloved, has another claim to be heard. For sorrows like these make us look at our homes with a different eye, and lead us more than anything to desire for our children the best and most lasting happiness. I am speaking to myself while I speak to you; and I write these lines with sorrowful and yet blessed recollections crowding upon me.

First of all, let us talk together of our mutual *Responsibilities*, and how great is the charge committed to us when the Good Shepherd gives into our care the lambs so dear to him?

A little child—what is it? That little boy or girl, lately born, and now lying so helpless on a mother's lap, or that little one just reaching its third or fourth summer, and whom you love to take on your knee when you have a few minutes leisure—what is it? Whence its origin? What its value? What its destiny?

We all know how precious is a child to its parents, except in the case of those who, through some degrading vice, are dead to all natural affection.

"I am worth many thousand pounds," said a poor man once, "for I have many children, and not one of them would I part with for a thousand pounds."

Yet after all do we reckon their value as high as we should? Do we not often regard them in a wrong light?

"A child—what is it? Not a superior kind of animal, raised just a shade above the animal creation, as some would seem to teach us.

Neither is it a mere toy or plaything which is to please and amuse us, and occupy our thoughts while as yet it is young, and then be turned adrift to do the best it can for itself.

Nay, friends, it is far otherwise. That little child has been made for immor-

tality; it is created to shine in the image of God, and must live on as long as God himself. Its life has had a beginning, but it will never have an end; I mean its true and real existence, which lives on in spite of death.

Think of the child with reference to the body. It grows on and develops with increasing years. First we see it so utterly helpless that it is wholly dependent on a mother's care. Then we see it as the little child just beginning to run, and then to speak. Then we trace the course of life as we see the schoolboy with his satchel and books, or the schoolgirl with her young companions, learning day by day something needful for life's duties. And then we mark its progress—the youth, the maiden passing into full age; and after a while following those who have gone before to the silent grave.

But this is only the outer life. The child has an immortal soul, a mysterious principle, a ray of Eternal light, that which no waters can quench, no power destroy, no possibility of events ever annihilate? Yes, when your home has long been levelled in the dust—when the busy toil of life has ceased its perpetual whirl—when your glorious sun has ceased to shine—when the present scene has given place to "the new heavens and the new earth"—your child will still live, and will live on forever.

But how and where? God willeth not the death of any; but he is just and true. His word cannot fail. And while he has opened wide the doors of his kingdom to all who trust in his dear Son, yet the sinner must reap sin's wages, and those who choose sin here, must receive the sinner's doom by-and-by. Yes, friend, it must be heaven or hell for each of our children, as they are prepared for one or the other by their life here. What a thought is this? My child must live forever with bright angels in the fair world of glory, or must be cast away forever into the region where hope never enters? How it should stimulate us to make our children the objects of our prayers, to watch over them, and try by all means to train them in God's fear?

Sin has a vast hold upon our poor fallen nature. A child is not like a sheet of white paper on which you can easily write what you will. It is not the mere child of example, as easily copying the good as the evil. "Foolishness is bound up in the heart of a child." It is bound up with it from its very birth. What anger, what strife, yea, what deceit and pride also, do we see in very young children? Watch the rising of temper, the cry of passion, the black, scowling look, the refusal to obey, the tiny hand uplifted. Who that has watched children, but must believe that we go in the path of evil rather than the path of good even

from the very beginning of life? And there is the power of evil around us to increase and draw forth the evil within. The whole world lieth in wickedness, and the temper is ever at hand to lead us into sin. Multitudes are hurrying along the broad way; lying and profanity and ungodliness of every kind stalk abroad; and all this increases a hundred-fold the peril in which the child is placed.

"A child left to himself bringeth his mother to shame." Had Moses been left to himself by the river-side, and no friendly hand stretched out to save him, soon would he have perished by the reptiles that abound there. But your child is in more peril than Moses by the river. Perils infinitely greater are around to destroy both body and soul. Father, mother, watch over your child!

Were a garden left unsown, uncultivated, without the continued care which is needful to free it from noxious weeds, what would be its produce? What would you find there but an upgrowth of which was utterly worthless? A child's heart is a prolific garden. It is full of thoughts and desires and feelings; but if untended, unwatched, no pleasant fruits, no holy thoughts, no right feelings will grow there. Father, mother, watch over your child!

A mother goes to see her son who has been condemned to death for a cruel murder. For a while he looks at her in silence. Then he addresses her:

"Mother, if it had not been for you I should never have been here."

"How can you say so," was her reply. "I am sure I never taught you any harm."

"I am sure," said he, "you never taught me any good."

We may be sure of this, that neglect is ruin. I may not teach my child evil; if I but leave him to himself, if I neglect to teach him how to overcome sin, if I neglect to implant into his mind right principles and right motives, Satan and the world and his own corrupt heart will soon teach him enough to bind him down, it may be to a life-long bondage of evil.

Fathers, mothers, will you remember that the greatest power to influence your child in the right or wrong direction, must be in home training? It must be so. As a rule nothing can equal the effects of a parent's example, and the everyday life that a child sees. I am quite aware that God does often touch the heart by the faithful preaching of the Word, or by the loving instruction of the Sunday-school, when the home influence is in the opposite direction; but for the most part it is the work and prayer and life of the Christian parent that are the means that God employs for the conversions and salvation of children.

(To be concluded.)

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

September 15, 1888.

Entered at the Post Office at Elkhart, as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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OUR FAMILY ALMANAC.—Our Family Almanac for 1889, is now ready for delivery and all orders will be promptly filled at the following prices:

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100 copies	\$3.75
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THE MENNONITE FAMILY ALMANAC, also Bear's Lancaster Almanac for 1889 are for sale at the Mennonite Publishing Co's., Book store, Elkhart, Ind.

THE CHRISTIAN'S SECRET OF A HAPPY LIFE, is the title of an excellent little book which will be kept for sale at this office. Price 75cts post paid. The publisher states that few books of a religious character have been accorded such hearty and universal endorsement from all denominations of Christians as *The Christian's Secret of a Happy Life*. The Author does not attempt to treat the subject according to generally accepted theological views, but according to a faith that finds the experimental realities of a present Savior and a present salvation. The writer has made a manifest and not unsuccessful effort to divulge the secret of applying christianity to actual life in a manner that will make the possessor of it happy whether standing upon the mountain tops of enjoyment or treading the low valley of deep suffering. No one can read the book thoughtfully without knowing better how to live happy and to make others happy.

A NEW BOOK.—*History of the Mennonites* by Daniel K. Kassel of Germantown, Pa. The book contains a collection of accounts, facts and incidents concerning the Mennonite Church, her early settlements in various parts of the country, especially of those in Pennsylvania. It also contains a number of illustrations of different Meeting-houses, as the Old Meeting-house at Germantown, Salford, Deep Run, Franconia, etc., early settlements of Russian Mennonites in the West, a portrait of Menno Simon, etc. Among the contents we find the following subjects: Menno Simon's Renunciation of the church of Rome, The Dortrecht confession of faith of 1632, Settlements of Germantown, Origin of the Mennonites, Mennonite Meeting at Germantown. An address by S. W. Pennypacker, Historical sketch of early Mennonites in Virginia, their trials during the late civil war, Mennonites in Ohio, in Indiana, in Manitoba, Kansas, Missouri, Nebraska, etc. Sketches of Christopher Dock, Der Blutige Schauplatz or Martyrs Mirror, An account of the different congregations in eastern Pennsylvania as Deep Run, Line Lexington, Franconia, Salford, and others. The book contains much that is in-

teresting and valuable in the history of the settlements of the Mennonites in this country. The book will be read with interest. It is gotten up in a neat octavo volume of 450 pages, bound in cloth, and will be sent by mail postpaid for \$1.50. Address Mennonite Pub. Co., Elkhart, Indiana.

EXCURSION TO OHIO.—On the 20th of Sept. 1888, there will be an excursion from Nappanee, Ind., to the Eastern part of Ohio. Round trip tickets will be sold for \$6.00, good for returning in 60 days. For circulars and particulars address D. A. Lehman or John Stauffer, Nappanee, Ind.

IN REPLY to an inquiry regarding the sufferers by the recent floods, along the Vistula, the Oder and Pregal rivers, in Germany we would say that we will receive contributions for the same and gladly forward them to Germany where they will reach the sufferers. Address all such contributions to the Mennonite Publishing Co., Elkhart, Ind., and the receipt of the same will be acknowledged in the HERALD.

BRO. J. S. COFFMAN LEFT HOME on the 5th of September to visit the church near Cullom, Ill., and then spend some time with the churches in the State of Missouri. May God bless his labors.

BRO. TOBIAS P. PAGE and family of Juniata Co., Pa., have removed from their former home to Elkhart, Indiana, where they expect to make their home. We welcome them gladly to the brotherhood here and trust that God's blessing and prosperity may attend them.

BRO. GEORGE BRENNEMAN of Putnam county, Ohio, is at present visiting the churches in Indiana. He preached at Holdeman's church on Sunday Sep. 2d, at Shaum's Church on Wednesday Sep. 5th, and on Sunday the 9th he attended meeting in the church at Nappanee, after which he intends to visit the churches in Hamilton, Clay, Owen and Dubois counties. May the Lord bless his efforts. The brother has been suffering from bodily afflictions for some time, but has so far regained his health that he is able again to visit the churches and go forth to proclaim the gospel.

BRO. JOHN BUZZARD and wife of Elkhart county, Ind., left home on Sep. 3d for a visit with the friends in Northampton Co., Pa. We wish them a pleasant visit.

A NEW HOUSE OF WORSHIP.—The new church building on the site of the old Shaum church 7 miles S. W. of Elkhart, is up and will soon be ready for use. It is a plain, substantial and commodious structure and will be used for church worship and Sunday-school. The old building has been moved from its foundation and is being used for church worship and Sunday-school until the new building is finished.

OPPOSED TO THE ERECTION OF A CHURCH.—Not long ago, a congregation of our Mennonite brethren in South Russia bought some property which was to be converted into a place of church worship by the brethren of the surrounding villages. But the work was much opposed by the adherents of the state church who finally entered a legal process against the brethren. To the credit of the chief magistrate of the place he it said that he decided the case in favor of the brethren, stating that, as the Mennonites held the same right as any other religious denomination to build houses of worship there, no one had a right to hinder them in their work. In spite of this decision, the work was still opposed; yet the brethren finally finished their building and are now holding services regularly in their new house of worship.

A BOY AND THREE HORSES KILLED.—The west-bound passenger train on the Cumberland Valley Railroad, due in Hagerstown Md., at 10:15 a. m., was this morning (Aug. 30th) delayed about three-quarters of an hour in reaching this place, on account of the travel to the Grangers' picnic, together with a horrible accident that occurred at Maugansville station, a few miles north of Hagerstown. While the train was running rapidly by the station, stops here being made only when flagged to do so, it crashed into a four-horse team belonging to Jos. Horst, of Franklin Co., Pa., and which was driven by his son, aged about ten years. The boy was on his way home from Hagerstown, having delivered a load of corn to Messrs. Boyer & Heard. In crossing the railroad track, the team was struck by the train. The wagon was thrown to one side of the track, the boy

and three of the horses to the opposite side and one horse was carried a distance of about one hundred yards on the pilot of the engine. The boy's head was crushed, and death resulted in a few hours. Three of the horses were also killed. The train was stopped and every assistance given by trainmen and passengers. It is thought that the boy was under the impression that the train had already passed. So far as we have been able to learn, no blame is attached to the trainmen. The sad affair cast a wide-spread gloom, and great sympathy is expressed for the sorrowing parents.—*Ex.*

CORRESPONDENCE.

FROM SOMERSET CO., PA.—The Ministering Brother J. F. Swartzendruber of Amish, Johnson Co., Iowa, recently paid us a visit. On the 4th of September he preached his last sermon in this county. His sermon took in a wide scope and was powerful and impressive. Brother Swartzendruber is now visiting some churches in the eastern counties. May the merciful God richly bless him with bodily health and Spiritual grace is our fervent prayer.

FROM MANCERONA, MICH.—We were again favored with a pleasant visit of the brethren Henry Shaum of Elkhart Co., Ind., and J. J. Weaver of LaGrange Co., Ind. Bro. S. arrived here on the morning of the 15th and returned homeward the evening of the 17th, having held communion and two other meetings, at all of which we had a pleasant season. J. J. Weaver arrived here the 23d of August and remained till the night of the 27th, and held four meetings while here with us. May the earnest admonitions and instructions we received, be treasured up in many hearts and may the hearers be resolved to obey them. E. GARBER.

FROM WAYLAND, HENRY CO., IOWA.—Bro. J. P. Smucker, of Nappanee, Elkhart Co., Ind., recently paid us a short visit. He remained with us over Sunday the 2d of September. We had four interesting meetings during his visit. On the Sunday mentioned he preached to a very large congregation, on which occasion twenty precious souls were added to the church, of which number nineteen received water baptism upon confession of faith. May God bless the brother in his work, so that he may continue to preach the word in its purity, leading many to the foot of the cross. M.

FROM STERLING, ILL.—We were favored by a visit from brother Christian Brunk and wife of Winchester, Va., who

are on their way homeward from quite an extended trip through Kansas and Missouri. During their stay here Bro. B. held several meetings, and one person was added to the church by water baptism. The Bro. intends to visit Morrison, where he expects to stay until about the 12th of this month, and from thence proceed to Elkhart, Ind. He preached some impressive sermons which were greatly appreciated by all. May God strengthen the beloved brother and keep him faithful unto the end. JOHN REIMER.

FROM OGDENSBURG, NESS CO., KANSAS.—We and all the brethren here are well at this writing. I feel grateful to a kind heavenly Father for the pleasure I had of being with the brethren and friends in our old home in Harvey, also in Marion and McPherson counties. I visited the church at the four places and attended in all seven meetings, as well as the Sunday-school at West Liberty in McPherson county, at which time I tried to speak some words of encouragement. I was greatly comforted at all these meetings to see the interest that prevailed among the members, and I trust some good seed was sown the two weeks that I was among them. May the Lord richly reward them for their kindness toward me their unworthy servant. E. M. SHELLINGER.

FROM MARION CO., MO.—After a visit of two days with the church in Livingston Co., Ill., where we met three times for worship with a good attendance. I came to Pahrnya, Marion Co., Mo., on the night of the 7th. Bro. Jacob L. Rohrer met me. Bro. R. and his wife are the only members of the Mennonite Church in this county, but there are several other families here who were brought up among our people in Lancaster Co., Pa., who are in sympathy with us, and believe the doctrine which we teach.

We held three meetings here which were well attended, considering the circumstances. Bro. Rohrer is in good hopes that more of the members from Lancaster, Pa., will settle in this county, and that a church can be organized here in time. Let us hope that his expectations may be realized. It would be sad indeed if a few members should settle here, and they should then be neglected, and left to die out as far as the faith of their fathers is concerned, as has been the case in a number of other places in the State of Missouri. They should be carefully looked after and frequently visited by ministers who are able to present with forcible teaching the doctrine of the Scriptures as we believe them.

According to my judgment this is a very desirable place to live so far as the quality of the soil, the markets, climate, and society are concerned. The county lies just west of the Mississippi River

where the River bluffs and the prairie lands meet, and the soil is of excellent quality producing very heavy crops of wheat and corn even when the fields are farmed year after year in succession. The society is good and schools are generally convenient. The land, however, is rather high in price, and it would require considerable means to buy a farm and settle here.

J. S. COFFMAN.

CONFERENCE.

SEMI-ANNUAL.

Conference in Kansas will be held in the Spring Valley meeting-house, in McPherson Co. Commencing on Friday, Sept. 28th. Brethren and others cordially invited to be present.

For Kansas and Nebraska will be held this year on Friday the 5th of October in the Roseland meeting-house, Adams Co., Nebraska. Bishops, ministers, brethren and sisters far and near are invited to convene with us. The nearest stations are Ayr on the Burlington & Missouri R. R., and Roseland on the Omaha & Kansas City R. R. On the day before the conference brethren will be found at both places to meet those coming to attend the conference.

ALBRECHT SHIEFLER.

Junata, Adams Co., Neb.

At the Bank Church, Rockingham Co., Va., the 1st Friday of October (5th). A cordial invitation is extended to all brethren and sisters, especially the ministers and deacons to be with us at that time. The nearest R. R. station is Harrisonburg. Those coming by rail will be met there, those who think of visiting us, had better write to one of the brethren, Samuel Brunk or John Brunk at Harrisonburg, stating the time of their arrival. Any of the brethren will however be glad to meet those coming. If any should come by way of Staunton, they can stop off at Pleasant Valley Station with Dea. David E. Rhodes or Abraham Heatwole.

EMANUEL SUTER.

In the Meeting-house near Chambersburg, Franklin Co., Pa., on Friday the 12th of October.

EXCURSIONS TO KANSAS.

A cheap excursion out to Kansas, designed for the benefit of farmers who wish to visit the state during or immediately after the harvest, will start on Tuesday, Sept. 23th. The Santa Fe Route, which reaches all sections of the state of Kansas, will sell excursion tickets on the above date and on other later dates to be announced. Write to Edmund Blaine, General Passenger Agent, Santa Fe Route, at Chicago, for an accurate map of the state of Kansas and for any information that you cannot obtain from the agent in your town.

A TRIP TO THE EAST.

(Conclusion.)

The same evening we had services in the Lutheran church in the little village of Elton, and remained that night with Bro. Jacob Miller. Next day we visited here among friends, and were conveyed back by Sister Esch. We then visited three of my wife's cousins, and spent quite a pleasant time.

On the 17th we again met at Weaver's M. H. where quite a number again assembled to hear the word of God. They seemed interested, and I hope the good seed may have fallen into well prepared ground, that will in due time bring forth fruit unto everlasting life. I here had also the pleasure of hearing Bro. Moses Miller speak of the love of Jesus. Often in days long gone by had I heard the dear brother preach, little dreaming then that the time would come when we would stand side by side as watchmen on the walls of Zion.

On the 22d we met again at the Stahl church, where a large number came together. In the evening quite a number of the brethren attended the services in the old Blough church. May the word spoken on the occasion have the desired effect on those who were present.

At the Amish M. H. near Jacob Kauffman's on the evening of the 24th we enjoyed a very pleasant service with the brethren. Next day Bro. Bender started for home. May God bless him in his labors.

On the 29th two precious souls were admitted to membership at the Blough church, by public confession of faith and water baptism. May they be faithful in their calling as workers for Christ and by their walk and conversation lead others to the Savior.

The same evening we conducted services in a Dunkard church near Daniel Weaver's. May God add his rich blessings on the labors of this day, that sinners may turn to Christ while the day of salvation lasts.

On the 30th the brethren Gabriel Heatwole and Christian Good, of Virginia, came on a visit to the churches in this vicinity. They conducted services in the Weaver church in the evening. I believe many hearts were touched as they listened to the words that were spoken. The day following they held a meeting in the same place. God's spirit seemed to pervade the assemblage, and many were moved to tears. Bro. Heatwole spoke very touchingly of the hardships some of the brethren had to endure in the South in the time of the civil war, and how they tried to prevail on him to become a soldier and fight.

That was a time of trial and sorrow for the brethren in Virginia when the opposing armies, each in turn moved up and down the Shenandoah valley, pillaging, burning, destroying crops and stealing

cattle, horses and almost everything, turning the beautiful valley into a place of desolation. Such are the horrors of war, but a mere description only mocks the terrible reality. Oh that nations might see the folly and sinfulness of carnal warfare and learn to settle difficulties peaceably! "Blessed are the peacemakers, for they shall be called the children of God." God is the God of peace, Christ is the Prince of peace, and his followers are the children of peace, not of war, and will not consent to take up arms to kill others, and fill this beautiful earth with desolation and sorrow for lost ones. Oh that we as a church may stand forth boldly for the principles of peace, and disseminate the defenseless doctrine everywhere, that the world may become more acquainted with the will of God regarding the matter of war!

The same evening and the following day services were held in the Blough church. In the evening services were held in the Thomas church. May God bless the brethren in their labor of love as they go about from place to place, may he be their staff and stay and comfort them in every trial, that they may "cry aloud and spare not," telling "the people" the word of truth in all its purity, that the sinner may be warned to flee from the wrath to come, and that the saints may be edified in the faith.

On the 5th of August we attended what was for us for this time the last service at the Thomas Church. We feel thankful for the many opportunities we had of conversing with the dear brethren, sisters and friends of the love of God, and for their good attention while we in our weakness endeavored to speak to them from the word of God. We feel deeply grateful also for the kindness and hospitality shown us in conveying us from place to place. The Lord bless all the dear friends.

Not far from the old Blough Church is the old homestead where my dear parents lived, and in the old graveyard hard by the tombstones now tell the place where their bodies and that of my youngest brother lie sleeping their long sleep. My mother died 44 years ago, and my father and brother died six years ago. May they at the glorious resurrection morning be found with those to whom it will be said, "Come, ye blessed of my Father," etc. How happy it will be when we, by the grace of God, will be enabled to meet on the shores of bliss where sickness, pain and death are unknown!

We also visited in this vicinity an aunt of mine on my mother's side. She is still enjoying moderate health. May God bless her in her old age and stand by her that she may remain steadfast to the end.

On the 6th of August Bro. Thomas and his wife, a half-sister to my mother, took us over the mountain spur called Laurel Hill into Westmoreland county,

where we lived four years, but from whence we moved 23 years ago. We visited friends until the 9th when we took leave of the friends, and boarding a train started on the homeward journey, arriving at our destination in the afternoon of the 10th, having been absent a little over ten weeks. We found our friends at home all well, thanks be to God for his goodness. My wife, who had been thoroughly tired out by the journey, soon recovered. We had intended to remain longer, but she felt her strength failing her, so we concluded to return home. My health has been failing these last few years so that I can not do much labor, but I wish to work what I can for God, trusting that he will bless my humble efforts, that his name may be glorified and sinners may come to Christ. To this end I ask an interest in your prayers. May we as ministers all be faithful in our calling, and go forth boldly proclaiming the salvation of God through a crucified Redeemer. It seems to me we should do more in the way of spreading the gospel, I believe too that we could do more if we would look less to the interest of self and the world and more to Christ. We need not fear that we might by accident or otherwise do too much for Christ. I wish you all the blessing of God through Jesus Christ. Amen. JOHN P. SPEICHER.

OUR ONLY HOPE.

I think there is nothing which more forces itself on the mind of any one who has followed the development of philosophical investigation from Thales down to our own day, than the fact that the reason of man alone can never draw the veil from mysteries, which we all know exist, or explain to us the Truths which press themselves upon us for solution. To those of us who watch these *searchers* from our little hill-top, it appears that the skein becomes more tangled and knotted at the approach of each new unraveler. If we had only the Truth which they hold out to us, we should be "of all men most miserable." Humanly devised plans for our improvement or for our salvation must of necessity be unlike, for different workmen work differently, so that the world can never settle down *peaceably* on any man-made solution of deep, vital questions. So long as we do not regard ourselves as totally helpless to satisfy our spiritual desires and our earnest longings, we shall in various ways seek substitutes to bridge over the chasm and to rock to rest her ills which sought peace. Harmony of belief will not be reached until all shall so distinctly hear the heavenly voice speak, that the human voice, prompted by earthly wisdom, will be silenced.

When we are ready to look up to be taught, the voice which spoke to Moses

will give laws to us, sufficient to guide us in regard to our duties as men and citizens, and a *fortiori* as members of that invisible kingdom into which all are born who have and know Christ.

There is a table-land of hope and belief to which we may not only climb, but where we may dwell in peace and safety; but there is no safety or shelter for him who walks alone or stands on "Speculation's windy waste, strip of the warm raiment of faith." The battle fields and the fierce discussions of past ages reveal to us how miserably man succeeds in finding a road for himself, and how divergent all his roads are. All changes when we turn from self and lift ourselves, heart, eyes, and ears, for direction from Him whose wisdom will guide into all the Truth.

We hear Him say, "Whosoever hath the Son hath life, and whosoever hath not the Son hath not life." How far on the road to "life" will our own plans and institutions bring us? All the man-made stays and crutches since man's origin will not bring the worst or least sinner over the border-land of his former life. "We must be born again."

We all realize the uselessness of formality or form, and that our Father seeketh those to worship Him who worship Him in spirit and in truth, but too few are unwilling to rest unbolstered and unproped on God's Word, "to do everything to us without us." We sometimes cling too eagerly to the words of men, and are thereby cramped in our growth. That our early fathers were God's messengers cannot be doubted, that we can all be instructed by a careful study of what they have left us is certain, but we have the same teacher they had, and the message for our generation may not be exactly what England needed two hundred years ago. God changeth not, but man changes. Their foundation stone was that on which all the saints have built, they had revealed to them truths which had been lost sight of in those dark ages in which man chose to plan for himself, and their strong words and pure lives have done what the battle fields of centuries have utterly failed to do; but we are again at Kadesh-Barnea, and the command is, Go forward. No city walls fall, until the line moves on in the name of the Lord. Christ says, "My Father worketh and I also work." Does not His voice in our heart, His voice through His inspired messengers, His voice in the earth and sky say, "Go work in my vineyard?" And being once born of the Spirit, I believe, we shall grow and bear fruit as a tree in a king's garden. We shall find no time to discuss the questions which now disturb the peace and growth of our Society, for we shall perceive that they are man-made difficulties, and that God in His love has made one straight road in which we need not err. Christ

came to redeem the world, but it in its blindness would not have Him rule, and crucified Him; but the world's hope is still in Christ. Intemperance, war and corruption in high places and in low are devouring their victims daily. Self-seeking and ambitious men will never right these wrongs and purify the State; it must be done by those moved by His power. Labor and capital haggle, bicker, and slay for a few dollars, wicked literature is put out for sale, and vice is taught. There is only one which can purify. He who cleansed His Father's house must come among us and into us to build up the waste places, to assuage sorrow and to teach us the road which leads both to the terrestrial and to the celestial Paradise.—*Rufus M. Jones in Friend's Review.*

A SOLDIER BY HIS WALK.

These words attracted my attention as waiting the arrival of my own train, I watched a third-class carriage and its passengers just ready to start for London.

The above remark, "He has been a soldier by his walk," was in reference to an erect, firm-treading man who had alighted from the train and had evidently been an object of interest to his fellow-passengers.

"Ay, and he's been a soldier by the way he carries his pack," said another. "Ay, and by his politeness," observed a third. "Did you see how he touched his cap, only because you gentlemen looked at him? Most of us would have said, 'What are you staring at?'"

The train started off, the man left the station and I followed. "Did you hear the remarks of your fellow-travelers, my friend?"

He smiled as I repeated them, and said, "Just as it should be, sir—just as it should be. A soldier in plain clothes should be the same as a soldier in uniform. A true soldier ought to walk so as to be known as such wherever he is."

He gave me a military salute, and we separated.

He left me full of serious thoughts that came to me in the form of the following questions: "Is my walk such as to elicit from those with whom I associate, the remark, 'He is a soldier by his walk?'"

"I have a burden in the form of a daily cross to carry. Do I so bear it as to leave no doubt where I learned to carry it? Do I bear it soldier-like?"

"As a soldier of the Lord Jesus I have a character to sustain. Do I so sustain it, even in the small kindness and courtesies of life, as to make the remark of me true, 'He must also be a soldier by the way he behaves toward all'—taking affront, but supposing the best of our actions?"—*The Working Church.*

WAS LOST, BUT NOW IS FOUND.

Gentle shepherd of the sheep,
Jesus kind,
Round me thy loving arms
Close entwined,
Safe from every foe I rest,
And in thy protecting breast
Shelter find.

Once upon the barren rocks,
Black and cold,
Like a sheep I went astray
From the fold,
Felt of danger was the way,
And the thunder day by day
Round me roled.

Never did my foolish heart
Pause and think,
Though my feet were on the chasm's
Awful brink!
Nor did cruel hungry eyes
Watchful, waiting for their prize,
Make me shrink.

Often did I hear a voice
Calling me;
Bidding me, in warning tones,
From and flee,
But I mocked at him who spake,
Nor won'd I the counsel take
As for me.

Yet he patiently d d call
Day by day,
Followed me with loving heart
All the way;
Till at last he overtook
And compelled me with a look
To obey.

Gentle Shepherd of the sheep,
Christ adored!
How could I so long despise
Thine my Lord?
Let me no more give thee pain;
Let me never turn again
From thy word.

RELIGIOUS LIBERTY IN BRAZIL.

The fifth article of the Constitution of Brazil reads as follows:

"The Roman Catholic shall continue to be the religion of the State; all others shall, however, be tolerated, with their special worship, in private houses designated for this purpose, without the exterior form of a temple."

Great liberty has been allowed in interpreting this article, only churches and bells being forbidden to very churchly structures; but that should not be any objection or hindrance to the spreading of other churches in the land, since steeples and bells do not make the church more efficacious for saving the souls of man. However a few steeples have been erected, and a recent attempt made to cause the removal of these, led to that instruction of a bill last October to revoke the fifth article and allow full liberty. This bill has been passed, and it seems that now the inhabitants are allowed full religious liberty. This, connected with the recent bill passed for emancipation of all slaves in the Empire has suddenly raised Brazil from a low to a high place in the rank of civilized nations.

FALLACY IN THE INFALLIBLE.

We copy the following paragraph from the Roman correspondent of one of the leading Roman Catholic papers in this country, the organ of that Church in the city of which the residence of the only Cardinal Archbishop in the country gives the ecclesiastical primacy:

"In September next Prince Amadeo will marry Princess Letitia Bonaparte, daughter of his sister and Prince Jerome. The marriage was arranged last winter, but it was necessary to have the approbation of Prince Jerome, who gave it only lately when Princess Clothilde went to see him. It was also necessary to have the canonical dispensation from the Pope. That was asked by Cardinal Alimonda, Archbishop of Turin. Leo XIII at the beginning was quite opposed to it, because, as is known, the Church does not like marriages between relatives. As there was a precedent for it, however, and as Princess Clothilde as well as Prince Amadeo have deserved well of the Church, the Pope yielded and gave the dispensation."

That is, Prince Amadeo will marry his niece. To marry one's niece is incest by the laws of God and man. But the Pope, by giving his permission, can make incest no incest. Marriage, being a sacrament and a means of grace, he has the power not only of forgiving sin, but of making sin virtue and of calling evil good. He was at first "quite opposed" to giving his permission to incest, but "there was a precedent for it," not the precedent of Abram, who married his half-sister Sarai—a relationship which is, in blood, exactly equivalent to that of uncle and niece—for that precedent does not count in the Church to-day; but the precedent, of those other Popes who allowed the Queen of Spain to marry her uncle, and their son, the Prince of Brazil, to marry his aunt. Besides, both uncle and Princess Clothilde "have deserved well of the Church." So had Tetzel's customers deserved well of the Church, who gave money to build St. Peter's. It is not a whit different in principle—it is more atrocious in morals—for Leo XIII to give permission to live in continued incest from what it would be if it were fully true that Leo X, as Protestant writers have said, sold absolution of sins for money. This is one of the cases that show the intrinsic evil of the Papal assumption. If there is a local law against incest in Italy as there is here, that law might properly be enforced against Prince Amadeo and his incestuous wife; and it would be in this country, for all the Pope and all his cardinals. The Pope would not dare give a license to incest in this country, however well the parties may have deserved of the Church. There is not a decent Catholic but would protest against it. But in Italy!—*Independent*.

LESSONS FOR DAILY LIFE.

Over the Mediterranean a furious storm had raged, and great apprehensions were entertained that the steamer which should have arrived the previous day, had foundered. Thankfully we hailed the first signal of her safety, and later welcomed the storm-weary passengers to our hotel. All had retired to seek repose in their apartments, except a youth, who still lingered by the fire in the reading-room, of which I was the only occupant.

The deep thoughtfulness of his face attracted me: it seemed as though he might be reviewing the dangers from which he had so lately been delivered. I spoke to him, and he related the perilous position in which they had passed the night. He paused in his recital, and I said: "And if the vessel had gone down, what then? How would it have been with your soul?"

He was silent. The color went and came in his pale face, and then in a subdued voice that could not conceal his emotion he replied, "It would have been *well*." "How well?" I asked, longing to know whence his confidence arose.

He raised his eyes to my face with a frank, clear, steadfast glance, that sent at once conviction to my soul, and replied: "I know that when Jesus wants me He will send for me."

"How long have you known that blessed peace?" I inquired.

Without a moment's hesitation he answered: "For two years." It was glad news to me to hear this confession of Christ, and the assurance of safety from eternal death, from the lips of my young brother; and sweet to trace the hand of my heavenly Father in thus opening my way for communion with a fellow-pilgrim, cheering my heart with this life giving rivulet in a dry and thirsty land. I believe it is impossible for the Spirit of God to inhabit the temple He has formed for His glory, and not show forth His praise. So these words of the young traveler have often returned to my memory with that peculiar force which accompanies a heavenly messenger, who, like the guest at the Arab tent, waits at the door for admittance, saying, "I am sent of God." How often is the heavenly guest at our door, and we fail to recognize him! How often has he come and gone, and we have forgotten the message he brought, and despised the instructions we might have received! "There are, it may be, so many kinds of voices in the world, and none of them is without signification." 1 Cor. 14:10.

Why are we so deaf to hear, so blind to see, so slow to understand the way of the Lord? My own heart implies, I have not walked in simplicity; my eyes have not been toward Him; and so I have missed the indication of my Lord's will, I have wandered in unbelief and fear, and not

trusted my tender, loving Father, who is more willing to give every good gift than I can be to ask it. But when I have realized His love, then I am able to wait, and watch and follow.

Therefore love is the secret spring of faithfulness. To be without carefulness to preserve the "peace" He has promised. The anxious mind, brooding over what it longs to do, and for which its capabilities are inadequate, fails to show forth the glory and power of Him whose strength is made perfect in weakness. Jesus does not employ us in a service for which we are unfitted, and if men sought the Lord's mind in service, they would not spend their strength in persistently seeking to fill a place never appointed them.—*Guide to Holiness*.

TRUE OBEDIENCE.

"Ye are my friends if ye do whatsoever I command you."

The obedience of love makes no division of Christ's commandments into essential and non-essential. "Ye are my friends if ye do whatsoever I command you," whether you think it important or not. We know that we love him when we have respect unto all his commandments. The obedience of *hope* says, how much *must* I do to be permitted to enter heaven? The obedience of *fear* asks, How much may I omit to do, and yet escape from hell? The obedience of *love* simply inquires, "Lord, what wilt thou have me to do?" It does not ask, What *must* I do? but, What *can* I do to show my love for Jesus? It does not ask, How far can I venture to disobey, and keep my hope of heaven? How far off can I follow Jesus, yet not be disowned of him? Oh, never, never! He who will obey Christ no farther than he may fancy is *essential* to salvation has never obeyed him at all. Love of self, not love of Christ, is his controlling motive. He is not striving to please his Savior, but to secure his own personal happiness. Love teaches a different way. Love *delights* to do his will. Love never asks, What is essential to salvation? but, What did Jesus Christ command? Love never asks, How little may I do? but, How much can I do? If he commands, that is reason enough. He is no loving child who will obey his father only in those things which he must do, or be disowned and disinherited. He is no loving child who will do all he dare, to give an affectionate parent whom he believes will pardon all and love him though he grieves him. He who truly loves him will obey his *slightest desires* as well as his most peremptory commands. He who truly loves will study to know *all* his will, and in his very heart delight to do it—not to avoid disinheritation, not to secure his estate, not to enjoy his father's bounty,

either present or prospective, but simply because his father wishes it, asks it, or commands it. And yet men call themselves obedient children of God while they refuse to do what he commands, because he does not add to the command a promise of heaven or a threatening of hell. Oh, it is terrible to think how fearful will be their disappointment!

The faith of the gospel works by love, and love is obedient to *all* his commandments so far as it is able to know and to do them. When Jesus therefore, Christ Jesus gives a plain command, as that 'to believe and be baptized,' love will not be content merely to believe. It will do both. It will do whatever Christ commands, and he who stops because there is no penalty of hell-fire attached to the last, as there is in the first part of the command, is no true, loving friend to Jesus. He does not obey from love to *Jesus*, but from love to *self*. And, further, the obedience of love takes the command as it is given. If Christ commands first to believe and then, when thus prepared to be baptized, the obedience of love will never venture to reverse Christ's order. It will not seek to be first baptized, and then believe. And as the command requires *personal* obedience, it will never seek to substitute obedience rendered by another. Christ commands you yourselves, in your own right and for yourselves, to believe and obey all his commandments. The religion of Jesus Christ is a personal religion. The obedience it requires is an intelligent and personal obedience. The services he requires is a reasonable service. Have you ever made an effort, or have you ever been impelled from the power of love to obey Christ in this manner? Oh, if you love Jesus will you not at least try to obey all his commandments?—*SL*.

WHAT HAS INFIDELITY DONE?

It never raised a man or woman from sin. It never took a drunkard from the gutter, a gambler from his cards, or the fallen from a life of shame. It never found a man coarse and brutal in life and character and made of him a kind husband and father. It never went out into heathen lands, among the morally depraved, and lifted them out of their degradation to a high state of civilization. It has never written down languages, translated literature, or prepared text books, or planted schools, or established seminaries and colleges. It has never found the helpless, for the sick or homes for the helpless. What discoveries has it made? What improvements has it introduced? Has it added anything to human happiness? Does it bring one ray of comfort to the chamber of death? The religion of Jesus has done all this, and more too. "The tree is known by its fruits."—*Ev*.

FOR THE LITTLE READERS.

(Continued.)

David now fled from Natioth in Ramah, because he knew that Saul was his enemy and would seek to do him harm. But why should he hate him so, when he had never disobeyed or harmed him? Ah it was jealousy, but David may not have known it.

So David went to Jonathan and asked him, "What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?" Jonathan answered, "God forbid; thou shalt not die; behold my father will do nothing," without telling me about it, and why should my father not tell me about this. He will not kill you.

But David understood the matter better, and said, But you father knows that you and I are very warm friends and he thinks if he should tell you about his design with me, you would be sorely grieved. David saw his constant danger and said moreover, "Truly there is but a step between me and death."

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David remembered that on the following day would be the feast of the new moon, at which the king would require all his servants to sit with him to meat, and he thought Saul might again try upon this occasion to kill him. So instead of going into Saul's presence he would hide away. And David said to Jonathan, "If thy father at all miss me then say, David earnestly asked leave of me that he might run to Bethlehem, his city; for there is a yearly sacrifice there for all the family." If Saul hearing this would now say, "It is well," then David knew that he was safe, for Saul would show that he had no secret intentions and would excuse him. But if he should be angry, then Jonathan might know that his father had been told in his plans against David.

David must have been in sore distress, for he begged Jonathan to remain his friend and reminded him of the vow they had made to each other to be friends; yet, said David, if I have done some thing so very wrong, then kill me, for why should you then bring me first before thy father? This would be a wrong thing to do at present, to ask somebody to kill us; But under the Jewish law certain sins were to be punished by death, and Jonathan, as the son of the king, might have done this, without bringing the criminal before his father.

But Jonathan said, "Far be it from me;" for if my father should feel wickedly disposed toward you I would surely tell you. Then said David to Jonathan, "Who shall tell me," if your father has

something evil to say against me? He may have thought that Jonathan would likely not be able to come to him to tell him his father's words without his father finding it out, and besides he very likely had no servant in whom he might confide in this matter to carry the message to David.

Jonathan now asked David to go with him into a field, likely that they might be away from danger while talking about these things, and perhaps also that he might show him what plan he had for telling him of the words of his father. And he said, "If it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace, and the Lord be with thee, as he has been with my father." And they made a covenant that they would remain friends even when David became king; for Jonathan knew that David should be ruler of Israel and hence he wanted to make the agreement with David, well knowing that it was very easy and quite likely that the family of Saul would be tempted to trouble the family of Jesse from jealousy, and that David in his power could overthrow his enemies.

Then Jonathan said to David: "Tomorrow is the feast of the new moon; and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days then thou shalt go down quickly and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, 'Go, find out the arrows.' And if I expressly say to the lad, 'Behold, the arrows are on this side of thee, take them;' then come thou." for all will be well between you and my father; but if I say to the lad, 'Behold, the arrows are beyond thee,' then go away; for it is God's will that you go away.

So they took leave of each other, Jonathan promising not to betray David, and David hid himself in a field. When the feast of the new moon was at hand, the king sat at the table, and the rest were there, but David's place was, of course, empty. Saul, thinking that something had interfered, whereby David might be excused from being present, did not say anything. But when, on the second day, David's place was still empty, Saul asked Jonathan, "Wherefore cometh not the son of Jesse to meat, neither yesterday nor to day?" Jonathan said, David earnestly asked leave of me to go to Bethlehem, saying, Our family has a sacrifice in the city and my brother has told me to come. For this reason David is not here.

When Saul heard this he became very angry with Jonathan and accused him of acting very indiscreetly, because, knowing that David should succeed Saul in

the kingdom in which he lived, Jonathan would disgrace himself and his mother, by not becoming the heir to his father's kingdom, just as if he was not really a son of the king. And Saul said, "As long as the son of Jesse liveth on the ground, thou shalt not be established, nor thy kingdom. Wherefore, now send and fetch him unto me, for he shall surely die."

But Jonathan said, "Wherefore shall he be slain? What hath he done?" This made Saul still more angry, seeing that Jonathan was still taking David's part; and he even cast a javelin at him to kill him. Jonathan was sorely grieved and pained in his heart to see how greatly Saul hated David. So he arose from the table, and he ate no more on that day.

Next morning at the time appointed with David Jonathan took a little boy with him and went out to the field in which it had been decided that David should hide. He then told the lad to run and find the arrows which he would shoot. And when the lad reached the place where the arrow had fallen, Jonathan cried out to the lad: "Is not the arrow beyond thee?" And he said, "Make speed, haste, stay not." So the boy gathered the arrows, and came back, not knowing at all that Jonathan was all this time merely giving directions to David what he should do. But David understood well enough and very likely he was filled anew with grief when he learned that Saul was still bent on taking his life.

Jonathan now sent the lad back to the city with the arrows. As soon as he was gone, David came forth from his hiding place and fell on his face to the ground, and bowed himself three times; and they kissed one another and wept with one another; but David wept most, for he saw that Jonathan had no power to protect him from Saul, and because he may have been grieved more that his friend Jonathan had been put in danger of his life on his account.

Then Jonathan said to David, "Go in peace." So David arose and went to Nob to Ahimelech the priest, while Jonathan went back to the city.

David was very hungry when he reached Nob and he asked the high priest for bread. And as there was no common bread there he prevailed on the high priest to give him shew-bread, which was eaten only by the priest. He asked also for a sword and was told that there was none there except the sword of Goliath, the giant whom David had slain in his boyhood. So David took this sword with him, and as he was still afraid that Saul might come upon him even here, he fled to Achish, the king of Gath.

The servants of Achish however knew David and said, "Is not this David the king of the land? did they not sing of him to one another: Saul has slain his thousands, and David his ten thousands?"

This frightened David, for he did not wish to be known, so he did something which was not at all creditable to him. He feigned himself mad and scrambled on the doors of the gate and other foolish things, so that Achish said, "Lo, ye see the man is mad; wherefore then have ye brought him to me? Have I need of madmen that ye have brought this fellow to play the madman in my presence? Shall this fellow come into my house?"

(To be continued.)

LINES

By Elisabeth Beachy on the death of Fanny Beachy, aged 5 years, 3 months, died the 28th of Feb. 1883; Ida Beachy, aged 4 years, 5 months and 20 days, died the 29th of February, 1888.

The following lines written by a fond mother on the death of her children may find a response in the hearts of many who have been called to pass through similar sad experience:

Once we had two fragrant blossoms,
Faint of sweet-tress, in love,
Ent the angels came and plucked them,
For the beauteous realms above.

Tearfully we bowly laid her,
Nearth the grass that grew so green;
And the form of little Fanny,
In our home no more is seen.

Little Fanny was our darling,
Loved of all the hearts at home;
But the angels coming quickly,
Gently whispered, "Fanny, come."

God his message sent to call her,
From her playmates here below;
And she's gone to those fair mansions,
Where the little children go.

How distressing was our sorrow
When our efforts health to gain—
Disappointed each to-morrow—
Were all efforts made in vain.

Time has passed and still we miss her,
And our hearts ne'er throbs with glee,
When we think of lovely Ida,
Whom on earth no more we'll see.

Ida also was our darling,
Loved of all the hearts at home;
But the angels coming quickly,
Gently whispered, "Ida, come."

True while here she suffered greatly,
But the Lord has called her home;
Sickness, sorrow, pain no parting,
There can never, never come.

Two long weeks dear Ida suffered,
But she meekly bore it all;
Never in complaint she murmured,
But awaited God's last call.

Cousin Ada also followed
Just two weeks from Ida's call;
Now they sing redemption's music
Where the angels prostrate fall.

Oh, sweet children, when we meet you
In the joyous realms above,
Gladly will we haste to greet you,
All our hearts atone with love.

Children dear, you were our darlings,
Loved of all the hearts at home;
But the angels coming quickly,
Gently whispered "Children, come."

Married.

DILLER-BRENNEMAN. On the 9th of August, at the residence of the bride's parents, Joseph and — Brenneiman, by G. Brenneiman, Samuel S. Diller and Lydia A. Brenneiman, both of Allen county, Ohio.

DIED.

KILMER. On the 26th of August, in Range township, Elkhart county, Indiana, of congestion of the lungs, Dona J. Merle, youngest son of David and Mollie Kilmer, aged 9 months and 2 days. Funeral services by J. F. Funk, from Job 1:21. He was a bright, beautiful child and the household pet, and his sudden death cast a deep gloom of sorrow over every one in the family. But little "Dona" has gone to meet the great throng of little ones who sing so happily around the great white throne, and who have washed their robes, and made them white in the blood of the Lamb, and there, O may we all, father, mother, sisters and brother meet him when our work on earth is done.

Gone, gone, loved one,
Gone from our home,
But 'tis not cheerless,
Hope dispels the gloom.
While we are weeping
O'er thy lonely rest,
Thou art but sleeping
With the saved and blest.

SHANK. On the 16th of Aug., at the Blanchard River, Putnam county, Ohio, of the infirmities of old age, Sister Barbara, widow of Pre. Henry Shank, aged 82 years, 4 months and 26 days. Sister Shank was born in Washington county, Md., and came to Ohio in the year 1832. She was an example of patience and humility during her many sufferings. She requested the children and the grandchildren to pray that she might continue patient to the end. Funeral services in the presence of a large congregation by J. Shank from Heb. 13: 4.

LEHMAN. In Chambersburg, Franklin Co., Pa., of dysentery, David H. Lehman, aged 67 years, 4 months and 12 days. Services in the Mennonite church by Peter Wadel and James Canady to a large congregation.

FADY. On the 5th of September, in Summit Twp., Somerset county, Pa., of cancer, Catharine, widow of Peter Fady, aged 65 years. Services by James Evans from Psalm 90: 12.

HEER. On the 24th of August, near Lancaster, Lancaster county, Pa., of the infirmities of old age, the aged brother Bishop Benjamin Heer, aged 86 years, 10 months and 13 days. Bro. Heer was ordained to the ministry somewhat over 50 years ago, and about 32 years ago he was ordained a bishop. He was a faithful and efficient worker for his Master, a pillar in the congregation. An immense concourse of friends followed the remains to the grave at the "Brick" Meeting-house, showing the love and respect the deceased brother enjoyed on every hand. Funeral services were held by the bishops, Amos Sheuk, J. N. Brubaker and Isaac Eby from Heb. 13: 7, 8. The earnest appeals, admonitions and warnings, also the consolations given by the dear departed brother will not soon be forgotten. He was fully resigned to the will of the Lord, trusting alone in the grace of God for salvation to the lost, feeling a strong love to the brethren and sisters. Peace to his ashes.

SCHNEIDER. On the 24 of September in Waterloo county, Ontario, of consumption, Elizabeth Deitwiler, widow of the late Emus Schneider, aged 33 years and 23 days. She leaves one child to mourn the death of its mother. Funeral services by Abraham Martin in German and Daniel Wiesner in English.

SMITH. On the 24th of August in Allen county, Ohio, of brain fever, Emma V., daughter of Amos and Sarah Smith, aged 4 months and 28 days. Services by C. B. Brenneiman and J. Shank.

Little darling, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is led,
Then in heaven with joy to greet thee
Where no farewell tear is shed.

HEER. On the 17th of August, in Hancock county, Ohio, of consumption, Samuel B. Heer, aged 25 years and 20 days. Buried on the 18th. Services by C. B. Brenneiman and H. H. Good. Bro. Heer united with the Mennonite church about two years previous to his death and it is hoped he died in the faith, and has gone to be with Jesus forever.

SHROCK. On the 27th of August, near New Carlisle, Holmes county, Ohio, of cholera infantum, Mabelva Shrock, only daughter of Alexander and Malinda Shrock, aged 2 months and 5 days. Buried in the Walnut Creek Mennonite grave-yard followed by many friends and relatives to its resting place. Funeral services by J. A. Miller and A. Mast from Mark 10: 15, 16.

ALBHOUSE. On the 14th of August, in Wadsworth Twp., Medina county, Ohio, of inflammation of the bowels, Frankie, eldest son of Melvin and Laura Albhouse, aged 7 years, 2 months and 7 days.

"An early sunniss Jesus sends
To call a child above,
And whispers o'er the weeping friends,
'Tis all the fruit of love."

To save the darling child from woe,
And guard it from all harm,
From all the grief you feel below
I call it to my arms."

BRUBAKER. August 22d, near Shaffers-town, Lebanon county, Pa., of apoplexy, Sister Barbara, widow of Pre. Abm. Brubaker, aged 81 years, 3 months and 19 days. Buried on the 27th in the family grave-yard. Text 1 Thess. 3: 14-15. A large congregation assembled to pay the remains the last tribute of respect. Sister Brubaker was a faithful member of the old Mennonite church.

HENSHBERGER. Aug. the 27th, near Clarin, Holmes county, Ohio, of dysentery, Anna, daughter of Noah W. and Mary Hershberger, aged 1 year, 9 months and 22 days. Buried in the Walnut Creek grave-yard. Funeral services by F. Mast, of Martin's Creek, and J. D. Miller of Walnut Creek from Matt. 9: 23.

YODER. On the 21st of June, on Pretty Prairie, Lancaster Co., Ind., of diphtheria, Mary Valanna, daughter of Yost and Solina Yoder, aged 11 years, 3 months and 11 days. She suffered much, and leaves her parents deeply mourning their loss. On account of the dangerous nature of the disease, the funeral services were postponed to the 5th of August at which time A. Nafziger and John Peckhouse made appropriate remarks to a large congregation.

"Dear Valanna how we miss thee,
Since thy voice we hear no more
But we hope we soon shall greet thee
Over on the otherside."

WEAVER. On the 14th of August, in Union Twp., Elkhart county, Ind., Peter Weaver, aged 81 years, 3 months and 1 day. He was born on the 29th of April, 1807, was married to Susan Delany on the 4th of April 1833, living together in matrimony 55 years 4 months and 10 days. They had twelve children, eight of whom are still living. They were both members of the Leford church. Funeral services by John Metzger and Noah Metzger from Heb. 3: 14.

KURTZ. On the 28th of August, in Salisbury Twp., Lancaster county, Pa., Sister Lydia, wife of Geo. Franklin Kurtz, aged 26 years, 10 months and 1 day. Services at the house by Pre. John Ronck in German, and Bish. Isaac Eby in English from Heb. 9: 27, 28. Buried in He-shay's grave-yard. The funeral was largely attended. She leaves a husband, an aged father, one brother and two sisters to mourn their loss.

Farewell my husband dear, far we'll
Thou darling of my heart,
I love thee more than tongue can tell,
And yet I must depart.

My tender father, sisters dear,
I bid farewell to you
Thou nature's foe, and I can find,
'Tis hard to say, adieu.

WIRTHSLEY. On the 25th of August, in Cass county, Nebraska, of cancer in the bowels, Emma Jane, wife of E. R. Wirthsley, and daughter of J. D. and Catharine Troyer, aged 20 years, 6 months and 19 days. She leaves a bereaved husband and two daughters and a number of friends to mourn their loss, but our loss we believe is her gain. She was a devoted wife and mother and beloved by all who knew her. She died in a firm hope of meeting her Lord and Savior in peace. Services from Isaiah 44: 6.

Letters Received.

WITH MONEY.

A.—John J. Amstutz.
B.—Christian Boyer, Drm Brenneiman, Magdalene Buehwalter, Belle Byers, Minnie H. Brenneiman, Geo. Bomberger, J. Baies, John J. Brenneiman, Ch. Baer.
C.—Albert Chathain.
D.—David DeWitt, John F. Darkson.
E.—Henry Ems, Elus Ebersole.
F.—Frederick, M. B. Fair.
G.—John M. Givens, Peter St. Gacher.

H.—John H. Hershberger, T. Amos Hershberger, Amos Hershberger, Philip High, Emma H. Hershberger, Fm. & W. Hersh, William & Giesels, Amos Goldenman, Jacob Goldenman, S. H. Hess, Sallie Herr.
I.—Maggie J. Kaufman, George Knaab, Ben. K. Knaab, John Knaab, Samuel Knaab, Ben. M. Knaab.

L.—Machia Long, Jacob Lenthman.
M.—M. Martin, J. M. T. Miller, J. B. Miller, J. J. Miller, S. S. Miller.
N.—Eph. N. Nussley.
O.—O. Obermeyer, Andrew Oesch.
P.—P. P. Priebe.
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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 13th, 1888, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST LEAVES

Toledo Express..... 3:00 A. M.
No. 9, Pacific Express..... 4:05 A. M.
No. 21, Chicago Acad..... 7:00 "
No. 3, Special Chicago Express..... 8:05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6:15 "

GOING EAST—MAIN LINE LEAVES

No. 12, Night Express..... 3:30 A. M.
Grand Rapids Express..... 4:45 "
No. 26, Way Freight..... 7:00 "
No. 22, Michigan Express..... 11:45 "
No. 6, Fast New York Exp..... 6:10 P. M.
Grand Rapids Express..... 1:20 "

GOING EAST—AIR LINE LEAVES

No. 2, Special New York Express..... 12:45 P. M.
No. 8, Atlantic Express..... 11:55 "
No. 4, Limited Express..... 8:25 "
No. 28, To Goshen only..... 8:35 "
No. 25, Air Line Acad..... 5:03 A. M.
No. 32, Way Freight..... 5:00 "
Train G to Goshen only..... 7:45 "
" E to Goshen on y..... 4:10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen..... 11:30 A. M.
Train H from "..... 7:00 P. M.
No. 34, Acc. from Chicago..... 8:10 "
Goshen passengers change to No. 23.
No. 27, from Goshen..... 6:30 A. M.
Passengers change cars at Elkhart if going west.

SUNDAY TRAINS.

Nos. 12 & 4 and 8, East. Nos. 9 and 5 West.

TRAINS ARRIVE—MAIN LINE

Grand Rapids Express..... 12:40 P. M.
No. 25, Michigan Accommodation..... 2:55 "

For the Herald of Truth.

WISDOM OF THE WORLD.

"For Christ sent me not to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect. For it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? where is the scholar? where is the disputer of this world, hath not God made foolish the wisdom of this world? 1 Cor. 1:17-20.

My attention was closely drawn to this passage and I will by the help of God try to write a few thoughts for the benefit of some poor soul who is filled with worldly wisdom only. "Christ sent me to preach the gospel, not with wisdom of words." Many a soul to-day is starving by feeding on worldly wisdom. I have heard ministers preach in a manner that they themselves could hardly make out what they were preaching. They used great words and long-sentence sentences that sounded eloquently, but were void of solid truth and force. I do not believe that one is sent from God to preach his word in such a manner. We shall be filled with love, and filled with this, our eloquence will be in the simplicity and comprehensiveness of our words.

THESE THREE.

1 Cor. 13:13.

There are three lessons I would write—
Three words as with a burning pen—
In tracings of ethereal light,
Upon the hearts of men.

Have HOPE. Though clouds environ now,
And gladness hides her face in scorn,
I'll throw the shadow from thy brow;
No night but hath its morn.

Have FAITH. Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God takes the host of heaven—
The inhabitants of earth.

Have LOVE. Not love alone for one,
But man, as man, thy brother call,
And scatter like the circling sun,
Thy charities on all.

Thus grave these lessons on your soul—
Hope, Faith and Love—and thou shalt find
Strength when life's rudest surges roll,
Light when thou else wert blind.

For the Herald of Truth.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them, that preach the Gospel of Peace."

Vol. 25.—No. 19.

ELKHART, IND., OCTOBER 1, 1888.

Whole No. 380.

"Lest the cross of Christ should be made of none effect." What effect do these high words have with people? The coldest preaching that is done to-day is by wisdom of words; and the rules and commandments laid down by men. What we want to-day is greater love one for another, especially in the ministry. The reason why we have so many dead churches and drones in nearly all, is because there is a want of Christian love. Some churches build much on traditions and the rules imposed by men, and if the letter of them is not obeyed, it means non-admission to their church.

A church should, and to be a true one, must be composed of men and women who have been regenerated by the working of the Spirit of God. Regeneration comes first, and with it comes a humility which will show itself outwardly. An outward appearance of humility without a humility of heart does not avail in the presence of an all-seeing God, and although they may conform to the outward requirements of the visible church, they are not members of the Spiritual church, which alone is recognized of God.

We must then not commence on the outside and dig and work and "put off" until we reach the heart. That is not in the order of God and besides perhaps while you were digging, the soul would be forever lost before you would reach that heart. Commence right with the heart with regeneration, the birth, which we receive through the love of God.

If your brother has something that conflicts with the word of God, always begin at the heart. If that is cleansed first and filled with the Holy Ghost, I assure you, the outside matter will also be quite easy to adjust. "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Many churches go to nothing; they die a spiritual death. The members go to church regularly, pay their ministers, but never know whether they are regenerated or not.

God says he will "bring to nothing the understanding of the prudent" members in such a church. If you get into conversation with them, you do not find the word of God abiding in them at all. They want to speak of the world, and what this or that secular paper says on

the markets, the business outlook, the news, etc., etc. The position of such people is not enviable but deplorable. "Hath not God made foolish the wisdom of this world?" Now, if he says he has made foolish worldly wisdom, why do we let our children strive to gain only the wisdom of this world.

Some teachers say: I read my Testament every morning and have prayer in the school. But how seldom is this done for the glory of God! and even then the rest of the day is spent in gaining worldly wisdom. If all teachers would read in the morning and pray with their school, and do this several times a day and spend some of the time in studying the word of God, what a blessing this would be.

Little children, as soon as they attain the age of five or six years, are sent to school to be instructed in worldly wisdom and under these instructions they grow up, but the word of God they seldom hear. This is one reason why so many children stray out into the world from the home and religion of their parents. Oh what a troubled mother, what a troubled father whose words "Where is my son? where is my daughter to-night?" reveal the anguish of their hearts as they retire with tearful eyes. But often it is too late to reach them personally and all the parents can do is to come to the Lord in prayer on behalf of their children. Many children now know more about the world than their parents. In their days they had the Testament and Psalms for their Readers, and with Arithmetic and writing, comprised the studies in school. But to-day the children know so much about the world, that what the parents say about taking the word of God to school is hardly noticed.

Dear parents teach your children from their childhood, that the word of God contains more knowledge than all the other books in the world, and that in its eternal life is to be had and that it testifies to the truth of the existence of a God and a hereafter.

May God help all parents to teach children the value of the Bible above all other books, and may he keep every minister from becoming vain with high words that ring in our ears, but leave the heart untouched and the soul unfed is my prayer. Amen.

E. GEGAN.

For the Herald of Truth.

THE PARABLE OF THE UNJUST STEWARD.

"And the lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the children of light." Luke 16:8.

In taking into consideration the general import of this parable we need to state briefly first, that the products and articles of trade among the Jewish people while they lived in the country of Palestine, consisted mainly in the fruits of the earth—their chief sources of wealth having come principally from their flocks, their herds, their wine, their oil, etc.

In a fruitful and productive country that is proverbially said to have "flowed with milk and honey," many of the Jews, by acquiring habits of industry and thrift, it seems in course of time, accumulated unto themselves vast possessions, as is much the custom with the wealthier class of people of our own time, even at the remote period in which the Jews flourished as a nation, it appears also to have been necessary, so as to be relieved from the care and anxiety consequent upon looking after the interests of a large estate, for many of the rich to have in their employ a steward.

In Bible times the business of the steward appears to have been such as to have a general oversight of his lord's possessions, and when we see too that he was accountable for the faithfulness and good behavior of his servants; was to make all collections and disbursements of his money, and keep a strict record of all his accounts: we are at once forced to the conclusion that the steward, in those days was a highly responsible party indeed, in the estimation of his employer.

According to the language used in this parable this steward is represented as being accused unto his lord of wasting his goods. Having received a reprimand which he appears to have accepted as just, he was then abruptly called upon to give an account of his stewardship. But still the inference is that there was an opportunity afforded him for reflection as to what course he should pursue to avoid being cast adrift upon the world without the means of procuring the sustenance of life.

In his reverie he seems to have fallen upon this plan; for he says to himself, "I am resolved what to do." Inasmuch as I have lost the confidence and respect of my lord, I will secure the lasting friendship of his debtors, so that when I am deprived of my stewardship they will receive me into their houses.

So while still exercising the authority and function of steward, he calls together all his lord's debtors and beginning with the first he inquires: "How much owest thou my lord?" The answer being given,

he by word of command strikes off one-half the obligation by ordering the figures to be changed on the bill so that one hundred measures of oil should read only fifty measures of oil.

The second debtor was induced to reduce his debt one-fifth—one hundred measures of wheat being altered so that the bill should read, eighty measures of wheat. Now by proceeding in this way the steward secured to himself the lasting obligations of perhaps all his lord's debtors; but the most peculiar part of the circumstance lies in the fact, that when the master, over whose possessions this man had been the steward, heard what had been done, saw cause to commend and speak well of this act of his, inconsistent as it all appears to us.

The inference is however, that he did not commend him for his dishonesty, but that he had in reality acted wisely in securing to himself friends during a great emergency, in the mammon of unrighteousness. All readers of this parable must understand that which this rich man saw to commend and admire in the character of his steward, was only the tact, the shrewdness and the ingenuity he had shown himself capable of, in making the necessary preparation so as to avoid being thrown into poverty and distress; for he acknowledged frankly, "I cannot dig" or as the "Revised Version" says: "I have not the strength to dig, and to beg I am ashamed."

Now having noticed the verses preceding, we come to the words in the 8th verse: "The children of this world are, in their generation, wiser than the children of light."

Perhaps, with many Bible readers of our time, these words appear somewhat abstruse, and their full meaning difficult to comprehend, and along with all that it must seem somewhat singular too, that our Savior should accede to the conclusion that the "children of this world" are in reality wiser in the same day and generation of time, than are the "children of light."

The remark is common, and is frequently heard to this effect, that there are sections of our country, particularly in the North and West that are known to be at least fifty years ahead of other sections in the way of public improvements and the introduction of newly invented machinery whereby manual labor is greatly lessened and reduced to a minimum.

Now we recognize in the parable of the unjust steward an illustration, that in meaning is precisely similar to the above; for with its introduction the Savior wishes to illustrate and explain to all his followers the humiliating truth, that the enterprise, the zeal and courage that is manifested by the children of light in promulgating and carrying his revealed religion to all the nations of the earth is (accord-

ing to actual estimate) not less than fifty years behind the skill and ingenuity shown by the children of this world in looking after the advancement of temporal affairs in this life.

As we look out upon the broad platform of human action, and then come to comprehend fully the underlying truth that is to be deduced from this Scripture, we realize a most melancholy fact indeed. For when we compare the rapid advances made in all the arts and sciences of modern times, and see the ingenuity and skill that men are everywhere showing themselves capable of in all these things, we are forced to admit that the corresponding zeal and energy shown in behalf of our revealed Christian religion is far inferior, and that all our progress and advancement when placed alongside of it, appears strangely slow and sluggish.

A large per cent. of the population in every section of this broad land where liberty of conscience and equal rights to all, is the watchword of the multitude, we are having far too many people who are assuming that attitude to the church militant which signifies: "We are just as acceptable in the sight of God outside her pales as those who are within;" and by watching (and many of them are close observers), the slow rate of progress made by those who profess to have the divine life, they soon show a strong inclination to so alter the figures on the "bill" so as to strike-off one-half, if not the whole obligation they owe to their God, thus leaving an open road leading into the broad fields of skepticism.

It is perhaps owing to this comparatively low rate of progress that many of those dear people who associate with us in all the daily walks of life, who attend all religious services with us regularly, who appreciate good preaching and love to hear the demands of the gospel expounded with ability and who have long since set up a high ideal and entertained a lofty conception as to what the character of a real child of God should be; have never fallen into the ranks to help build up the church, to make it strong and a power for good in the land.

In the light of the foregoing does the important question not suggest itself that men need everywhere to be awake to the demands of the hour and manifest greater concern than ever before in the cause of the Master? Though all men of to-day are forced to admit that the children of this world have, all along down the ages of christendom, been wiser in their own day and generation than the children of light; the near future demands that, "The gospel of the kingdom shall be preached in all the world for a witness unto all nations (Matt. 24:14); and also that, "The earth shall be full of the knowledge of the Lord" as the waters cover the sea." Isaiah 14:9.

L. J. HEATWOLE.

Dale Enterprise, Va.

TRUE PRAYER.

The spirit of Christianity is a spirit of self-denial, of entire consecration to God, of dedication to his service and intimate communion with him. His sole purpose is ever to free us more and more from all that which is not in harmony with the will of God, to put off the old man with his works and putting on the new, created in true righteousness and holiness. The sentiment of the true Christian finds expression in the prayer, which Jesus, almost at the beginning of his ministry, taught his disciples: "Thy will be done on earth, as it is in heaven," and in the words of his prayer at the conclusion of his earthly labors: "Not as I will, but as thou wilt!" Consecration to the Father, fully and absolutely; communion with him in thought and sentiment, to do his will, to perform his work—this is the deepest, dearest, most constant desire of every true believer. This indeed is the sole aim of his life. Full consecration to the will of God, perfect unity with him, a full capitulation of our own will to the will of God must be the leading thought in our prayers. Indeed, a true Christian knows no other prayer.

This however does not prevent under certain circumstances the cry of agony forced from the heart of the child of God: O my Father, if it be possible, let this cup pass from me!" Yet this is nevertheless but the writhing of the mortal part of man in its struggle in the act of consecration to God. Faith however soon resumes the mastery and the next moment the language of the still troubled heart is, "Not as I will, but as thou wilt." The cup of suffering is still pressed to the quivering lips, the agonizing pain is still felt; but the human will is lost in the divine. True prayer is a complete yielding to the will of God, and for this reason it is always heard.

For the Herald of Truth.

RANDOM NOTES.

In these busy autumn days, when work is pressing in the field and in the house, let us be careful that worldly labors and interests do not "choke the Word" so that it becomes unfruitful. Earthly care may, by grace, become a heavenly discipline. Let us take time for reading, meditation and personal and family devotion. Have we any work to do for the Lord, in the church, in the Sunday-school, in the family or in the community? Then let us prayerfully study and prepare from time to time, to do it in the best manner and with all our heart, for the glory of God, and the good of our fellow-man.

How can we succeed in winning young people to God and the church? Not by fault-finding and scolding we know. But

how? Earnest, loving words no doubt are good, and have saved many. Prayer, faithful, persistent prayer to God to awaken, to enlighten, to quicken the conscience, to lead them to the true light, must not be omitted. Sometimes, no doubt, reproof and warning administered in faithful, loving words, may cause a halt in a sinful career. I would like to hear from others on this subject.

In closing our Sunday-schools for the year, it may be well to make a note of mistakes we have made, and improvements needed. In the Sunday-school as in the church, there is no standing still, we are either growing better or worse, either going forward or backward. It takes constant watchfulness, study, and work to keep up the interest, and get the best fruit. But when preachers, teachers, parents, young people and children come together in the Sunday-school and put their hearts into the work of the hour, helping one another, teaching, and learning from one another in love and humility, then indeed may the Sunday-school hour be one of the most delightful and blessed hours in all the week. This coming together of old and young to teach and learn the Bible truths may result in much good, for we all need a deeper interest in and a better acquaintance with the Word of God, and it is also of the utmost importance that there be mutual confidence and respect between the older and younger people of a church. Would that more parents would come and lend a helping hand in the Sunday-school.

N. G. R.

LOOK TO THYSELF.

Consider and examine whether your spirit accords with the Lord's spirit, and whether your faith accords with his holy word; whether the spirit of the Lord, and the love of your neighbor constrain you to the service, or whether it is the love or gain and the temporary sustenance of your bodies; whether you preach the pure word of God in sincerity of heart, use his sacraments aright, and whether you lead a pious and unblamable life, as the Scriptures teach; and whether you shun open transgressors, the pompous, drunkards, misers, extortioners, liars, deceivers, contenders, adulterers, fornicators, swearers and unrighteous, and separate them from the communion, without respect to persons, according to the word of the Lord. For we see such living and acting, O, Lord, as if neither prophet, apostle, Christ nor the word of God was ever upon earth. Nevertheless you men, want to be called the holy Christian church, and preachers of sound doctrine, as if Christ did not require more of his church than mere reading, singing, crying, infant baptism, breaking of bread, and calling themselves after his name;

and as if Spirit, knowledge, faith, love, repentance, righteousness, works, power and truth were no longer necessary.—*Menno Simon's complaint to theologians, etc.*

For the Herald of Truth.

GLORIFYING GOD.

"I have glorified thee on the face of the earth: I have finished the work thou gavest me to do." John 17:4.

These words are a part of the Savior's prayer a short time before he was betrayed. What a beautiful prayer it was; so full of loving intercessions for us all. He had then about finished his work and was ready that his Father should glorify him. His life here was one of sorrow, yet we have no evidence that he ever became discouraged. He wept, but it was his great love for erring ones that caused him to weep. He suffered many grievous things, yet he did not murmur. He knew it was his Father's will and bore it all patiently. Who among us could have endured, with patience, even the mocking and derision that he bore not to speak of the pain he suffered?

His Father sent him down for this noble purpose and when it was finished he took him to himself again.

The poet says:

"There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven and let us in."

If Jesus has done so much for us we should be willing to take the work he gives us to do and pursue it faithfully until it is finished that we may be glorified with him. Christ has a work for us all to do. He wants willing workers in his vineyard. We may labor much for him, but if it is not done willingly or from the right motive it will not benefit us.

The prize is set before us, but it cannot be obtained by living in idleness and ease. Jesus was never idle. He was always engaged in some useful labor. If we would dwell with Christ in glory we must bear his cross while on earth, Christ prayed his Father to preserve his apostles in unity and truth, and to glorify them, and all other believers with him in heaven. Let us be diligent in the work he has given us, and consecrate ourselves to him that he may be our guide. Let us ask him to help us to see more joy and necessity in his service, that when our time comes to leave this world we can truthfully say: "I have finished the work which thou gavest me to do."

"More holiness give me,
More striving within;
More patience in suffering,
More sorrow for sin;
More faith in my Savior,
More sense of his care;
More joy in his service,
More purpose in prayer."

C. M. B.

Leonard, Mo.

HERE OR THERE.

It matters not if here or there,
When folded in our Father's care,
Though here the storms may round us roll,
And there the skies serene unfold.

We are at home through all the strife
That vexes this discordant life,
If in his hand our owney day,
And firmly take our destined way.

His heaven can fence our spirits in
From sense of danger or of sin,
And make the inner world to glow
With light, amid prevailing woe.

So here or there, our heaven lies
Within the love-light of his eyes,
Who watches with untrailing care
His children, whether here or there.

Yet there remains the rest we know;
And, upward looking from below,
We sometimes long to set our feet
In safety on the shining street.

Along the peaceful shores to stray,
That fringe the crystal river's way,
To breathe the unpolluted air
Of his eternal kingdom there.

For the Herald of Truth.

THE RESOLUTION OF RUTH.

"Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God." Ruth 1:16.

Such of the readers of THE HERALD as are generally acquainted with the Old Testament Scriptures, must readily observe that the crowning substance that stands out most prominently from the book of Ruth seems to hinge upon the declaration made by this Moabitish woman; and that there is perhaps not another passage in the whole Bible that more clearly sets forth the fact that "Man's extremity is God's opportunity," and "that which seemeth to be but chance to man is the appointment of God."

The idea has long ago been fully verified by the Scriptures, that as free agents to God's heritage here on earth, men are not to be regarded as creatures of accident, but of destiny, that God's providential care over their actions as free agents reaches down to the most trivial circumstance in life, especially, when the circumstance is governed by a resolution that has been formed at the supreme moment, through filial piety and an unshaken faith in God.

In a crisis like that in which Ruth was placed we see clearly where the deliberation of perhaps five minutes served to shape her destiny for a life of years to come, if not for all time and eternity. Though urged and admonished at the supreme moment, by her mother-in-law that she return also with Orpah to her people and her gods, the loyalty of genuine, filial affection asserted itself, and she

resolves at all hazards to turn her back forever upon the blackness of heathenism and set her face steadily and resolutely upon the religion of Israel's God.

Then does the solemn thought not come to us again and again, that we of to-day, as individuals are ever and anon coming to the critical turning point in life when the deliberations of but a few hours, or as many minutes, serve to turn one's course or shape the destiny of future years, not only for our own lives, but for the generation of lives that are to follow us.

In casting a glance backward to take a retrospection view of our past lives do we not see here and there the critical turning point when the whole tide of life seemed to be hanging in a crisis—a period here and there, when our very existence was in jeopardy—when we scarcely knew what course to take; and when contemplating *now* what might have been the result, had we acted otherwise at the supreme moment, the very thought is sometimes sufficient to cause us to tremble, and we are ready to cry out with the Psalmist: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

To such as always trust the issue to God in all they say or do, even down to the temporal affairs of life, there may be traced the guidance of an unseen hand in the very thought that prompted us in the seeking of a professional calling; the choosing of a companion in marriage; the moving of one's family from the associations of one community to those of another; or even the circumstance of making an extended visit to absent friends;—upon all these minor matters—trivial as they may appear to us—often hang the vital issues of not only one life but of many future lives.

Then upon the other hand, are there not some of us ready to admit that we have time and again missed a favorable opportunity that might have served to turn the course of our life more directly into the channel which it would have pleased God to have us follow: When, by yielding to an improper impulse suggested at the critical moment, and by refusing to remain under the protection of that guardian angel, the spirit of God, we have presently found ourselves wandering far from the proper line of duty that may originally have been God's design to be ours.

If, from the foregoing we are to regard the temporal affairs of this life alone, as being simply tremendous in their results; What then must be the issue at stake when they are to be regarded in the light of our existence in the life to come! The very name of Ruth comes ringing down the ages bearing to us one of the most brilliant examples of filial piety upon record, and when we see that she became the ancestress of not only a royal line of

kings but of the Son of God himself; we can at once comprehend what a destiny was overhanging her and how grand the possibilities that followed, as a result of that choice she made when declaring to her mother-in-law, "Thy people shall be my people, and thy God my God."

So my dear young readers, is the case not plain, that in the light of this scripture, your life should be ever directed into its proper channels, for the varied experiences of our time here are ever suggesting to you that the most favorable opportunity for shaping ones course into the proper channels of life is during the tender, flexible period of youth?

Could all our young people, like Ruth, have sought piety, we would not now be so often presented with the melancholy fact that there are too many Orpahs in this land of gospel light and liberty who have perhaps many years since bid a long farewell to the Naomi of God's mercy and "gone back to their people and their gods."

L. J. HEATWOLE.

Dale Enterprise, Va.

A TALK WITH FATHERS AND MOTHERS.

(Concluded.)

Fathers, mothers, you love your children; you would guard them carefully from fire, from any dangerous precipice, from any fierce animal that might harm them; will you permit me to guard you against a few special dangers that are likely to prove injurious to your little ones?

(1) *Drink.* What an injury this is to tens of thousands of helpless, unoffending little boys and girls who but for this might grow up happy, useful members of society! The money which should go for the food and clothing and instruction of the little flock which God has given, is all wasted and squandered, and the children are left in rags and misery.

In the curious old story of St. George and the Dragon, we read of a fearful dragon lying in a marsh at the gate of a city, and laying hold day by day of one or two of the children of the city. A still more fearful dragon is *Strong Drink*, which is daily ruining body and soul, men, women and children, and hurrying them along the path of hopeless misery. Fathers, mothers, watch against this danger for yourselves and your children. Bring up your children never to touch it, and they will never require it. And if you feel there is the very least danger to yourself, seeing the greatness of the peril, abstain from it. However great the sacrifice at first, it is far wiser and safer to bear than to risk the awful possibility of a drunkard's home.

(2) Beware of ever using language that you would not wish your children to copy.

A year or two ago a poor little girl about six years of age was brought into the Wolverhampton hospital after being fearfully burnt. She died after a few days, but meanwhile her lips were filled with awful curses and blasphemies. But where had she learned them? Who was responsible? Was it not the parents, from whose lips she had learned them, or had permitted her to use such language unchecked?

Parents, never use language you would not wish a child to use in a dying hour! Great was the contrast between this child and another little girl who died in the parish of Suffolk, from the same cause. In her sufferings she was continually repeating the hymns that her mother had taught her. Her last words were,

"None but Jesus, none but Jesus
Can do helpless sinners good."

(3) Beware alike of harshness and false kindness.

Many children grow up from their earliest days in an atmosphere where all better feelings are nipped and checked by constant sternness or unkindness. They are continually chilled and frozen by harsh looks and speeches, accompanied very often by rough blows. Sometimes the cause is that the mother is unwell or unhappy, and is so irritable and worried by a variety of little trials; and it all comes down on the heads of the poor children, who need all the forbearance and kindness that a mother can bestow.

"I've beaten my boy till he's black and blue. I'm always scolding him, but he's no better for it."

Nor is it likely that he should be. If anything is certain to make a bad boy worse, or to turn a good one into a bad one, it is this wretched system of perpetual scolding and beating.

I am not recommending you to let your child have his own way, or never to punish him. By all means punish your child in due measure for a lie or for a serious fault, especially if it is repeated. When you say anything, stick to it; though be careful how you threaten. Be as firm as a rock, so that a fit of pettishness and crying shall not lead you to depart from what you have said. Let there be no taking contrary sides, so that if a mother punish a child, the father comes home and takes its part. Both must pull the same way, if you wish to benefit your children. If father or mother think that the other has made a mistake, speak of it afterwards, but let not the child see any dispute in the matter.

Never punish hastily or in a passion. Be careful to weigh the character of a child's faults. Do not give a severe punishment for something which may only be an accident, because it may very much annoy you, while you let a real sin pass by without notice. Be wise, be just, be gentle, be forbearing. Chasten as God does, to make your children better and holier, and with love and pity in the heart,

while there is a rod in the hand. "Thy loving correction shall make me great."

Make home a happy place.

Nothing has a greater influence for good on the lives of the young than the remembrance that they were happy when young at their own fireside. It is said that a home cannot be healthy if the sun never shines into it; and I am sure a home cannot be good for old or young unless happiness and peace and kindness be found there.

Some people have such an unfortunate way of driving happiness out of a house. There may be good points in them in other respects, but they are always suspicious, or grumbling or they give the worst reason for the conduct of others, or always look as if every one was wronging them, so that there is no rest; and the children, as well as servants and others, cannot help feeling that there is no real happiness in that home. But for the welfare of your children be sure this is not the case in your house. You may have trials and difficulties; but do your best under the circumstances, and let your countenance, at least, always bring a ray of heaven's sunshine wherever you go.

Make Sunday a profitable day.

The way in which Sunday is spent, has no doubt, an influence on the whole week. And I can imagine nothing a means of greater blessing to a family growing up than father and mother, and all who are old enough, going to God's house; and then, at home, joining together in singing hymns or reading Scripture, or some helpful book or journal; and thus making each Sunday point them onward to the blessed Sabbath-keeping which remains for the people of God.

Be careful about the children being taught carefully in the word of God.

Send them to such Sunday-schools, where they will be earnestly instructed in the best of all knowledge. A parent should value all knowledge for his children; but for my part, I reckon that knowledge far above all the rest which will give my children strength to resist the temptations which surround them, comfort and solace in the sorrows which befall them, and a blessed hope when the hour of death comes. If other knowledge is silver, this is golden; yea more, each truth indeed learned out of God's word, is as a precious ruby or diamond, which we shall be able to carry with us as a treasure into the future world.

Neglect not to pray daily for your children.

Bring them daily before the throne of grace, and ask for Christ's sake, that each one may be filled with the good Spirit of God, and guided into the way of life.

The prayers of parents are most acceptable to God. In the life of Christ we have more examples of the prayers of parents for their children than of any other supplicants. And *not one was rejected*. Remember too that Christ is ever the same,

delighting now as then to hear prayers on behalf of our children.

Let us be careful to live consistent lives.
Let us give our children a calling, a Bible, our prayers, faithful instruction in the great truths of the Bible, and the benefit of a holy example, and we have done all we can for them.

Precept, to do good, must be enforced by example. It is here we should be most on our guard. The daily home-life of the parent will be copied in the life of the child years afterward, perhaps when the parent has long been lying in the grave.

Fathers, mothers, let us endeavor, by God's grace, to walk before our children as the true servants of the Most High. Let us walk in the foot-steps of Jesus. Let us be careful in little things. Let us often seek help from above.

G. EVERARD.

SCRIPTURAL MODE OF BAPTISM.

(Continued.)

I shall now proceed to prove that John's baptism was by sprinkling or pouring, and consequently Christ was not immersed; so that those who are dipped in the water are not following his example. The baptism of Christ is recorded in Matt. 3:13-16, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering him, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." I argue that Christ was not immersed:—

1st. Because we have no evidence that he was in the water of Jordan at all. The Greek word, here rendered *out of*, is *ek*, this word occurs in Matthew 65 times, it is translated 15 times *out of*, and *fifty times* by some other word. By a reference to Grove's Lexicon, you will see that this word has 18 different meanings. So, in perfect accordance with the original, it might have been translated *from*. It has been so translated in Acts 7: "Get thee (ek) from thy kindred," not *out of* thy kindred.

2d. If it could be proved (which it never can be), that both Christ and John were actually in the water at the time of his baptism, this does not prove that he was immersed.

On two occasions I baptized persons in a river; but did not immerse them. We went into the water, both the candidates and myself, where it was about six inches

deep, and I baptized them by pouring a little water upon his head, and we came up out of the water, while neither of us was under it.

The great difficulty of the friends of immersion is this: they seem to regard as synonymous, words which have entirely different meanings. With them *into* and *under* seem to be one and the same thing. Hence, when they read of persons being baptized in the water of a river, that is evidence conclusive to their minds, that they were put under the water. One of the evangelists tells us that Christ went up *into* a mountain to pray. According to this logic, this means that he was under the ground. Again, it may be said that we are in a river, when we are not in the water, nor near it. We say a man is in the river when he is in its channel or bed, although he may not be within fifty or one hundred feet of the water.

"Did you see anything of my child?" asked a baptist mother of her neighbor.

"Yes," is the reply, "he is playing down yonder in the river."

"Run!" screams the alarmed mother, "my child will be drowned."

"Do not be alarmed, my good woman," replies the neighbor, "the little fellow is high and dry just under the bank, and not near the water."

"O! worse and worse; *under* the bank? O! my poor boy! Has the bank caved in on him?"

"Not at all, madam; although he is *under* the bank, he is *above* ground."

Suppose A. were to leave here, and an hour after his departure B. arrives, of whom you inquire whether he saw A. and he replies that he saw him in the middle of the West Fork River. Would this convey the idea to any person present, that one or both of these persons was under water? Certainly not. Although it was said that they were in the river, yet they were on their horses, and there was not enough water in the river to cover the horses' hoofs. To show that this is no fancy picture, I refer you to the book of Joshua 3:8, "And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the Jordan, ye shall stand still in Jordan." Again, in the 17th verse:

"And the priests that bear the ark of the covenant of the Lord, stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground."

We now come to the main question, a correct answer to which will determine the mode of Christ's baptism, and consequently the manner in which John baptized. For what purpose was Christ baptized? It was not a baptism unto repentance; for he had never committed sin. It was not a baptism on a profession of faith in the expected Messiah, for he was the Messiah. Let us attend to the

teachings of this book, instead of the sectarian leaders, and all will be made plain. And "let God be true," and every man that contradicts his word, "a liar."

Zachariah, the father of John the Baptist, was one of the twenty-four courses of priests; see Luke 1:8, 9: "And it came to pass while he executed the priest's office before God in the order of his course." Consequently John was a regularly ordained Jewish priest. Christ was a priest also, not of the tribe of Levi, but a priest after the order of Melchisedec. He had therefore conformed to all the ceremonial of the Jewish law. And now, having waited until thirty years of age (the period fixed by law for a priest to commence his ministry), he seeks, at the hands of John, what we would call ordination, or a public recognition or acknowledgment of his right to teach, by one who was himself a regularly authorized Jewish teacher. He knew very well, as we do, that such were the strong prejudices of the Jews, and such their attachments to the requirements of the law, that if he had attempted to teach without being inducted into the office according to those requirements, no Jew would have listened to him. This, then, is what he meant in his reply to John, when he refused to baptize him, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Now, no righteousness was fulfilled by being immersed, for no Jewish priest or teacher had ever been immersed. Christ was the high priest of our profession, and his baptism was his consecration, or set apart to the office and work on which he was about to enter. Before he abolished the law, it behooved him to fulfill it in all its parts. His own declaration was, "I came not to destroy the law, but to fulfill it. By referring to Num. 8:5-7, we have an exposition of what he meant by fulfilling "all righteousness": "And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them to cleanse them: sprinkle water of purifying upon them." "And after that shall the Levites go in to do the service of the tabernacle of the congregation" verse 15.

Here, then, John inducted Christ into the priestly office by sprinkling upon him the water of purification or baptism. It may be objected here, that Christ was not of the tribe of Levi. This antiquated objection is upwards of eighteen hundred years old. It was started by the Jews in the days of Paul, and is thus triumphantly met and refuted in the epistle to the Hebrews, 7:11-21, "If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called af-

ter the order of Aaron? For the priesthood being changed, there is made of necessity a change of law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda, of which tribe Moses spake, nothing concerning priesthood. And it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest forever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (for those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec.)"

That I am correct in Christ's having received his authority to teach from John, as far as church order was concerned, will appear further evident by referring to Matt. 21:23-27: "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they answered Jesus and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things."

Now, here is the key which unlocks the whole mystery, and explains to us in the most satisfactory manner the object and design of Christ's baptism by John. The chief priests and elders of the people find him in the temple instructing the people, and inquire of him by what authority he taught, and who gave him this authority. In reply, Christ asks whether they believe John to be a divinely authorized teacher or not, and promises that if they will answer his question he will tell them who gave him his authority to teach. If they had admitted John's mission to be of divine origin, he doubtless would have replied, that John had *consecrated* or *ordained* him as a public teacher by sprinkling the water of purification or baptism upon him, agreeable to the requirements of their own law, which we have just quoted. If this was not the meaning of Christ, then there is neither joint nor relevancy in the question he propounded to the Jews relative to the baptism of John. Viewing it in this light, the whole

subject is as clear as a sunbeam. "Suffer it to be so now," said Christ to John, "for thus it becometh us to fulfill all righteousness." As though Christ had said, "I foresee the objections which will be raised to my teaching; but by being thus set apart by one who is a regularly authorized teacher, if they shall inquire for my authority, I will refer them to thee; if they acknowledge the divinity of thy mission, they must also receive me as a divinely authorized teacher, seeing that I have received at thy hands the ceremonial washing according to the law. Therefore sprinkle upon me the water of purification, for thus it becometh us to fulfill all righteousness."

On the supposition that Christ was immersed, it will be required to show what he meant by fulfilling "all righteousness" by that act, and this they can never do, as no Jewish teacher ever had been immersed; but they all, without an exception, had to be sprinkled with clean water before they were permitted to teach. But should it be objected, again, that there are other ceremonial observances to be attended to in the consecration of a Jewish priest, which were not attended to in the case of our Savior, I answer, how does the objector know that these other observances were not attended to? Who told him they were not? There were thousands of circumstances in the life of Christ, which are not recorded in the Bible. But, admitting that those other things were not attended to, and that there was no part of the ceremonial prescribed for the priest, in the eighth chapter of Numbers, except the sprinkling of the water of purification; and that this was not done at the door of the tabernacle as the law required, but in, or at the river Jordan, still we have an answer to all this, furnished by the apostle, which can never be refuted: "For the priesthood being changed there is made of necessity a change also of the law," Heb. 7:12. From the above facts and reasoning, we are led to the following conclusion: that the variation or departure from the established order in the case of the Savior, was only such as it was proper to make in ordaining a priest who was not of the tribe of Levi, but a priest after the order of Melchisedec. This Melchisedec was the type of Christ in this particular, in that he had neither predecessor nor successor in the priestly office.

(To be continued.)

THE GOLDEN CALF.

Did you ever sit down and honestly ask yourself if you were worshipping the golden calf?

Here is the business man. He drives his secular business from Monday morning

till Saturday night. He is alive to making things go. He gets up early and retires late. He denies himself personal rest and comfort. He can't get time for a personal word for Jesus. He seldom gets to prayer and class-meeting; if so, he comes in after the meeting has begun, all tired out with exacting toil, and with his mind filled with thoughts of business, and hence, in no spirit for worship. During the week he can get up early, even before the sun begins to shine, but on the Sabbath he lies in bed and sleeps. He lounges about the house and rests. He cannot even get up in time to attend the morning preaching service. In fact his Sabbaths are spent in trying to get rested for another week, when, as before, the claims of God will be forgotten or ignored, and thus the weeks go around—*worshipping the golden calf.*

Here is a young man. He is a member of the church. He has many worldly associates. He has ambition to stand well in certain circles. He belongs to lodges and societies of various kinds. This young man will stay away from meeting any time to go to the lodge. He really thinks the lodge is of more importance than the meeting. It may be he belongs to a political club. If so, no religious engagement or duty will keep him from his political associates. Money is needed during the campaign and he contributes his share. It may be true that he has little or nothing for the cause of God, but he has it for this purpose. Then, again, he has certain small sinful pleasures which he must allow himself. He can smoke from three to five cigars per day, but he can put a penny in the collection basket, provided he has one at the time and feels so disposed. In short, he puts something else first and his religion and his church second—a clear case of "*worshipping the golden calf.*"

It is a young lady this time. She is also a member of the church. But she is fond of society and fond of dress. Her society engagements are in her thoughts of far greater importance than anything in connection with the church. Her church may teach the un wisdom, yea, the *stupidness* of certain worldly amusements and of extravagance in dress and adornments, but what is that to her? She loves these things and decides to gratify her wishes and desires even at the sacrifice of God's favor. Another clear case of "*worshipping the golden calf.*"

How long! O how long! will those professing to be God's children act the farce of professed fellowship with Jesus, and at the same time indulge practices and habits of life which belie their profession? If the religion of the Lord Jesus Christ is the all-important thing, then let us make other things give way for it and not it give way for other things. We cannot afford longer the wicked inconsistency of claiming the protection of Jehovah and at the same time worship the golden calf.—*Sol.*

SENSITIVENESS.

How many idiosyncracies of temperament, as they are called, really have their root in one or other of the cardinal sins, and only need to be stripped of the respectable name under which they now masquerade to be as heartily despised as they deserve! A sermon which we heard not long since was devoted to this unmasking of foibles, and among others drew attention to what goes under the name of sensitiveness." This was traced back to *pride*, and the assertion made that self-love, egotism, was really the cause of most of that over-sensitiveness which is commonly attributed solely to delicacy of organization. What a revelation this suggestion is. If a man is filled with a *Christian* spirit, is thinking of others, working for others from morning till night, he will have no time wherein to morbidly count up the slights, fancied or otherwise, which his neighbor has put upon him. Half the quarrels in the world, the jealousies and misunderstandings which make life hard, which mar, alas! the unity of the Christian Church so grievously, are the fruit of this same inordinate self-love. If anything of the Christ spirit of self-renunciation were within us, these things were impossible in our lives. The plea of "sensitiveness" may excuse and cover up selfishness in the eyes of men, but such evasions serve not to deceive God. Forget yourself, and you will soon forget to inquire whether the world treats you with all consideration due; you will have too much of the Master's work on your hand to be "sensitive."—*Churchman.*

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AS AN inducement to subscribe for the HERALD and extend its circulation, the paper will be sent the remainder of this year and the whole of next for one dollar.

THOUGHTS IN VERSE, or Poems of Duty to God, Home on Earth, and Rest in Heaven, by Effie Hygema. This is a neat and beautifully printed pamphlet of 32 pages, written by a young sister in the Church, who for several years was much afflicted. Her father, also a Mennonite, came to this country from Holland with the little congregation in charge of R. J. Schmitt and N. J. Sijmema, in 1855 and settled in Elkhart county. After the death of his wife, he went on a visit to his old home, in Friesland, Holland, the home and scene of the principal labors of Menno Simon. Only a very short time after his return to his children in this county, he took sick and died, leaving a large family of children without the guidance of father or mother. Many of these scenes of sorrow and affliction, in the household, the piety and love of a devoted mother, the joy with which the children herald the return of the father and the sadness and sorrow which came over them when so soon he was called away by death, and the affliction that met them afterwards, and many other interesting scenes in life are touchingly referred to in these Poems. Some of the special subjects are, "God's Grace in Sore Trial," "Different Gifts by the Same Spirit," "Morality and Profession not Religion," "Our Household," "Children, Obey your Parents—Be Kind to the Fatherless," "History of My Life," "Christ from the Manger to Heaven," etc. The book will be sent postpaid to any address for 10 cents. Address, Mennonite Pub. Co., Elkhart, Ind.

will have to be dropped. We remark here that we should exceedingly regret if the work, for want of support, should have to be given up, and hope soon to be able to report through these columns, that the required sum has been supplied. The plan of making up the expense of the plates was first proposed by the brethren in Pennsylvania, and we thought very favorably of it, and were glad that the brethren had it in their hearts to make an effort to provide the means of furnishing a book at so low a figure. For it must be remembered that in quantities in which these books can profitably be printed, they would have cost, without the gratuitous furnishing of the plates, not less than \$1.00 per copy. Now when all the expenses of plates, copyrights that must be paid for, and other expenses, as the expenses of the committee, the expense of compiling, etc, we will be able to furnish a book that would otherwise cost \$1.00, for 60 cents per single copy, and 50 cents in quantities, and this will be a book containing more hymns than our present book, and with the tune set to each hymn; so that by this arrangement we will be able to furnish a much better and a larger book for the same price as our present book now costs.

THE HYMN AND TUNE BOOK.—From recent letters from the committee having in charge the new Hymn and Tune book we learn that the collections for the plates are coming in very slowly; that less than three hundred dollars at this date (Sept. 15th,) are in, and that Bro. Rupp, who is treasurer, thinks, from present indications the collections will not exceed \$600.00, and that there is a question as to whether under these circumstances the work can go on or whether it

This idea is therefore the more commendable because it will enable those of limited means to purchase the book, and all may have it without making it burdensome; and where church and families want to supply themselves with them it can be done at a comparatively small expense.

Now, the question is whether this very generous proposition on the part of the brethren in Pennsylvania, should not meet with an equally generous support throughout the entire brotherhood?

There may be many whose attention has not so directly been called to the subject, and for this reason we write this article.

We have in our church many persons who have been blessed with this world's goods, and who, if they could see that it would prove a blessing to the church, would be willing to contribute liberally. There are a few who have already done this; there are many others who, as remarked above, if they could realize that the church at large would derive a benefit and a blessing from it, would do likewise, and it is to this class that we especially direct these remarks.

We believe the work is a good one and will redound to the glory of God. Singing is a needful and appropriate part of worship both in the family and in the church, and to perform this worship we need proper books; we *must* have them. By publishing a book with tunes and hymns, many people can assist in the singing who otherwise could not do so; so that with these books the worship of God will be promoted. To many people, the singing in the public congregation is the most edifying and affecting part of the worship, and what can be more soul-cheering, more edifying to both preacher and people, and especially to the younger portion of the congregation, who can all take an active part in this, than the singing together of some of these beautiful hymns in which our hearts are raised up as it were in direct communion with God and heaven. The angels sing—saints sing, and when we think of the love of God to man what is more glorious and blessed than to repeat the old angelic song, "Glory to God in the highest, and on earth peace, good will toward men"?

In this we, by aiding in getting up a good book for the church, aid in the worship of God and the upbuilding of the church, and will be surely doing toward God and the church our acceptable service, and money so given will be contributed to promote the glory of God; and in this view we have no hesitancy to ask the people to give, and believe it is a cause which the church should recognize.

Many have preferences in giving. Some give liberally to the support of the poor, others give more liberally toward building a house of worship; others again feel a stronger interest in giving toward the spread of the gospel; others again use their strength and means to circulate Bibles and other good books, papers and tracts. These are all different ways (and all of them good), by which men seek to glorify God with the means with which they have been blessed, and every Christian that has been blessed with means (and even those who have very little of this world's goods are not exempted by the Scriptures from giving, according to their means. The widow's mite from her needs, was even more acceptable than the rich man's abundance), should according to the grace which he has, make all these different objects, means through which to

glorify God with the things which he possesses.

Now some may feel a special interest in the effort of the church to supply a good hymn and tune book, and seek to glorify God in this way; and if so, there is here an opportunity to aid the cause, and we would ask all the brotherhood to, at least, give the subject a serious consideration, and to give as the Lord prompts them, that this purpose may be accomplished. Some of our German churches may feel that they have no need of an English book, and consequently are not interested in it. It may be well however for them to look to their future interests as well as to the present. There is now a most urgent necessity for an English book. We believe the necessity is more urgent than for a German book. The English friends, seeing this, have taken the matter in hand to issue now a book in this language, and after this is issued and there should, in the future, a necessity for a similar German book manifest itself, then the whole church as now, should feel it their interest and duty to assist the German congregation in their needs. There should be no sectional feeling in the matter from any cause. The church should work together in all these things as having one common interest.

Now then may we kindly ask the dear brethren earnestly to look at this matter, and those that feel able to do so, contribute what you can for the purpose, so that the necessary amount may be raised and the work go on.

Send the amount to Brother Henry S. Rupp, Shiremanstown, Cumberland Co., Pa., or the Mennonite Pub. Co., Elkhart, Indiana. We will acknowledge all amounts sent to us and forward them to the proper destination.

A LIBERAL OFFER.—We will send the HERALD OF TRUTH to any address from the date on which the subscription money is sent us to the end of 1889 for the small sum of one dollar; English and German for the same for \$1.50. Those whose subscription expires before the end of the year will do well to make a note of this and avail themselves of the opportunity offered. Tell your neighbors and friends who do not yet take the paper of this liberal offer and induce them to subscribe at once. There is no plausible reason, if all

lend a helping hand, why the circulation of the HERALD should not be increased one thousand copies by the beginning of the year 1889. Our Prospectus will soon be issued, and we hope our friends will in the meantime secure all the new subscribers they can as well as all the old ones so that they may have long lists to send in. We trust the HERALD will find a welcome place in the family circle of many homes where it has hitherto been a stranger, and that it may prove in the future, as it has in the past, a blessing and means of encouragement in the Christian life of both old and young.

THE MENNONITE FAMILY ALMANAC, also Bear's Lancaster Almanac for 1889 are for sale at the Mennonite Publishing Co's., Book store, Elkhart, Ind.

BRO. J. F. FUNK is on a trip to Dakota at present. He expects to be back about the end of this month (September). On his way back he will visit friends in Minnesota and Illinois.

BRO. FREDERICK SWARTZENTRUBER of Sharon Centre, Iowa, who has been visiting churches in Elkhart and LaGrange counties, Indiana, and in Illinois, writes that he has returned safe and sound, having had a pleasant trip.

CHURCH NEWS.

FROM LANCASTER COUNTY, PA.—The Sunday-school at Kraybill's Meeting-house, East Donegal township, Lancaster county, Pa., was closed for the summer on the 16th of September. Quite a lively interest was manifested in the school during the summer season. Let us hope that it may not wane during the winter months.

CORRESPONDENCE.

FROM MONITOR, McPHERSON CO., KANSAS.—Bro. J. P. Smucker, of Nappanee, Ind., arrived here in our vicinity on Friday the 14th of September, and held a very interesting meeting the same evening. He then visited with the brethren on Saturday, and on Sunday the 15th he again held three very interesting meetings. On Monday morning he departed for Pawnee Co., Kansas. We were all very much refreshed and revived by his admonitions. The church here was well filled with attentive hearers, and the best of order prevailed. May God bless his labors and crown them with success, is the wish of your brother in Christ. JOHN C. HERSBERGER.

FROM SHELBY CO., MO.—After leaving Palmyra on Monday the 10th, Bro. John Prange met me at Clarence and took me to his home and to the meeting near Cherry Box, Shelby county, in the evening. I staid with the brethren here till Friday. The meetings were well attended and because of the small church house the last two meetings were held in the house of another denomination near by. The respect which the people in general show to our people here, and the interest they take in the doctrine which we teach must result in good to us if the advantage is well followed up.

The church here is not large, though the members are holding together commendably. They have regular service every two weeks; and the Sunday-school seems to be in good condition. Our members are bringing their children regularly, and some others of their neighbors meet with them. Some of the young people have united with the church and are teachers in the Sunday-school, and some of the others seem to be near the kingdom of God. Since the death of the aged minister, Bro. Benjamin Hershey, in January of this year, the church has been entirely in the care of Bro. John Brubaker, who feels very deeply the responsibility of caring for the flock, and appreciates very much, with the rest of the brethren, all help that ministering brethren from other places give them.

On the 11th of September, Bro. Neuschwanger and family arrived by team from Osborne Co., Kansas. They brought some of their household property and their horses and cows with them, and expect to make their home with the church here. May they be a help and blessing to the church.

The crops are very good here, and everything seems prosperous. The land is still reasonable in price, and good advantages are open to brethren who have some means to get a home among our own people. The brethren will be glad to welcome others into their midst. C.

CONFERENCES.

ANNUAL.

For the State of Indiana, in the Yellow Creek Meeting-house, Elkhart Co., Indiana, on the Thursday preceding the second Friday in October. All ministers of both the Mennonite and Amish churches are cordially invited to be present. Conference is a place where we can exchange our views and opinions on all subjects pertaining to the work of the church, and if conducted in the spirit of love—which indeed it should be—and an earnest desire to promote the cause of God, it cannot fail to do much good by promoting unity and mutual affection, together with a blending of interests, and hopes, and aims, a oneness of spirit and mind, that is

acceptable to God and man. As a number of Amish churches are practically one with us, we heartily invite them to attend our Conference. In this way we may become more united, and labor together more to the glory of God. All are welcome.

For the Southwestern District of Pennsylvania, in the Martinsburg Mennonite Church in Blair county, Pennsylvania, on the third Friday (19th) of October. The nearest railroad station is Martinsburg. Those coming by the Pennsylvania Central R. R. will stop off at Altoona and take the Holidaysburg and Martinsburg branch road to Martinsburg, where they will be met with conveyances on Thursday. Those coming by the Baltimore and Ohio Railroad will stop off at Hindman and there take the Huntingdon and Broadtop R. R. to Cove Station where they will be met with conveyances by giving Jacob B. Snyder, of Martinsburg, Blair Co., Pa., notice. A cordial invitation is given to all the brethren and sisters everywhere to attend, and a special invitation is given to the ministering brethren and deacons from other districts to meet with us.

HERMAN SNYDER.

SEMI-ANNUAL.

For Eastern District of Pennsylvania, in the Franconia Meeting-house, Montgomery county, Pa., on the first Thursday in October.

For Lancaster Co., Pa., in Mellinger's Meeting-house about three miles east of Lancaster, on the first Friday in October.

For Kansas and Nebraska will be held this year on Friday the 5th of October in the Roseland meeting-house, Adams Co., Nebraska, Bishops, ministers, brethren and sisters far and near are invited to convene with us. The nearest stations are Ayr on the Burlington & Missouri R. R., and Roseland on the Omaha & Kansas City R. R. On the day before the conference brethren will be found at both places to meet those coming to attend the conference.

ALBRECHT SHIFFLER.

Juniata, Adams Co., Neb.

At the Bank Church, Rockingham Co., Va., the 1st Friday of October (5th). A cordial invitation is extended to all brethren and sisters, especially the ministers and deacons to be with us at that time. The nearest R. R. station is Harrisonburg. Those coming by rail will be met there, those who think of visiting us, had better write to one of the brethren, Samuel Brunk or John Brunk at Harrisonburg, stating the time of their arrival. Any of the brethren will however be glad to meet those coming. If any should

come by way of Staunton, they can stop off at Pleasant Valley Station with Dea. David E. Rhodes or Abraham Heatwole. EMANUEL SUTER.

For Franklin Co., Pa. and Maryland, in Chambersburg Meeting-house, Franklin Co., on the second Friday in October.

In the Meeting-house near Chambersburg, Franklin Co., Pa., on Friday the 12th of October.

TEMPTATION.

Never count a temptation so triumphed over, so beaten off, that it will never assault you any more. Satan has been called Beelzebub, or the god of flies, some tell us, because he will not take a repulse; because he comes back again and again; because it is impossible so to drive him away that he will not return. Consider the Lord of Glory Himself. When the tempter, thrice encountered and thrice defeated in the wilderness, left Him, it was only; as we are expressly told, "for a season." There were other hours and powers of darkness still to come, when the Prince of this world should make further proof in the garden whether there was not something which he could claim for his own even in that Lord, who had so foiled and baffled him in the desert. And shall we think that when he departs from us it is more than for a season? Never, so long as you bear about these sinful bodies, count any corruption to be so dead in you that you are perfectly safe from it henceforth, that it can never stir or trouble you again. How much that seems dead, by a sad experience, will be shown to have been only sleeping; like snakes, which, frozen in winter, lose, for awhile, their power to harm, appear as though there were no life in them, but, brought to the warmth, can hiss and sting again. How many an old corruption is, perhaps, at this moment thus torpid and inactive in us, which yet only waits the returning warmth of a suitable temptation to revive in all its malignant strength anew.—Trench.

THERE is no holiness, if thou, Lord, withdraw thy presence; no wisdom profiteth if thy Spirit cease to direct; no strength availeth without thy support; no chastity is safe without thy protection; no watchfulness effectual, when thy holy vigilance is not our guard. For no sooner are we left to ourselves, than the waves of corruption rush upon us, and we sink and perish; but if thou reach forth thy omnipotent hand, we walk upon the sea and live. In our own nature we are unsettled as the sand upon the mountain; but in thee we have the stability of the throne in heaven. We are cold and insensible as darkness and death; but are kindled with light and life by the holy fire of thy love.—Thomas a Kempis.

TRUTH AGAINST SECRETISM.

"Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." John 18:20.

This language was used when Jesus was undergoing the trial before the high tribunal of the Jews which resulted in his being pronounced worthy of death, and in which the court bound itself, if possible, to procure his death from the only authority that could now legally inflict it—the Roman governor. The testimony is made more solemn and impressive, if possible, by the circumstances in which it was given. The high priest presiding had sworn him to tell the truth. He was literally giving up his life by doing it. He confirmed it by his death. The declaration is a comprehensive one including a manifest and controlling principle of his life, his character and his doctrine. So public and open had his life and teaching been that there was no need to inquire of himself concerning them. There were abundant evidences of which the court could avail itself by which to ascertain the whole design of his mission. To the public he appeals. To the multitude who saw and heard him he directs the court who is hunting for his life.

1. The character of truth.

It is light. It is God's truth and comes forth from him who is "light, and in whom is no darkness at all." God is only known by the light that he sheds from himself. Every attribute of his is seen only in its own essential light. Every way in which he manifests himself is in its nature light. "Whatsoever doth make manifest is light." He is said by the Psalmist in reference to this manifestation to "cover himself with light as with a garment." He dwells "in light which no man can approach unto," because of its brilliancy and glory. Christ is the light of God. "He was the true light," says John. God gives the light of the knowledge of his glory in the face of Jesus Christ. Hence he is called "the brightness of the Father's glory and the express image of his person." All true light comes to men, therefore, through Jesus Christ. Hence, the truth of Christ is the real light that shines in this world.

2. The light of God, which in its brilliancy and glory could not be approached by any man, is softened and accommodated to our present weak vision in the form of the revelation of God through the humanity of Christ. Hence, Christ is God manifest in the flesh. The light of the divine glory is seen in his face. The life of Christ was spent on earth to exhibit this light, and wherever he went, whenever he uttered his voice, before all who knew him he was constantly a burning and shining light. He is the Sun of righteousness, whose nature and mission

is to shine. This he does by means of the truth of his word. In this respect truth and light are synonymous terms. We look into the Word to see the face of Christ. In the presence of that Word we are in the presence of the light of God.

3. As it was the mission of Christ to manifest the light of God which was in himself, the Sun of righteousness, so it is the mission of all his followers to exhibit it. The light of Christ in them gives them their distinguishing character. They are the children of light. Christ's light is in their hearts whence are the issues of life. Now as Christ came to be the light of the world, his light shines only through the medium of the children of light. "Ye are the light of the world," said Christ. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The institution of the church and all her appointments and requirements accord wholly with the spirit of this requirement. The profession and works of God's people are not only to be in themselves light. That light is also to shine, and every obstruction is to be removed out of the way of its largest manifestation throughout the world. Wherever there is any darkness there it is to penetrate. The providence of God is so ordered as to open up new opportunities continually to spread abroad this light. The whole design of the Gospel, the whole mission of Christ and his church, and of every individual believer, is to cast a flood of light upon the darkness of every human heart, of every human institution and every human work.

4. The character of secretism. In general it is the opposite of light. Christ repelled the idea that he had said anything in secret, because it was the very opposite of his nature and his work.

1. Secretism is itself darkness. The terms in their relation to all that concerns the common welfare of mankind are synonymous. Secret works are the works of darkness, and it is the design of the light of Christ to break them up. How earnestly the apostles sought by the light of the Gospel to overthrow the works of darkness and the secret institutions of the heathen! Believers among them were to have no fellowship with the works of darkness. "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." These things were done in their heathen institutions, professedly in behalf of humanity, in the worship of the gods and in the name of religion. They were the works to which the ignorance and depravity of a carnal nature led them. Yet the consciousness that they were wrong still remained, and therefore, the secretness of them. The same principle is true of all modern secret institutions. Something that is essentially wrong either

in motive, principle, or works is the very basis upon which they exist. They cannot be founded upon anything properly understood as suggested by the glorious light of the gospel. They cannot be according to the mind of Christ, which is all light.

2. Secret institutions are either infidel and atheistic, or they ignore all the claims of religious principle, or they maintain a false religion. Nihilistic and kindred institutions boldly set themselves in opposition to all the claims of religion. Other organizations avail themselves of the principle of secrecy to obtain worldly advantages which, if due them, should be obtained openly and in the light, and which, if not due, are simply immoral. Many of them, and these are the most thoroughly organized, throw about themselves a cloak of religion. It is not, however, the religion of the Gospel, and therefore, is a denial of it. Masonry, Odd-fellowship and like associations are simply anti-Christian in their religion. They do not profess Christ in their constitutions, their laws, or their rituals, and are therefore against him. Every symbol, employed as a pretended means of representing truth or approaching God, is upon the same idolatrous principle upon which the golden calf was set up in the wilderness. They profess to exist upon a broader humanitarian basis than that of the Christian religion, and thus become its rival, and deny to it that great distinguishing principle which makes it a system for all mankind. It is most reasonable, therefore, that the Christian church, which is the light of the world, should exclude these elements of darkness from her pale. It is one of the most threatening signs of this time that secretism is advancing to great power and influence, and the church is refusing to throw the light of Christ upon it.—Christian Instructor.

COUNT TOLSTOI.

The most widely known author of the Russian empire, Count Tolstoi, has resigned from the military service, and, retiring to his estates, some miles from Moscow is engaged in the peaceful pursuits of agricultural life, and in writing essays and books, which he believes will benefit the people far more than the pursuits which formerly so engaged his attention. What brought about this remarkable change? Simply the study of Christ's sermon on the Mount, with the resultant conviction that all wars were forbidden by the Prince of Peace. Great need there is that the rulers, legislators and people generally of professedly Christian states should heedfully consider that explicit declaration of our Lord: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Josiah W. Leeds.

WHY NOT CALL IT GOD?

Tyndall, the eminent scientist, we believe it is, who has said that, behind the facts and phenomena of Nature, there is, and must be, "an Eternal Energy." Why not say that there is, and must be, a personal God? Why not say that "every house is builded by some man," and that "he that built all things is God?" Why not say, with an apostle, that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead?" Why not say with Moses, in the book of Genesis, that "in the beginning God created the heaven and the earth?" Why avoid the word "God," and substitute the phrase "Eternal Energy," in accounting for the facts and phenomena that salute our observation? Why this reluctance to have a personal God at the head of the universe, and as the source of all things? Why so much scientific talk about the so-called laws and forces of Nature, and so little talk about the God to whom the Bible traces all these laws and forces, alike in respect to their origin and continuance? The best account of things—the one most easily apprehended, most satisfactory to reason, and most useful to the heart and life—is that given in the Bible. It brings the soul at once in contact with the great Spirit, whose existence, attributes, and will, abundantly explain all existence, and whose relations and moral character invite obedience and affection. We must prefer the God of the Bible to Tyndall's "Eternal Energy." The former is personal, and the latter is not. The former is an object for worship, and the latter is not. The gospel of "Eternal Energy" is a very poor gospel for either the head or heart of man.—*Independent.*

STRONG DRINK IS RAGING.

Liquor makes fiends of friends. W. T. Clarkson of Junction City, Ky., was formerly a drinking man; but for several years has not tasted liquor, and has been a strong advocate for prohibition. On Christmas day, the foreman of the stove factory where he worked got him at his home to drink a glass of egg-nog. He was taken to a bar-room, where his shopmates forced drink after drink on the unwilling victim until he sank unconscious to the floor. Glass after glass of red liquor was then poured down the throat of the unconscious man until he was actually saturated with the poison. The crowd that had collected to enjoy the fun then lifted the helpless and dying man into an express wagon, on which they painted the sign: "Sacred to the memory of Prohibition. Died Dec. 25th." The wagon was then driven about the streets until

nightfall, when the body of the man, stiff in death, was thrown into the yard in which it was afterwards found. Talk of the cruelties of the black and murderous king of Uganda! They are tender mercies compared with such atrocities as this! And this happening in a country where men profess to be governed by reason if not by Christianity! What answer will such men have when they stand before Him who holds the book of Judgment? Strong drink is raging, and whosoever is deceived thereby is not wise.

PERSECUTION IN TURKEY.

The Armenian Christians in the Turkish empire are evidently not enjoying the privileges accorded them by the treaty of Berlin, which provided for their religious liberty and the management of their own schools. It bound the Sultan of Turkey speedily to realize the improvements and reforms which local needs demanded in the provinces of his empire inhabited by Armenians. But instead of this, he has permitted his pashas to introduce a system of oppression, the protest and appeals from the oppressed being regarded by him with the utmost indifference. Soldiers have been allowed to enter the places of worship, and demolish the interior of the building, for the ostensible purpose of searching for hidden arms (the Sultan apparently suspecting an outbreak from those he oppresses). Beside this, many people, among them ministers of the church, and others of the most intelligent persons of the church, are imprisoned for years without a trial, and some have been cruelly treated. One, at least has died of privations he suffered in prison at Van. He had been kept in irons, and was often without food for days at a time. He was held merely on suspicion without receiving a trial to establish his guilt or innocence. The Armenian church is said to number about 4,000,000 adherents of whom about 2,500,000 are inhabitants of the Sultan's domains, 200,000 residing in Constantinople itself. It is possible that Turkey will have trouble; for although the Armenians are said to be a peace-loving people, they are descendants of the warlike Argans, and their oppressions may drive them to desperation.

EXCURSIONS TO KANSAS.

A cheap excursion out to Kansas, designed for the benefit of farmers who wish to visit the state during or immediately after the harvest, will start on Tuesday, October 9th. The Santa Fe Route, which reaches all sections of the state of Kansas, will sell excursion tickets on the above date and on other later dates to be announced. Write to Emmons Blaine, General Passenger Agent, Santa Fe Route, at Chicago, for an accurate map of the state of Kansas and for any information that you cannot obtain from the agent in your town.

FOR THE LITTLE READERS.

(Continued.)

So David had to flee again, and he came to the cave of Adullam, and when his relatives heard of it they went thither to him. David must have been glad to see his brethren and friends, for he could trust in them and feel safe. At any rate many people gathered about him here and he became captain over them. The number of men that gathered around him was four hundred.

David was still afraid that Saul might come upon him and out of rage against him kill his father's house, that is the family, so he went to the king of Moab and said, "Let my father and my mother, I pray thee, come forth and be with you, till I know what God will do for me."

This king was one of Saul's enemies, and hence it was more likely he would grant David's request. At any rate, David's parents came to live in Moab, while David remained in the fortress of Adullam. But a prophet or teacher named Gad, advised David to leave this place and go into the land of Judah. So David went and made his place in the forest of Hareth.

In the meantime however Saul had heard about David, and as he was at the time in Gibeath, under a tree, surrounded by his servants, he said to them, "Hear now, ye Benjaminites, will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds?" Saul was very zealous and suspected that even Jonathan and all the royal servants had become his enemies, and were going to dethrone him and set up David in his stead.

Now, although no such plan had been formed, yet Doeg who was a sort of captain over the servants of Saul, thought he might gain favor of the king by telling him that Ahimelech, the priest had given David food and Goliath's sword and that he had "inquired of the Lord" for David. Doeg happened to be at the tabernacle when David came there and asked for food.

This filled Saul with rage, and he sent at once for Ahimelech and all the priests in Nob. When they came before him he spoke very rudely to Ahimelech for what he had done for David. Ahimelech felt innocent, for David had told he was on a message for the king, and he told the king of this. But Saul was full of anger, and all that Ahimelech might say, good or bad, likely made him only more angry; so in his rage he said to Doeg: "Turn thou and fall upon the priests." This the cowardly and cruel Doeg was only too ready to do, and the sad result was that eighty-five priests who wore the linen ephod were put to death. But the cruel butchery did not end here. Doeg, ac-

company no doubt by some of the servants, went to Nob and put to death with the sword all the men, women, children, and the cattle that was in the place, except Abiathar who escaped and joined David and told him what Saul had done to the priests of Nob. David was very sorry, for he felt, that indirectly he had been the cause of this butchery. Moreover he assured Abiathar of safety against their common enemy.

It certainly seems very cruel that these priests should have been put to death in such a manner. I trust we may all learn that it is a wrong and detestable act to stoop to any meanness in order that we may gain favor of men. The Bible contains many instances where such favors in the end became a curse to those who had by mean ways gained them. But another thing is to be remembered in connection with this. God had told Samuel long before that the house of Eli should be destroyed, and now, although the act of Doeg was less sinful to him, the word of the Lord was in this way brought into fulfillment.

While David was dwelling in the forest of Hareth in Judah, word came to him that the Philistines were attacking a city called Keilah and were taking away the corn from the threshingfloors. As he had no orders from Saul what to do, he asked counsel of the Lord, and the Lord commanded him to go and smite the Philistines. But David had but few men about him compared with the army of the Philistines, and these few were afraid; so David inquired of the Lord again and the command came again, "Go, . . . for I will deliver the Philistines into thine hand." David went, and beat off the enemies, and took from them their cattle. Not much is said about this battle, but we see plainly that the Lord was with David and delivered the enemy into his hand.

As soon as Saul heard that David was in Keilah and had defeated the Philistines there, he did not, as we might think, feel grateful toward him, for driving off the Philistines. No, his heart was so filled with hatred that he thought only of a way in which he might now take him captive in the walled city of Keilah. David, hearing of Saul's plan, again brought his case before his heavenly Father and prayed to him for counsel. The result was that David left Keilah and hid in a mountain where very likely there were caves and ravines in which he could conceal himself and his band of men who had by this time increased to six hundred. This place was in the wilderness of Ziph.

The faithful and loving Jonathan soon found out where David was, and he went to visit David, and they had a friendly talk together, in which Jonathan assured David that Saul would not be able to find him, and encouraged him. Then they again made a covenant before the Lord and Jonathan went back to his house.

Meanwhile Saul was daily seeking for David, that he might kill him, and the people of Ziph came and told him where he might find him. Saul rejoiced at this news, for he thought now he should certainly capture him. So he and his men came to Ziph; but David had in the meantime escaped to the wilderness of Maon. However Saul pursued him even there. At one time in fact they got almost together, for David was on one side of a mountain or hill and Saul on the other, and Saul was sending his men over to surround David. I suppose the evil Spirit of Saul already exulted, thinking David could not escape him this time. But God had other means in store for the preservation of him whom he had chosen to be king of Israel. For just at the moment when Saul thought he had David news came that the Philistines had invaded the land. So he was obliged to leave David and hurry back to drive back the Philistines.

David was once more free, but he did not remain here. He went to live in another place in Judah, a stronghold in the wilderness of Engedi. This stronghold was not a fortified city, but a rocky place in the mountains where there were caves and woods which an army could only reach with great difficulty. In our next chapter we shall see how wonderfully David was saved from the hands of Saul.

(To be Continued.)

Married.

SHAUM—BINMILLER.—September 22d, at the residence of and by George Lambert, William Shaum and Rosa Binmiller, all of Elkhart county, Ind.

ZACHERER—ZIMMERLY.—On the 6th of September, dear Ottville, Wayne county, Ohio, by Pre. D. L. Amstutz, Bro. David Zacherer of Putnam county, Ohio, and Catharine Zimmerly of Wayne county, Ohio.

DIED.

POSTER.—On the 20th of September, in Hayes Twp., McPherson Co., Kan., of diphtheria, Randolph C., son of John and Mary Postere, aged 8 years, 11 months and 20 days. His last words were, "Open the door, open the door, open the door." He was buried on the 28th in the Aikin graveyard. The services belong to the Lutheran church. Funeral services were held by Pre. Allen in English and Jno. C. Henschlerger in German from 1 P. M. to 2 P. M.

BYLER.—On the 1st of September, in Menno Twp., Millin Co., Pa., after a lingering illness of several years, John D. Byler, aged 57 years, 5 months and 11 days.

GINSBURGER.—On the 12th of September, in Cornburgh Twp., Somerset county, Pa., of diarrhoea, Elizabeth, daughter of Christian and Catharine Gindelsperger, aged 1 year, 11 months and 4 days. She was buried at the Thomas Meeting-house. Services by Cyrus Hershberger and Samuel Gindelsperger from Job 14:1, 2.

YODER.—On the 8th of September, in Mahoning county, Ohio, of neuralgia of the

heart, Bro. Abraham Yoder, aged 69 years, 2 months and 5 days. He leaves a bereaved wife and 9 children to mourn the loss of their dear husband and father, all of whom attended the funeral, one son coming from Montana. Buried the 13th at Oberholtzer's Meeting-house in the presence of an unusually large assemblage of relatives and friends who came to pay the last sad rites to a departed brother. He was a consistent member of the Mennonite Church for many years. Funeral services were conducted by Martin Leatherman, of Medina county, in English, and by Joseph Bixler in German, from Rev. 14:13.

HOSTETTER.—On the 16th of September near Kraybill's Meeting-house, East Donegal Twp., Lancaster county, Pa., suddenly of hemorrhage brought on by a spell of congluing, Barbara, wife of Christian F. Hostetter, and youngest daughter of Pre. Peter Nissley, aged 45 years. She was buried at the Mennonite Meeting-house on the 18th.

BLOCHER.—On the 2d of September, near Schwarzenville, Erie county, N. Y., of diarrhoea and inflammation of the bowels, Polly Blocher, aged 74 years. She was buried on the third in the Old Mennonite graveyard. Services by Jacob Halin and Peter Rhodes from Luke 10:42. She became blind two years ago, but she bore all her infirmities with true Christian patience.

WELTY.—On the 13th of September, near Mount Eaton, Wayne county, Ohio, after eleven days' suffering of inflammation of the bowels, — Welty, aged 18 years, 5 months and 28 days. He bore his intense pain with Christian fortitude. He requested to be baptized which was complied with by Jacob Nussbaum. He was of a quiet and peaceful disposition and was a regular attendant at the Sunday-school. This is again a loud call to all, especially to the young, not to procrastinate in the matter of the salvation of the soul, although this youth still had opportunity to make his peace with God. We should seek God in our youth, in our early youth. He was buried on the 15th in the Sonnenberg graveyard. Services by J. Nussbaum from Matt. 25:1-14. He leaves his parents who with six children mourn his early death, yet not as such who mourn without hope.

Letters Received.

WITH MONEY.

A.—John Almarfer.
B.—Ch. Boyer, Pie Chr Brunk, John B. Bechtel, Henry Boose, Mrs. A. M. Breuneman, E. P. Becker, B. F. Brubaker.
C.—J. J. Glanville, J. Thawco.
D.—Cornelius J. Debever, Samuel Debever, Lydia Debever, B. A. Duckert, F. A. Decker.
E.—Cornelia Eide, Henry Eide, Peter and Christian Eby, John P. Esau, Mrs. H. E. Engle.
F.—A. J. Farner, John B. Fernman, Fisher Bros.
G.—Susan N. Becker, Enos Barzler, Henry Thiele, brand, E. R. Hershey, Christopher Hoover, Moses Blinn, C. Henschlerger, T. H. Blockman, Enos Backman, J. F. Harzler, D. Hildebrand, J. H. Berry, Henry Holsman.
H.—Jacob Johnson.
K.—J. D. Kreider, Ch. Krupp, H. Koop, J. J. Keim.
L.—Peter Litwiler, Amanda Landis, Isaac Landis, Nancy Long, John C. Loughlin.
M.—S. Maubachman, A. Meider, David P. Moser, Margaret Miller, Jonas Miller.
N.—Philip Nies.
O.—John Penner, H. Penner, Anna Pfeleiderer.
P.—A. B. Packer, Jacob Packer, John W. Rott.
Q.—M. Stute, J. M. Swartz, A. J. Sangre, E. G. Shope, John Sharp, Leonard Sims.
R.—M. R. Rupp.
S.—Susanna Voith.
T.—Joseph J. Wiebe, Solomon Wenger, Z. Weaver, Elias Walter, Emma Wiese, Gerhard Wied, Fred Weber.
Z.—David Zook, Rachel Zook.

EVANGELIZING FUND.

A Friend, \$1.50; A Sister, \$3.00; A Brother, \$2.00; A Brother, \$2.00.

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General Manager, Traffic Manager, Gen'l Pass. Agt.
19, '88—19, '88.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 13th, 1888, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.	
Toledo Express.....	3.00 A. M.
No. 9, Pacific Express.....	4.05 A. M.
No. 21, Chicago Acc.....	7.00 "
No. 3, Special Chicago Express.....	3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp.	6.15 "

GOING EAST—MAIN LINE, leaves.	
No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.45 "
No. 86, Way Freight.....	5.00 "
No. 22, Michigan Express.....	11.45 "
No. 6, Fast New York Exp.....	6.10 P. M.
Grand Rapids Express.....	1.20 "

GOING EAST—AIR LINE, leaves.	
No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.55 "
No. 4, Limited Express.....	8.25 "
No. 28, To Goshen only.....	8.35 "
No. 26, Air Line Accom.....	5.00 A. M.
No. 82, Way Freight.....	5.00 "
Train G to Goshen only.....	7.45 "
" E to Goshen only.....	4.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.
Train F from Goshen..... 11.30 A. M.
Train H from "..... 7.00 P. M.
No. 24, Acc. from Chicago..... 8.10 "
Goshen Passengers change to No. 28.
No. 27, from Goshen..... 6.30 A. M.
Passengers change cars at Elkhart if going West.

FUNDAY TRAINS.
Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West.

TRAINS ARRIVE—MAIN LINE	
Grand Rapids Express.....	12.40 P. M.
No. 25, Michigan Accommodation.....	2.55 "

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A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio.
G. B. Wyllie, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 13th, 1888, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.	
No. 6, Grand Rapids Special.....	5.10 A. M.
No. 4, Cincinnati & Indianapolis Ex.....	9.10 A. M.
No. 2, Ind. & St. Louis Express.....	4.35 P. M.
No. 8, Way Freight.....	5.45 A. M.

GOING NORTH, leaves.	
No. 1, Grand Rapids Express.....	10.50 A. M.
No. 3, Michigan Express.....	5.30 P. M.
No. 5, Indianapolis Special.....	10.54 P. M.
No. 7, Way Freight, arrives.....	7.50 P. M.
No. 11, " " leaves.....	8.00 A. M.
Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago.	

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. R. R. for all points East, West and South.

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O. W. LAMPART, Superintendent.

Herald of Truth.

A RELICIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

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Whole No. 381.

I AM THINE.

I am thine, my Lord, forever:
Now I give myself to thee:
Let me wander from thee never:
Cleanse, renew and pardon me.

I am thine! Then make me willing
That thy will, not mine, be done,
Never murmuring, meekly treading
In the footsteps of thy Son.

I am thine! With strength now gird me
For this strife with self and sin;
Then though fears and foes beset me,
In the battle I shall win.

I am thine! Then let me never,
Never wander from thy side:
Keep me near thee, blessed Savior;
Come, and in my heart abide.

I am thine—weak, wayward, sinful:
Send thy Spirit to my heart,
From the dust of earth now raise me:
His life-giving power impart.

I am thine, my Lord, forever;
Help me here to walk with thee:
Till, all sin and sorrow over,
I thy blessed face shall see.

For the Herald of Truth.

FLEEING AND FOLLOWING AFTER.

1 Tim. 6:11-16.

The poet says:

"E'en while within this lump of clay,
My soul doth yearn for that which lies
Beyond the bounds where time holds sway
Beyond these dark ethereal skies."

This yearning is more or less present within the soul of every one, if it has not been forcibly banished time and again and covered over with the transient things of this life. But with many, sad to say, such is the case, and to such an extent that the vanities of this world occupy their minds more than their eternal destiny does. As long as man remains in this deplorable condition—this barrenness of soul—he is according to verse to a slave to covetousness and would swallow up everything to satisfy his thirst for riches; and if such an one happens to have less than another he also becomes a slave to jealousy; and because he yearns to be in the position of the former, he also becomes a slave to pride. With covetous-

ness all the rest are connected. People might attend all church services and read all books and still be just as covetous, jealous and licentious as any man could be; hence it is that offense cometh. For this reason Paul says, "*But thou, O man of God, flee these things!*"

Sin is within you and you cannot help it; but Sirach says, Flee from sin as you would flee from a serpent. You cannot flee from that which is within you; hence you must receive an entirely different existence, a divine existence within you; and as you have grown physically since your birth, it is even so in this case; you must grow in this divine life, then you can flee. Through this growth, through the Spirit and its enlightenment you will learn to know what is injurious; and do we not flee from that which is hurtful physically? Sin is hurtful, therefore we must flee from sin.

If we have been truly awakened, not simply dragged along with those who profess to Christianity, we learn to distinguish that which is gross, and we withdraw ourselves therefrom.

Sin is of many different kinds, each of which develops gradually but continually, and in every age and in every degree it manifests itself in a special manner; hence there must be a continual fleeing all through life.

Sin is outward and gross; but he who does not withdraw himself from that which is within will be again taken captive by that which is without. This fleeing also lasts through life; if we flee from that which is within we will flee from that which is without. A true Christian inwardly knows from what he has to withdraw himself; but if he does not do so the inward knowledge, the prompting of the Spirit and the Word, direct, it soon becomes manifest by his outward life, and he has no longer "the light of the world," or "the salt of the earth." If we on the other hand refrain not from the strictest inward discipline, but rather withdraw ourselves from all that is impure, our life will manifest that inward discipline.

But Paul further says, "Follow after righteousness." But if we strive after heavenly mindedness we must again begin inwardly, just as we do in separation from sin and ungodliness. We cannot obtain the kingdom of God if our

minds are not renewed and transformed from a desire after evil to a desire after heavenly things. There must be a "putting on of the 'spiritual mind.'" This mind has its existence, and must have, within you, then you "live after the Spirit" and "walk in the Spirit."

We are also to "follow after godliness." Who would not enjoy this blessed state? Who is there that has no desire for eternal happiness? He who seeks his happiness in God finds all enjoyment in and with God. But we are also to "follow after faith, love, patience, meekness." We need faith that we may overcome and be steadfast, because our carnal desires tend to lead us astray. We need love and patience also; for without a hope of holding out and gaining the victory over all sin, we would as soon be mired in the slough of despondency, as so many do, but it calls for a conflict—not a listless, indifferent, aimless conflict, but a "good fight," a steady aim toward the prize, a continual pressing forward toward the goal. All our powers must be called into action; for he only who consecrates himself entirely to God can "lay hold on eternal life." Through this fight of faith we obtain the life that is life indeed. Unto this all of us are called.

"Thou hast professed a good profession before many witnesses," Paul ordained Timothy to the ministry; Paul he could say to him, "I give thee charge in the sight of God." Much lies in the way in which he who teaches others, has previously instructed himself. If he himself holds fast to faith, it will become manifest in his doing that which he has professed. Paul would say, "I lay you under an obligation that thou keep this commandment without spot, unrebukable." That which bears a stain is rebukable, imperfect. Thus many a man may in his walk and conversation, be orderly, but he bears stains, as for example, in his disposition. He is to permit these to be pointed out to him by such as are spiritually in a position to do so. When we employ one to produce a masterpiece, we call to our assistance a competent judge to examine it. In spiritual matters it is the same. Timothy was to keep this commandment "until the appearing of our Lord Jesus Christ." Much might be said on this.

Our salvation does not depend on the opinion we have of ourselves so much as does our appearance in the light of the word of God; for it shows forth every stain.

Paul presents Jesus as in his true position, as "the blessed and only Potentate, the King of kings, and Lord of lords; who alone hath immortality." If we do not put on these through Christ by faith, then our dying will continue in the world to come. God be praised, it is not in the future world as it is in this, but every one shall reap according to the seed he sowed on earth; every one will be put in his own place. No man can see God who is not "pure in heart." Those who are separated from all that pertains to God, to Christ, and happiness will be in such a place where those who have in this world withdrawn themselves from sin and allied themselves to Christ, will no longer be disturbed by them. Each one will receive his portion in the place to which he by choice belongs, and to which he has in this life prepared himself for, no matter what man may call him or consider him. If we are not born into light we shall not enter into light, we may assume what we will or appear as we may, we will not enter, but only make the distance between us and the true light greater and greater.

He who spares watching and prayer, will be robbed of his happiness, and he will rue it when he comes to ask himself, "What have I done in this world?" and is forced to answer, "I ate, slept, toiled, and rested like the brute." Sad is the picture, and yet many people hope for heaven while at the same time they do not belong there; they are not heavenly minded. Therefore we will not neglect this important work, regeneration, that death may not overtake us unprepared, as it does so many; for death spares no age. Therefore set your house in order in time, for you must die, when, nobody knows, but that you must, everybody knows. I. G. KOLB.

For the Herald of Truth.

OUR DUTY TOWARD OTHERS.

"Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men." 1 Thess. 5:14.

These words, spoken by Paul to the Thessalonians, were also written for our spiritual benefit. The words of the text plainly teach us how we are to be toward our fellow-beings if we would be followers of Christ and heirs to a home in heaven.

The first exhortation of the apostle is to warn the unruly. How often do we neglect an opportunity to warn the careless and disobedient of their evil ways, and speak evil of them because of their misdemeanor instead of pleading kindly with them to do better. If I see a friend in one of my friends and kindly go and tell that

one of his fault in a meek and humble way I may convince him of his wrong and cause him to do better; but telling it to others would only have made the matter worse and I should be doing wrong.

If you see that I have faults, which I know I have, and go and tell others of them you will not be helping me to clear my faults. If we were only more careful as to what we do and say we would be a greater help to the cause of Christianity. We should "watch and pray" that we be a help and not a hindrance in bringing souls to Christ; for what a sorrowful thing it would be if we should know that we have been the cause of keeping one soul away from Christ.

The second exhortation is to "comfort the feeble-minded." Some persons become discouraged very easily. Such we can comfort in many ways. The Savior will always show us a way to cheer and comfort others if we are only willing to do it.

The third is to "support the weak." We will find many ways to put this command into practice if we have Christ's loving helpful spirit within us. We should ever be ready to help bear the burdens of the weaker ones.

The fourth and last exhortation is to "be patient toward all men." We can not do this of ourselves. We must trust in the gracious power of God to help us. We cannot find that Christ ever became impatient or angry. He bore all his trials with patience. He often rebuked, but we have no reason to believe that he was angry. He only did it for the love he had for man and because it was his duty.

How easily we become hasty and angry when something goes contrary to our will. Impatience is a habit not easy to be broken. Then let us live closer to God, and try to "be patient toward all men" as much as possible. A. SISTER.

For the Herald of Truth.

WORSHIPING GOD.

"God is a spirit and they that worship Him must worship Him in spirit and in truth." John 4:24.

Under the old dispensation God prescribed modes and forms of worship, but here we find the Savior instructing the Samaritan adulteress to worship God in a way not conditioned on any ceremonial mode, or form whatever, only, that it must be "in spirit and in truth."

So far as time, mode, or form is concerned, it apparently does not matter so much, to do acceptable religious service. The attitude of a worshiper is very much dependent on the frame of mind he may be in when coming to God. The publican standing afar off would not so much as lift up his eyes unto heaven; yet God no doubt heard him for the words said, "that he went down to his house justified rather than the other." The child of God how- ever does not stand afar off, but "draws

nigh with a full assurance of faith." etc. Heb. 10:22.

"Abraham fell on his face and God talked with him." Gen. 17:3. But the "Lord said unto Joshua, get thee up; wherefore liest thou thus upon thy face?" Josh. 7:10. Here we find the same attitude in both worshippers, God showing his approval in the one case by speaking to Abraham, but commands Joshua to get up.

This proves that what is acceptable before God at one time, may not be at another so far as mere form or modes is concerned. Joshua could not fulfill his mission by lying here on his face, so God tells him to be up and doing. At the dedication of the temple "Solomon kneeled, and prayed, while the people stood."

David said, "O come, let us worship and bow down; let us kneel before the Lord our Maker." When the cloudy pillar stood at the tabernacle door "all Israel rose up and worshiped God." Jesus says: "when ye stand praying, forgive." "Evening, morning, and at noon, will I pray and cry aloud." Ps. 55:17. "Peter went on the house top to pray about the sixth hour." "Peter and John went into the temple at the ninth hour being the hour of prayer." "Jesus went into a mountain and continued all night in prayer to God."

We find that after the ascension of Christ the apostles "were continually in the temple praying and blessing God." Luke 24:53. Paul, preached night and day, at one time "continuing his speech till midnight, and after breaking bread and eating he talked till break of day." Acts 20:7,11.

We might continue quoting scripture to show that God can be worshiped acceptably in any attitude, at any time of the day or night, in any place from the king's throne down even to some lonely and forsaken spot on the mountain; alone, or in companies of dozens, or hundreds, by preaching, by praying, and praising God, as the spirit may direct, with the one condition, that it must be done in spirit and in truth.

We see by what is quoted above that the worship of God is not confined to one particular method of holding meetings, and as the Scripture is "a lamp to our feet and light to our path," our best counselor, our rule of life, "the shield of faith whereby we can quench all the fiery darts of the wicked," how safe we can feel when we stand on the rock Christ Jesus, the word of God before us to shield us. But in order to do this we must give it the pre-eminence in all things. We are so much surprised sometimes, to find that so many good people object to methods of conducting, or holding meetings that the Scriptures never forbid, but much more encourage. The first meeting held by believers under the new dispensation was a private meeting. A single sentence quoted above proves this. Did the apostles have more to thank God for than we have?

Not so much even. If they could be together in the temple "praising God continually," and that directly after their blessed Master left them, what ought not we do, blessed as we are with every comfort that can conduce to our happiness both temporally and spiritually. Let us fear that God will hold us accountable for the good we might do, but which through negligence, and the fear of man, we leave undone. Are we not carnal, or why is it that we cannot better appreciate the many blessings that God bestows on us? Why do we hear so little praise and thanksgiving flowing from the hearts of those who have vowed to live for Jesus and him alone? Lord help us to do our duty.

Weilersville, O. A. K. K.

For the Herald of Truth.

PEACE.

"Blessed are the peacemakers; for they shall be called the children of God." Matt. 5:9.

Dear readers, have you ever thought of the blessed promise God has given to his dying people who harmonize in peace, in this present world? He says "They shall be called the children of God." What a glorious consolation; while on the other hand how sorrowful to be called the children of darkness. I wish we could all be justly called "peacemakers"; and not "workers of iniquity," who have not the glorious promise of being called the children of God, but to be cast into outer darkness, where there is weeping and gnashing of teeth. I am sorry that there are so many people who would rather encourage disunion, strife and envy, than peace. How many a happy home and cherished tie is broken through some poor lisping tongue trying to bring disunion between husband and wife, Father and mother, brother and sister! It is a spirit, not from God, but from Satan; for the Scripture teaches us that he is going about as a roaring lion, seeking whom he may devour. Let us watch and pray that we fall not into the snares of the wicked, but rather follow the Lord's divine will and enjoy peace and happiness, at home and abroad.

What is more soul-cheering than peace? It was brought from high heaven by the holy angels, singing, "Peace on earth, good will toward men." When every member of the household tries to occupy his or her place, peace and happiness will follow as a natural consequence. In all things where the order of God is observed there is harmony. Where harmony exists there is peace, and where peace reigns there is happiness. The sun, moon, stars obey God in the order of their arrangement. They run their course with gladness and sparkle with celestial light. And if our Savior has shed his precious blood on mount Calvary to redeem us, we cost more than the beautiful stars. We should

then be a light to the world, as the stars at night adorn the blue sky, but I am afraid the stars often outshine us. God, in his infinite wisdom, has created all things to harmonize in perfect order. He presents the works of his hand by his power, and to man, the noblest of his creation, he has given instruction through his holy word to live in peace. God grant that we may all try, as obedient children, to occupy the places in which God has placed us, in harmony, and pass through the pilgrimage of life in peace, and at last be all gathered home in the glorious mansions above, is the wish of your unworthy but well-wishing friend.

Ohio. ELLA H. BRUBAKER.

For the Herald of Truth. WITHOUT SIN.

"When did ever words so tender
Fall on mortal ears before?
As the blessed words of Jesus,
'Go and sin no more!'"

What! fallible man to live without sin? Certainly and why not? Did not Christ himself live in his sojourn among men, without sin? Most assuredly he did. For He was without sin, pure holy and in all things a preeminent example for us. And if He lived without sin so may, yea, and so positively should His children, His sons, His gloriously redeemed and saved. Sin is the transgression of the law of God. Now if we keep the law perfectly, which God's wondrous grace will enable us to do, we also shall truly be without sin. What a most blessed state, and one that all the sons of God may enjoy! Glory be to the Lamb!

Do you consider it possible for one then truly thus to live without sin? If not then why would Jesus command us to "go and sin no more;" when He had freely pardoned us and forgiven us all? He would never have thus spoken if He had placed it beyond the possible. Yea "all things are possible to them that believe," even to keep inviolate the entire law of God. For the same power that frees us from sin can keep us from sin. The blessed agency that can cleanse us from all unrighteousness can also keep us clean. He who has called us unto holiness can sustain us in true holiness still and that forevermore. If God makes us blameless and dead to sin He is abundantly and blessedly able to preserve us blameless unto His eternal glory. Only trust Him, beloved, for He is not only strong to deliver from sin but mighty to save us all the time "even unto the uttermost." Rise up then in the great might of God and "go and sin no more" forever. Let us glory in his saving grace and triumph always over our spiritual foes. For

"Amid all the joys of heaven
I will ne'er forget the hour,
When my Savior said—'Forgiven!'
'Go in peace and sin no more!'"

Newark, N. J. I. N. KANAHA.

THE CONSTRAINT OF LOVE.

The love of Christ constrains a converted soul to depart from sin, the world, and all its vanities. The man can no longer run with the multitude as before, without feeling under restraint. What is the reason? Art thou afraid of being punished by thy parents, masters, or magistrates? O no! the individual then becomes sensible of sins, of which no man knows or can know anything—even the smallest things, which do not come under the jurisdiction of the magistracy or of parents. But wherefore? Why dost thou not act like the men of the world, and why dost thou live so retired? Were a converted person to reply to this, and to state the true reason, he would be obliged to say, "The love of Christ constrains me to forsake these things; I dare not and will not follow my depraved nature any longer. The time past of my life is sufficient to have wrought the will of the Gentiles. I have long enough crucified my beloved Savior with my sins—that Savior, that Christ, who so loved me, as not only to forsake the world, but even heaven for me. Ought I not, therefore, for His sake, to deny myself an odious sin, a vain and transitory worldly lust?"

Yes, the love of Christ constrains us not only to deny the gross vices of the world, but urges us also to the renunciation of the love of the world—to the abandonment of the love of self—to the mortification of lustful and angry passions—to the sacrifice of our own wills, our self-love, and self-complacency, in small things as well as in great. God has no need of our self-denial, as it regards himself; but we have need of it—we, in our ignorance, call that joy and pleasure, which is in reality our destruction; just as the child that is playing with a knife, weeps, and resists in its ignorance, when the mother's careful love commands it to put the knife away.

We must not look upon the inward impulse of self-denial as something of a legal nature, but as the constraining influence of the love of Christ; he seeks in a friendly manner to persuade us to put the hurtful instrument out of our hands; and if this avail not, He sometimes lets us wound ourselves, that we may lay the dangerous article aside.

Now as we ought not to ascribe this incitement to self-denial to legality, but to the love of Christ, so we must not act in a legal manner in the exercise of it. When the soul's exclamation is "I must do this or perish;"—when we thus fall upon self-denial, without Christ, in our own strength—ah, such a life is indeed wearisome! It is true, *we must*; but it is not already a part of our condemnation, to be always acting from compulsion, and never from a willing heart?

G. Testagen.

QUIETNESS.

I would be quiet, Lord,
Nor tease nor fret:
Not one small need of mine
Thou wilt forget.

What most I crave, perchance,
Thou wilt withhold,
As we from hands unmeet
Keep pearls or gold.

So choose thou for me—thou,
Who knowest best;
This one short prayer of mine
Holds all the rest.

A TALK WITH THE YOUNG PEOPLE.

I shall not soon forget an incident in traveling which might have ended very seriously. I was quite a young man, and had not much experience; and without sufficient consideration I engaged a guide to conduct me through a comparatively unknown part of East Switzerland. I soon found myself in difficulties. My guide could speak neither French nor English; the horse became so lame that we had to lead him; and worse than all, the guide knew nothing of the way. He led me hither and thither, backwards and forwards, sometimes coming to the brink of a river, sometimes to the edge of some deep pit, sometimes into a wood from which we could scarcely find a way out. At last it grew dark, and it seemed that we should be benighted, and have to wait till morning to proceed.

It was a dangerous path and midnight was past, when in the providence of God we saw a friendly light, and we were then able to find a comfortable shelter in a roadside inn till the next day, when I could inquire my way, and go forward in the direction in which I wished.

I have often thought of that night, and it has seemed to me a sort of parable of the way in which the young and inexperienced are in danger through bad guides, and how likely it is that they may lose their way, and, it may be, perish in the darkness which surrounds them.

I wish to talk a little to young friends who are setting out on life's journey. Many young men and young women, I trust, will read these pages; and it may be that some of the thoughts I would suggest will help them to avoid the dangers that may be near.

Who then, I would ask, are these bad guides that may possibly lead you wrong, and bring you into danger?

The first I should mention is an *ungodly companion*. In every town there are to be found those who are easily led, and when a wicked companion has gained influence over them they are too often hurried from one evil to another till their peace and character are lost, and their prospects injured, if not blasted for life.

A young man was sentenced to death for the murder of a young person to whom he was devotedly attached. When asked the cause of his fall, for he had once been a Sunday-school scholar, he gave it in a few words: "I left off reading my Bible, I left off prayer, I took to Sabbath breaking, and I took to bad company, and this has brought me here." Among other evils it was bad company which led to such a terrible end.

I do wish each young friend would be decided in refusing to go with those who will lead astray. It is so easy to do what others do, and go where others go, and think as others think; and it is so hard to say "No," and to stand out against everything that is wrong. And yet it is a brave and noble thing to be willing to stand alone, and set examples rather than follow them; and on the other hand, if you are led by others, you know not in what a pit of misery your course may end.

I went one day with a company of workmen to a piece of high ground to see a beautiful view. But they went a long way round and nearly lost the view altogether.

"How was it you went out of the way?" said the master to one of them, "for you had been there before."

"I thought we were wrong; but I followed the crowd," was the reply.

And so too many young people know in their hearts that the way in which they walk is leading them wrong, farther and farther from true happiness, farther and farther from God and heaven, and yet they follow the crowd. They must do as James and Arthur and William do, or as Mary and Jane and Eliza do, and they dare not turn away, or say a word to offend; and so they reap the bitter fruits of evil which they might have escaped.

Another bad guide is a *teacher of socialist or infidel principles*.

Many such are to be found in the workshops and where many are gathered together, who have a gift for declamation, and have picked up a few objections against the Scriptures, and can talk loudly about the hypocrisy of Christian professors, and the iniquity of the laws of property; and if they could, would break up all churches and involve the government, law, and religion in one common destruction. You will not find it wise to listen to guides like these. Before you do, at least ask them if in their wisdom they have anything better to give you than that which you would destroy.

Can a guide of this class find you a better Bible, or a kinder Savior, or a mightier helper in sorrow or temptation? Ask him if he can prove that, if everything is overturned in our land, we shall have more liberty, more quietness, more opportunity for the intellectual and steady to rise in life; and if he cannot, then remember that it is the counsel of the wise

man to fear God and honor the king, and not to meddle with them who are given to change.

The *love of gayety and pleasure and dress* is another guide which turns aside many a footstep.

A young woman of delicate constitution was repeatedly warned by her physician to avoid late hours and never to go out in the evening air. But her delight in the dance and the theatre led her to disregard his advice, and one day he was called in to see her, as she was suffering from a chest complaint, from which she never recovered. This time he spoke most to her of the hope she needed in the prospect of death; and though at first she was angry, yet she learned that in the blood of Jesus Christ there is a peace which is far sweeter than the passing pleasures for which she had sacrificed life. But remember, the love of pleasure cost her no less than *precious life*. And in ten thousand instances, mirth and gay society, and the concert hall and the ball-room, prove the death of all better impressions, yea, the eternal death of the soul.

The secret of victory here is to know something better, something sweeter than the pleasure which earth can afford. Perhaps you think you cannot part with some amusements to which you have been accustomed; but learn to know the love of Christ, and you will not want them, for he will give you his own peace and joy. "Whosoever drinketh of this water shall thirst again; but whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The last guide I wish you to avoid is a very crafty and dangerous one. His name is *Self-Will*. Many have been led by this bad guide into perils which they were never able to escape.

Here is a young man who will just follow his own way, and will give no heed to counsel from parent or friend, or teacher or minister. He may be rash and impetuous, and make the greatest mistakes, but his own way is the right way in his sight, and in that he will walk. Money is wasted, connections are formed which will do him no good; the favor of those who could further his prospects in life is lost, the heart of father or mother is almost broken, and all might have been avoided.

It was this guide which led young king Rehoboam astray, and cost him the best part of his kingdom. He followed the counsel of the young men, because they advised him in accordance with his own will, and rejected the good advice of the old men, who bade him speak gently and kindly to the people. So the ten tribes forsook him, and he reigned only over Judah and Benjamin.

(To be concluded.)

SECRET PRAYER.

Private prayer may or may not be silent prayer. Silent prayer may be offered anywhere and at any time. Outspoken words of prayer must be offered in a place of seclusion, in order to be secret prayer. It might seem as if it mattered little whether private prayer were silent or outspoken; but that point is one that is worthy of considering by itself.

Prayer has its twofold mission,—its mission in making known the heart's desire to God, and its mission in opening the heart longingly and trustfully toward God. So far as the first of these missions is concerned, silent prayer is as effective as spoken prayer: "for your Father knoweth what things ye have need of before ye ask him;" and the lifting of the heart to God in thought is as potent a call on him as are the multiplied outcries of those who "think that they shall be heard for their much speaking." But in the line of the second mission of prayer,—in what might be called its subjective influence,—the mission of opening the heart lovingly and trustfully toward God, spoken words are more potent than silent thoughts. A thought gains new power in and by its verbal expression. Hence he who prays audibly, in the place of secret prayer, gains an added interest in his prayer, and has an added consciousness in the meaning and the measure of his prayer, in comparison with him who simply lets his thoughts run heavenward in prayer. Even persons who are deaf and dumb find that they gain in the truest advantages of secret prayer when they formulate their thoughts by specific signs as they kneel in their private devotions. There is always an added power in a thought which finds its expression in words, and it is a mistake to suppose that repressed feeling can ever be as potent as expressed feeling; for in good and in evil alike it is true that "out of the abundance of the heart the mouth speaketh;" and that "by thy words thou shalt be justified, and by thy words thou shalt be condemned."

SCRIPTURAL MODE OF BAPTISM.

(Continued.)

3d. We notice the baptism of the Ethiopian eunuch: "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is a desert. And he arose and went; and behold, a man of Ethiopia, an eunuch of great authority under Candace, Queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot, read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this

chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some one should guide me? And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. And the Eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water; and the Eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the Eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more; and he went on his way rejoicing." Acts 8:26—39.

I argue the improbability of the immersion of the Eunuch; first, from the equivocal nature of the word *eis*, which is here rendered, *into*. It has above twenty-six different renderings. In the gospel of Matthew, alone, it is translated by some other word besides *into*, seventy-seven times. And in the same chapter in which the baptism of the Eunuch is recorded, *eis* is rendered to five times; *unto*, once; *at*, once, and is rendered *into* only twice in the whole chapter. And is frequently used in the Scriptures, where it cannot possibly mean *into*, but *to*, or *unto*.

I will now give a few examples:

"And I tell (*eis*) *unto* the ground;" not into it. Acts 22:7. "And when they were all fallen (*eis*) *to* the earth." Acts 26:14. "She goeth (*eis*) *unto* the grave to weep there." "With the heart man believeth (*eis*) *unto* righteousness." Rom. 10:10. "And all were baptized (*eis*) *unto* Moses." 1 Cor. 10:2. I have given these few references out of a great many that might be given, to show that the Greek word *eis*, rendered *into* in Acts 8:38 might have been with equal propriety rendered *to* or *unto*. It would then read: "they went down from the chariot, both Philip and the eunuch (*eis*) *to* the water; and he baptized him. And when they were come up (*ek*) *from* the water, the Spirit of the Lord caught away Philip." There is no question but this is the correct reading. Our Baptist friends contend that this rendering would shut us out of

heaven—that we would only get (*eis*) *to* heaven, and not into it. This is certainly not good logic. If the word had but one meaning, their argument would have some point; but when we admit that it has above twenty meanings, the correct one to be determined by the connection in which the word occurs, then their argument proves nothing.

I argue the improbability of the immersion of the eunuch, secondly, from the place where he was baptized: it was "on the road from Jerusalem to Gaza, which is desert." Our Western Virginia friends take it for granted, that the land of Judea is, like their own country, interspersed in every direction with rivulets, creeks and rivers. They overlook the fact, that running streams were so scarce, except during the rainy season, that the flocks and herds had to be watered from the wells, mostly of considerable depth. There is not the most distant probability that on the road which they were traveling there was a stream of water deep enough to immerse in; but the presumption is, that as they journeyed, the certain water mentioned was a small rivulet, or what is still more probable, a well by the wayside. "And the eunuch said, See, here is water, what doth hinder me to be baptized?" And they went down from the chariot to the water, and he baptized the eunuch by sprinkling, and they came up from the water.

I argue thirdly, the certainty that the eunuch was not baptized by dipping, but by sprinkling, from the word of God: The Spirit of God has furnished us a key to this baptism, in the prophecy of Isaiah 52:13—15, the very portion of scripture the eunuch was reading when Philip joined company with him. "Behold, my servant shall deal prudently, he shall be exalted, and extolled, and raised very high. As many were astonished at thee; (his visage was so marred more than any other man, and his form more than the sons of men;) so shall he *sprinkle* many nations." The idea of baptism would naturally be suggested to the mind of the eunuch; by the declaration of the prophet, that Christ would "sprinkle many nations." This is placed beyond the possibility of a doubt by a reference to John 1:10, 25—"And this is the record of John when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then, Art thou Elias? And he said, I am not. Art thou that prophet? And he answered, No. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ?"

Now a most important question arises just here: Where did these Pharisees, the best scholars in the nation, who had been studying the Jewish scriptures all

their lives, get the impression, that one of the evidences by which Christ should reveal himself to the people, would be that he should come baptizing? There is not a text in the whole Jewish Scriptures that said Messiah should baptize. There is not one that said or intimated that he should dip or plunge the people into water, or any other liquid.

But it was foretold by their prophets that he should come down upon them as the rain upon the new mown grass. That he would sprinkle clean water upon the people (not plunge them into it) and cleanse them from all their filthiness, and from all their idols. That he should sprinkle many nations—not immerse them.

The application as a means of purification was no novelty among the Jews; and in every case the water was applied to the person or thing to be cleansed by sprinkling or pouring. It was sometimes required, after they had been thus purified by having the clean water, or the anointing oil, or the blood sprinkled upon them, that they should wash themselves all over in water. But in no case where there was an administrator and a subject, was one person put under the water, or even dipped into it by another. At the marriage of Cana in Galilee, as recorded in John 2—"There were set six stone pots, after the manner of the purifying of the Jews, containing two or three firkins apiece." A firkin, among the Jews, contained seven pints; so that if there were three firkins in each pot, that would be two gallons and three pints in each. This was enough to purify by sprinkling, but not enough to immerse in.

(To be Continued.)

AMUSEMENTS.

Human nature is the same, in all ages and in all lands, in its general features, inclinations, dispositions and presentations. It is based upon the animal nature, and is very much like it in many of its outlines. Animals, in the innocence of their incipient life, are full of fun, sportiveness and play. So is man. In the innocence of childhood and the pride and vigor of youth he is sportive and gay, and naturally inclined like animals, to play and sport with his fellows. Childish sports are admissible, right and proper, in childhood days, when guided by the wisdom of careful and thoughtful parents, who are watching after the proper development of the embryo man and woman. In youth these childish sports are supposed to give way to plays more becoming the age of the participants. No youth would want to be seen playing with a rag doll, etc. But they must have their sports, for they are yet sportively inclined. Their tastes have changed, somewhat, relative to the character of their

sports and games, and they begin to adopt something, as they think, and as they are often taught to believe, more commensurate with their dignity, age and position in the scale of human existences. In this change they follow, very largely, the examples of those who have preceded them. Sometimes they adopt plays and amusements that are deceptive and hurtful, and that are full of snares and pitfalls. Among these deceptive amusements, plays and sportive recreations may be mentioned the following: Croquet, checkers, chess, dominos, dice, cards, base-ball, lawn-tennis, boxing, wrestling, foot-racing, horse-racing, boat-racing, waltzing, dancing and general reveling, etc. These are all exciting, interesting and thrilling—judging from the declarations and actions of participants—but they are lusts of the flesh, and minister only to the pleasures of the fleshly or earthly man, and are therefore injurious and hurtful to the better nature—the moral nature of the man. It would be far better for all mankind that the example of one of the master-minds of the church and the world was followed more closely. In language that cannot be excelled for beauty and simplicity of diction he says: "When I was a child, I spake as a child, I thought as a child; now that I am become a man, I have put away childish things."—Paul, 1 Cor. 13:11. But it may be answered that "None of the things adopted by the youth of to-day are childish. They belong to youth and manhood." This is a grave mistake. All plays and amusements are childish and foolish, and not admissible in youth and manhood. Especially is this the case with those identified with the church. There must be a line of demarcation between the professor of Christianity, and the non-professor of Christianity; between the saint and the sinner, the church member and the worldling, or otherwise the church is of no profit. And, in fact, the church is becoming so conformed to the world that it is often difficult to distinguish it from the world.

The foot-prints of time never appeared more indelibly stamped upon the rocks of the earth than do the influences of the devil upon the morals of the masses of our fellow-men of to-day. Turn which ever way you will, these impresses are ever present and visible. With all the boasted religious culture of Christendom, and its wonderful readiness and eagerness to spread the gospel from pole to pole, we see growing up within its borders, condemnable practices and unhallowed influences that strengthen the hands of the wicked and lead them on to greater deeds of daring and sin. The churches can ill plead with the sinner to forsake his evil practices and close in with the offered mercy, while they themselves encourage dancing, card playing—in one form or another—theatrical performances

of varied hues, checkers, chess, dominos, croquet, and every other species of amusement engaged in by the world. When we see the looseness of teaching and discipline in the churches of to-day, and the unpardonable lack of Christian training and culture at the fireside of professedly Christian families, we need not wonder at the rapid increase of crime and the almost total disregard of the Lord's day among non-professors of the religion of Jesus. When we look at these things, we need not any longer wonder at the character of the statistics presented. These statistics are enough to awaken every church and every Christian family to a realization of the fact that there is a wrong somewhere, and that this wrong should be looked after at once. Think! Only five per cent. of the young men of to-day are church members! Think again; only fifteen per cent. attend church at any time. These things call loudly for investigation. Why are our young men thus lost to the church?

Answer: Because of a lack of proper religious culture and training at home. Parents have erroneous ideas of religious culture. Home must be made pleasant, they say, and to make it pleasant they must have cards, checkers, chess, dice, dominos, croquet sets, lawn tennis, novels, light and otherwise, blood and thunder literature of all grades, etc. And then they wonder, and the good neighbor Christians wonder, why their sons do not love to attend church. And they wonder why their sons go to the bad. Other people also wonder. It is a general wonderment. For their parents are pious, noble and true! Why not wonder? Yes, why not? This wonderment would be right and proper if the training had been right. Solomon never uttered a greater truth than when he said, "Train up a child in the way he should go, and when he becomes old he will not depart from it." There is a grievous failure in the training, if children go astray. This failure arises from pride, an aristocratic pride that makes the children stay at home when they ought to be taken to church.

Children should be taken to church from infancy and thus gradually, in infancy, taught to love to go to church. They are taken or sent, when the parents think they are old enough, to Lord's day school and then sent or taken home, instead of taking them to church. This is done under the plea that the little ones are of going. It is too much to require of the little ones. But they can go home, and many times go bathing, fishing, boating, hunting or playing with wicked boys that have had no training whatever, and from them acquire bad and pernicious habits. Failures may also arise by not taking sufficient oversight. They need attention in many ways, and at many times when parents are oblivious to their needs. Many times failures arise

from a lack of kindness. More can be done with a child by kindness of treatment than by harshness. Failures also arise by constant fault-finding and reproofing in the way of scolding. This is discouraging to the child, and often makes home so unpleasant that he is driven to seek elsewhere for pleasantness and happiness. From this he learns to be a gadabout and to seek other playmates, other companions and other friends beside those of home. Again, failures often arise by using the rod indiscriminately. Many children are driven into meanness by this means by well-meaning parents. There is much in knowing how to watch and guide aright the embryo man and woman. There must be an implicit reliance on the work of God. It must be studied by the Christian father and mother in order to draw from it lessons on the training of their children. All will find it more helpful, in that line, than any other book extant among men.

LONELY LABORERS.

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of newspapers and journals which describe their labors and successes. Yet some who are doing what God will think a great deal more of at the last, never saw their names in print. Yonder beloved brother is plodding away in a remote corner of the country; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, yet the angels are acquainted with him, and a few precious souls whom he had led to Jesus know him well.

Perhaps yonder sister has a class in the Sunday-school; nobody thinks of her as a remarkable worker; she is a flower that blooms almost unseen, but she is none the less fragrant.

There is a Bible-woman, she is mentioned as making so many visits a week, but nobody discovers how much she is doing for the poor and needy, and how many are saved to the Lord through her instrumentality. Hundreds of God's dear servants are serving him without the encouragement of man's approving eye, yet they are not alone; the Father is with them.

Never mind where you work, never mind who sees, if God approves. If he smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed that makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone. For God, the Eternal One, who guides the marches of the stars, is with you.

"SOME MOTHER'S CHILD."

At home or away, in the alley or street,
Wherever I chance in this wide world to meet
A girl that is thoughtless, or a boy that is wild,
My heart echoes softly, "Tis some mother's child."
And when I see those o'er whom long years
Have rolled,
Whose hearts have grown saddened whose
Spirits are e'er
Be it woman all fallen, or man all defiled,
A voice whispers softly, "Ah! some mother's child."
No matter how far from the right she has strayed,
No matter what inroads dishonor has made;
No matter what elements cankered the pearl,
Though tarnished and soiled, she is some mother's girl.
No matter how wayward his footsteps have been;
No matter how deep is his drunken sin;
No matter how low is his standard of joy—
Though guilty and loathsome, he is some mother's boy.
That head hath been pillowed on some tender breast;
That form hath been wept o'er, those lips
Have been pressed;
That soul hath been prayed for, in tones
Sweet and mild;
For her sake deal gently, with "some mother's child."

NOTHING.

What is it? Only a cipher. Left alone has no value. It is only valuable by contact or unity. Contact with other ciphers avails nothing, unity with other ciphers brings no value; has no virtue whatever.

For instance Bro. Brewer is only a 0, and Bro. Brooks is only a 0. Bros. Kiergan, Van., Baker, Guiley and others are all 0's, separately and alone have no value. We will combine these six 0's thus: 000000, and we have a unity of 0's, yet a unity without value. Let each separate 0, be properly united to something that has value, and virtue will flow into it. Take for example 7, it has value. We bring the 0 in contact with it thus: 70; here we have unity that is valuable. Now the six 000000 can be brought into valuable unity thus: 7000000.

Jesus has value; he has virtue. Our unity with Jesus, is a valuable unity. When we try to be something, or "think ourselves to be something, when we are nothing, we deceive ourselves."

Jesus said, "For without me ye can do nothing," John 15: 5.

Some may think the 0 that is nearest the 7, has the most valuable place. Let us set it down here and see; here is the 7000000. Now change these 0's put the last first, and the first last, or change these as you may so the 7 stands in the lead, you make no change in the value. From this we may see and learn the lesson spoken of by Peter, "Of a

truth I perceive that God is no respecter of persons."

Jesus has value; Jesus has virtue. If our unity is with Jesus, and we touch him by true faith, virtue—value—will flow out of Jesus, for the 0, that touches him. This virtue we must not trifle with, but do as Peter tells us to do. Add the virtue that comes from Jesus by the touch of faith to the faith that brings the value out; knowledge will be the result; but we must not trifle with this knowledge, and boast of our knowledge. No, no! but add it back to the virtue or value we have by faith in Jesus. In this we grow in the grace, but Jesus has the glory. This is a wise provision in the plan of full and complete salvation.

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak thing of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, (the nothing) to bring to naught things that are." Why? "That no flesh should glory in his presence." 1 Cor. 1: 28, 29.

TRUTH.

The great principle of truth underlies everything. Everything is dependent on truth. Commerce would fail; business would not be done; even if life itself could not be sustained, if we should disregard the great principle of truth. Truth is mighty. Truth is all-powerful. It is the word of God. Without it railroads could not be managed; steamships could not plow the briny deep; manufacturer's could not be run; advancement and improvement would be unknown. No man, however sinful he may be, can afford to disregard its stern demands. Truth is uncompromising. It will have nothing to do with error. It is exact. It is precise, and everything it touches must either yield to it or suffer the consequences. Where is the railroad manager who would trust an employee to run a train, even for one trip, unless he carried a watch keeping correct time? Where is the carpenter who would use a rule an inch too short? Where is the machinist who would dare to disregard the exact laws of truth in constructing a steam engine? Where is the farmer who could afford to plant cockle-burs, expecting a crop of corn; or poke berries, expecting a crop of oats? How strange, yet how true, that in view of all these facts, man, placed in and surrounded by and compelled to obey the law of truth, should so often disregard it by trying to deceive his fellow-man to further his own selfish ends. Beware, brother, sister, friend. You are sowing noxious weeds, and will surely in bitter disappointment reap the result of your folly sooner or later. —J. J. BUNTING.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, Asst. Editor.

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OUR FAMILY ALMANAC.—Our Family Almanac for 1889, is now ready for delivery and all orders will be promptly filled at the following prices:

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THE MENNONITE FAMILY ALMANAC, also Bear's Lancaster Almanac for 1889 are for sale at the Mennonite Publishing Co.'s, Book store, Elkhart, Ind.

SUBSCRIBE now for the HERALD OF TRUTH. \$1.00 pays to the end of 1889.

AS AN inducement to subscribe for the HERALD and extend its circulation, the paper will be sent the remainder of this year and the whole of next for one dollar.

THE ENGLISH MARTYRS MIRROR.—This valuable book, which has passed through so many editions in the Holland and German languages, is now also to be had in English. Most of our readers are acquainted with the fact that this excellent work, this great history of the martyrs, whose strong and unwavering faith enabled them to remain faithful even unto death, was translated and published in the English language over a year ago.

This is a history of a living, practical faith. It tells us how the people lived, how they suffered and how amidst their suffering they could rejoice. We see in this book the inner, heart religion of a people who were willing to sacrifice and give up everything that is near and dear to man in this life, for Christ's sake. And any one who reads this book will obtain a glorious view of faithful, devoted Christian life, and will learn more and more to admire the heroism of Christianity and that faithful devotedness that will lead a man, a woman, and even a child, to stand unmoved amidst the severest sufferings.

We might write columns in honor of these heroic sufferers for Christ, but we would much rather have the people read the book itself, and we herewith recommend to every one who has not read it to secure a copy and read it. You will see more grandness and glory in the religion of Jesus, you will be strengthened in your faith, you will be encouraged in your life, you will be a better Christian for having read this good old book, the history of the faith of the Mennonites.

Though a large number of these books were sold and many already have it, there is still a large number of our Mennonite families who do not have it, and as there are still a number of these books on hand, we shall be glad to receive orders from all who may desire to have it. We would

ask the ministers or others where the book has not yet been circulated to call attention to it. Where a number of books are taken by the same party a reasonable deduction will be made. Write for terms. The book can be obtained of L. B. Herr, Lancaster, Pa., of Benjamin Frick, Fricks, Bucks Co., Pa., R. J. Heatwole, Newton, Kansas, Peter H. Goertz, Marion Junction, Dakota, M. B. Fast, Jansen, Nebraska, and our agents generally. The book contains 1093 large double column pages, 39 illustrations, including a portrait of the author; is bound in leather, and has the poem of Hans Haslibacher complete in English. This poem is not published complete in any other work, and was especially translated for this edition.

THE NEW HYMN AND TUNE BOOK.—Since our last issue the new Hymn and Tune Book has assumed a more definite form. There has been much correspondence, conversation and conferring together in various ways. The Lancaster Conference has held its session, where the matter was quite extensively discussed, and the decision to issue the book has been settled upon; and the committee will meet the last of November to get the copy ready, unless the contributions should fail, and not enough money be paid in; and the committee are not willing to proceed with the work unless they have the money ready. They would not like to be compelled to defer it again, and therefore earnestly urge the people who take an interest in the matter and those who collect or who wish to give to act promptly and send in the amounts collected by the 15th of November. It has been decided that the book shall be printed, but the committee will not go on until the money is collected. So the sooner the committee has the money in hand the sooner they will have their work done and consequently the sooner the book will be out. Therefore we kindly ask the friends of the cause to do what they can without delay.

BRO. J. S. COFFMAN, who has been away from home on an evangelizing tour for a number of weeks, visiting churches in Illinois, Missouri, Kansas and Iowa, came home on the 10th of October.

BRO. E. M. SHELLENBERGER of Ness Co., Kansas writes, that hereafter his post office address will be Ransom, instead of Ogdensburg as formerly. Correspondents will please note.

BRO. FREDERICK LANDIS and wife recently made a trip to Dakota to visit their son. They returned on the 28th of September and report a pleasant visit.

BRO. H. A. MUMAW, who has been residing in Elkhart a short time, removed with his family to Orrville, Wayne Co., Ohio, on the 21st of September, where he intends to settle and follow his profession, the practice of medicine. His correspondents and friends will notice the change in his address. We wish him success and God's blessing in his new location.

A SERIOUS ACCIDENT.—Bro. Henry Smith, living near Blooming Glen, Bucks Co., Pa., recently met with a very painful accident. While engaged in threshing he got his hand into the machine, lacerating it in a terrible manner, and rendering amputation above the wrist necessary.

PRE. CHR. BRUNK of Winchester, Va., who, with his wife, made an extended visit in Mo., and Kan., during the past summer, came to Elkhart on the evening of the 12th of September. After visiting some of the brethren and sisters in the Elkhart congregation, he held a meeting here on the evening of the 13th and spoke on the parable of the prodigal son. On Friday evening he filled an appointment at the Shaum church; both meetings were well attended. Bro. Brunk had been away from home some six months and intended to stop in Allen Co., Ind., to visit friends, and also in Allen Co., Ohio, after which he expects to return to his home in Virginia, in order to be in time for the Conference there. We trust his efforts to preach the gospel may be blessed to the upbuilding of Christ's kingdom upon earth.

A SHARP REBUKE.—E. H. Walsh, Ex-trappist monk, now a minister of the gospel of Christ and editor of "The Primitive Catholic," of Brooklyn, N. Y., had been holding meetings for church worship in a certain church building in that city for seven years. He has however

constantly been opposed by the adherents of the Romish church, and when they found it impossible to drive out the "heretics," a faithful son of the "Mother Church" bought the building of the owners and will convert it into a stable for his horses. When the new owner entered the edifice, hat in hand, and puffing a cigar he asked the janitor if he had any holy water round, and that if they had he would take off his hat and put out his cigar. The worthy janitor hereupon pointed to the motto "Jesus only," over the rostrum, and said with emphasis, "We have only Jesus Christ here." What a rebuke for a superstitious and sacrilegious adherent of the "mother church"!

BRO. SAMUEL J. YODER and wife have just returned from a visit to Kansas. Bro. Yoder writes concerning his visit as follows: "We left home on the 11th of Sept. on an excursion train for Newton, Kansas. We stopped off in Morgan Co., Mo., and visited friends and attended meeting in Morgan Co., Mo., held by Pre. J. S. Coffman. The meetings were well attended and interesting. We then proceeded to Kansas and visited in Harvey and McPherson counties, meeting with many warm-hearted friends and relatives, and we felt as our Savior said, these are our brethren and sisters.

We attended Conference at the Spring Valley Meeting-house, and also communion services at the same place. Our aged Brother, Bish. D. Brundage, B. F. Hamilton, and Jacob Holdeman are the ministers there. Bro. Brundage holds his own quite well, and seems still strong. May the Lord still bless him in his declining years. We arrived in Elkhart on the 4th of October, thanks be to God for his protecting care. May we all finally meet where there will be no more parting."

FROM MONTGOMERY CO., PA.—About the first of September, Henry Benner, who, some years ago, with a number of others had moved to Brown Co., Kansas, came to Philadelphia, for the purpose of getting medical treatment. He was suffering with consumption. His wife accompanied him. Shortly after his arrival in Philadelphia, he became worse, and deeply feeling his lost condition he sent for Bro. Josiah Clemmer, of the Franconia

Church, where he formerly resided, and desired to make peace with God. He was very much concerned for his salvation, and had for some time felt that he should give himself to the Lord and unite with the church, but had no opportunity to do so where he lived, as there was no Mennonite Church in the vicinity, and this being the church of his choice, he finally decided with his wife, to come to their old home in Pa., and unite with the church there. They were accordingly baptized and received in the communion of God's people, and the brother died two days later. His body was taken to their home in Kansas, and the burial took place there on the 22d of Sept. We may well think how the sorrowing wife and companion must have felt on the sad journey homeward, but such is life; its joys and pleasures are often overcast by clouds of deepest affliction, but these afflictions are often sent in mercy to lead us nearer to God, and that thereby we may gain a stronger confidence in him who has promised never to leave or forsake his people. The apostle likewise tells us that "these light afflictions which are but for a moment, work in us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are visible, are temporal; but the things that are not seen are eternal." 2 Cor. 4:17, 18.

CHURCH NEWS.

FROM HURON CO., ONT.—Bro. Jacob Woolner of Waterloo Co., Ont., paid a short visit to the church in Huron Co., on Sept. 2. He filled three appointments at Zurich. On the 30th communion services were held in the church at this place, Bish. Daniel Wismer and Bro. D. Eshleman of Waterloo being present and conducting the services. They also held services the next day. It is expected that ministers from Waterloo will hold services for this congregation every four weeks.

FROM WATERLOO CO., ONTARIO.—There are at present a number of applicants for baptism in the Eby Church at Berlin, Ontario, and are receiving instruction in the faith and the doctrine of the Church.

Several of the ministering brethren in Pennsylvania also visited the churches in Ontario lately. Bro. Bower came first and was followed by Bro. John Brubaker of Lancaster Co., Pa., and lastly by Bro.

John Latschaw of Chester Co., Pa. They were greeted with full houses and preached in both languages. Their sermons were powerful and full of earnestness and were listened to with much interest by the congregations. May God bless the labors of the brethren to the ingathering of souls and the edification of the believers.

CORRESPONDENCE.

FROM McPHERSON COUNTY, KANSAS.—Bro. Jacob Landes and wife have gone to their former home in Elkhart county, Indiana, for a visit among their old friends and brethren.

FROM SOMERSET CO., PA.—The brethren Joseph and Jacob B. Groff, of Ontario, Canada, accompanied by their wives, came to us on the 17th of September and visited friends in Somerset and Cambria counties until the 24th, when they took the train at Johnstown for home. May God be with them in my fervent prayer.

L. BLOUGH.

FROM MAHONING COUNTY, O.—The ministering brethren, David Burkholder, Noah Metzler and Jacob Bleily of Elkhart Co., Ind. visited friends and brethren in this neighborhood recently, during which time they filled a number of appointments at Metzler's and Bixler's churches. On Sunday evening September the 23d they filled an appointment at the East Lewis-town school-house where they spoke very impressively from the words "Prepare to meet thy God," to a house filled almost to overflowing with attentive listeners. We trust the labors of the brethren may not have been in vain, and, as a brother remarked, if only the words of the above text have been firmly impressed upon our hearts it should be the means of doing much good.

FROM MIFFLIN COUNTY, PA.—Is it not always glad tidings to hear of persons renouncing the service of the world, the flesh, and the devil, choosing the Lord as their portion, and committing themselves by a solemn covenant to His grace and His service? We may well say, blessed are they who are led to this step by a true conversion, for the Lord will acknowledge them as His own, and He will be their shield and their great reward. About twenty young persons were baptized and admitted into the church by Bishop Christian K. Peachy, on Sunday, Sept. 9th. Twenty-four were baptized by Bishop Michael Yoder at the Belleville church on Sept. 16th; some of these latter being baptized in the water. On the 23d of September three were baptized in the river at the Mattawana Church. May they all be found true and faithful disciples to the end.

FROM OGDENSBURG, NESS CO., KANS.—Bro. Smucker of Nappanee, Indiana was with us from Sept. 22d to the morning of the 26th, during which time he filled four appointments, and all present seemed much encouraged. I was reminded of Peter's words in Acts 3:19, "When the times of refreshing shall come from the presence of the Lord." It seemed like a refreshing shower when much needed. He is much interested in the young people and talks much to them, which I think is very important. The people were sorry that he could not stay with us longer and labor in the good work for a little time. He went from here to Sherman Co., and from there to Colorado. May the Lord abundantly bless him and his labors wherever he may go. I hope the Lord will send more such laborers into the harvest. The harvest truly is great, but the laborers are few. Brethren, pray for us that the work of the Lord may prosper here in Ness Co. Your brother in Christ.

E. M. SHELLENBERGER.

FROM KOSSUTH, WATERLOO CO., ONTARIO.—On the 5th of September I arrived home from a visit to Huron Co., Ontario, and on the 8th I left home for a trip to Kent Co., Mich., arriving at Caledonia on the 9th. I attended several meetings and then proceeded to Howard City and Lake View, after which I returned to Caledonia. I attended one meeting here and then went to Bowne Twp., attending several meetings with the brethren in that vicinity. During my stay there Bro. Keim's wife had a paralytic stroke from which she was for a time unconscious. I came again to Caledonia and filled another appointment, after which I proceeded to Grand Rapids and visited some friends there. On my way home I stopped in Elgin Co., Ontario and filled two appointments there, reaching my home on the 25th of September. May God bless the efforts put forth in weakness for the glory of His name in my prayer.

JACOB WOOLNER.

A LONG JOURNEY TO THE SOUTH.—Bro. Daniel D. Miller, of Portland, Oregon writes from Temple, Texas under date of Oct. 2d as follows:

"On the 27th of Sept. I boarded the train in Portland, Oregon and traveled, via the Oregon Short Line and Union Pacific to Denver Colorado, one thousand three hundred miles distant. Here I made the first change of cars, proceeding Southward an hour after my arrival via the Denver, Fort Worth and Gulf R. R. to Temple, Texas, eight hundred miles farther. The whole journey of two thousand one hundred miles occupied five days. I reached my destination safe and sound, thanks be to God. I also found kind friends on the train along the entire

route, and here in Texas I have likewise found many kind and friendly German people. This afternoon I expect to go to Bonham, Fannin Co., where a former neighbor in Shelby Co., Illinois resides. The grace of God be with you all. More anon."

FROM BUCKS CO., PA.—Bro. S. God-shalk writes from Bedminster, Bucks Co., Pa., under date of Sept. 24th as follows: "We have had much rain here this week, and especially so on Thursday afternoon of the 20th. In the night we had also a quite a heavy shower. The Deep Run overflowed its banks doing considerable damage to bridges. There are also many washouts on the roads. In Plumstead the North Branch was high, the lowlands flooded, and the roads very rough."

On Friday morning I attended the funeral of John Meyers' child in Plumstead, and I never saw the roads so rough after a single shower. The rain came down in torrents, accompanied by thunder and lightning, and in some places in Plumstead Twp. hail fell, doing some damage.

Moses Weaver of Indiana was at our meeting on Sunday the 23d of Sept. I was alone at service that day, the other brethren visiting other churches. I was alone, and yet not alone; I felt my Savior near. I invited all to come to the marriage feast of the Lamb, and had an attentive audience of young and old.

FROM HARVEY CO., KANSAS.—Our Sunday-school has been closed for the winter. We opened in April with 18 present, but the interest increased so that our average attendance for the season was 45. Classes were taught in both languages, and besides this there was an exercise of five minutes in German every Sunday by the whole school, led by the superintendent. This was enjoyed by all, and a number of children who belong to English families and never had any opportunity of learning German could, at the close of the school, spell quite well in the German language. Instead of the Sunday-school there will be a singing-class, which will be conducted by a couple of the brethren. The "Philharmonia" will be used.

We regret to say that our church services for awhile in this place must be conducted without the German help of Bro. David Weaver. He has catarrh, which has injured the bronchial tubes of the throat, making it difficult for him to speak, and his physician has forbidden him entirely to preach or speak in public until he is cured. He hopes to be cured in the meantime so as to resume his ministerial duties. Bro. David Brandt and wife had been visiting several weeks among their Pennsylvania friends in Harvey county,

Kansas, and on their return Sister J. Erb accompanied them to Lancaster county, Pa., for a visit among the friends of her native home.

Bro. Samuel Yoder and wife of Elkhart county, Indiana, have favored us with a visit of a few days. R. J. H.

CONFERENCES.

ANNUAL.

For the State of Indiana, in the Yellow Creek Meeting-house, Elkhart Co., Indiana, on the Thursday preceding the second Friday in October. All ministers of both the Mennonite and Amish churches are cordially invited to be present. Conference is a place where we can exchange our views and opinions on all subjects pertaining to the work of the church, and if conducted in the spirit of love—which indeed it should be—and an earnest desire to promote the cause of God, it cannot fail to do much good by promoting unity and mutual affection, together with a blending of interests, and hopes, and aims, a oneness of spirit and mind, that is acceptable to God and man. As a number of Amish churches are practically one with us, we heartily invite them to attend our Conference. In this way we may become more united, and labor together more to the glory of God. All are welcome.

For the Southwestern District of Pennsylvania, in the Martinsburg Mennonite Church in Blair county, Pennsylvania, on the third Friday (19th) of October. The nearest railroad station is Martinsburg. Those coming by the Pennsylvania Central R. R. will stop off at Altoona and take the Holidaysburg and Martinsburg branch road to Martinsburg, where they will be met with conveyances on Thursday. Those coming by the Baltimore and Ohio Railroad will stop off at Hindman and there take the Huntingdon and Broadtop R. R. to Cove Station where they will be met with conveyances by giving Jacob B. Snyder, of Martinsburg, Blair Co., Pa., notice. A cordial invitation is given to all the brethren and sisters everywhere to attend, and a special invitation is given to the ministering brethren and deacons from other districts to meet with us.

HERMAN SNYDER.

CONFERENCE IN McPHERSON CO., KANSAS.

The Conference convened at the Spring Valley Meeting-house on Friday, Sept. 28th. The opening remarks were made in the English language by Bro. Mathias Cooperider, who directed our minds to the fact that the enemy of souls is still in the land, wielding the sceptre mightily; and

that our efforts should be combined and based upon the immovable word of God.

The aged Bro. Brundage followed after prayer with remarks in German, based on the text, "For other foundation can no man lay than that is laid," referring to the children of Israel, how they acknowledged the plans of the living God for their salvation, but likewise also accepted plans and servitude pertaining to the worship of gods of wood and stone, and fashioned by man. We should therefore take warning in our transactions of the day to spend no time in strengthening or bringing about any plan or principle pertaining to the worship of Israel's idols of to-day.

First,—In consideration the ministry agreed that special instruction should be given to every one desiring to be received into the church membership, even though they be from some other church organization.

Second,—The matter left over from last year's Conference was taken up, viz.: To unite in some plan for gathering money for the purpose of sending bishops abroad to attend to the duties of the church, and similar expenses.

The matter was discussed at length, but was eventually left to the deacons to take whatever gospel plan would give the best satisfaction in their own respective congregations.

Third,—The resolution of last year's Conference pertaining to the conducting of the public services by the deacon in the absence of the minister was amended to read, that in exhorting the people he could rise to his feet or remain seated, just as he saw proper or chose to do; and as to the length of time for his admonitions he should be governed by the wisdom given from above, and that when a minister is present he shall not speak so long as to occupy the time belonging to the minister.

It is to be understood however, that our ministers do not neglect to give the deacons the opportunity of performing their duty in bearing witness to or otherwise strengthening the preached word.

Fourth,—Resolved that a committee composed of one minister out of each of the four districts be appointed, whose duty it shall be to arrange in order all the subject matter and questions handed in by any of the brethren for the consideration of the Conference, and that the church in each district have the liberty of choosing a man for this purpose.

Fifth,—Resolved, that at each Conference some competent brother be appointed as foreman or moderator during the transaction of any business pertaining to the Conference, whose duty it shall be to take up one subject after another and dispose of the same by the voice of the conference body, and see that all is done becomingly and in order.

Sixth,—In the case of Bish. S. A. Mishler, of Cherokee Co., Kansas, this Conference, to which he has belonged, has decided that he shall be no longer considered a member of the church until he bring forth fruits meet for repentance, and that he shall be officially informed of this fact. And furthermore, if there be any members in his vicinity who may seek to justify him in his evil course, they be likewise considered as excommunicants with him.

Seventh,—This Conference has also decided that Bro. Joseph Weaver of Jasper Co., Mo., shall take charge of the Cherokee Co., brotherhood, and hold services for them as often as he can, the deacon there assisting him as far as it is expedient.

Eighth,—Resolved that the Semi-Annual Conference for Kansas and Nebraska be held on the first Friday in May, 1889, in the Catlin Church, near Penbody, Marion Co., Kansas.

Communion services were held on the Sunday following the Conference. About fifty participated in the emblems of the broken body and the shed blood of Christ.

R. J. HEATWOLE.

A TRIP TO DAKOTA.

I left home on the 17th of September, and after spending a day in Chicago, went over the Chicago and Northwestern Railway to Parker, Dakota, and from there to Marion Junction, where I found Bro. Henry Goertz and his son, Bro. Peter H. Goertz, and spent a pleasant time with them. I also met Sister Miller, wife of Pre. Christian Miller and her son-in-law, of Childstown, who kindly took me with them to their home.

The following day, after a pleasant time with Pre. Christian Kaufman and Bro. Miller, we went to Bro. David Waldner, who afterwards kindly accompanied me to his brother-in-law, Pre. Wm. Tschetter, where we spent the night. The next day we visited together Pre. John Wipf near Freeman and formed a very pleasant acquaintance. Afterwards we called at the home of Pre. Peter E. Schortner and also at Pre. Peter Becker's, but finding neither of them at home, we came back to Freeman and met them there. We also met here a number of other brethren and friends with whom it was a pleasure to meet.

The brethren in the vicinity of Freeman have united their strength and built a grain elevator of sufficient capacity to receive their grain, and running it under their own supervision they secure not only the advantages of the best market, but feel also that they get their just dues.

Here we also looked at the new two-story school house which had been struck by lightning and quite badly injured, breaking away a part of the cupola, shat-

tering the ceiling, breaking the stoves and otherwise injuring the house. The damage was estimated at \$50.00.

We then returned to the house of Bro. Wipf, and Bro. Shortner also remained to spend the evening; and we had a very pleasant time, and I hope our conversation may have strengthened in each of us our faith in God and our confidence in one another. My only regret was that I could not spare the time to remain longer with the brethren of the several churches here.

The next day (Saturday) Bro. Wipf went with me to visit Pre. Joseph Kaufman, and we had a very pleasant time together. In the afternoon Bro. Wipf took me to Bro. Miller's, at Childstown, Bro. Kaufman also accompanying us. When I had been here before, on Wednesday and Thursday, Bro. Andreas Schraag was not at home, having gone to *Brueckerhof*, on Wolf Creek. He was now at home and it was our pleasure to meet the dear old brother once more. With him we recall many pleasant associations of years gone by, and it is needless to say we spent a pleasant time together.

After the brethren Wipf and Kaufman went home, Bro. Schraag and I went to visit Bro. Daniel Unruh, who lives in the vicinity. Bro. and Sister Unruh were not at home, but they arrived in a short time and we spent the evening with them, returning to Bro. Schraag's for the night.

On the following day (Sunday) we were again appointed at Christian Kaufman's Church, a Missionary Meeting, which I also attended, and after a brief discourse by Bro. C. Miller on the subject of "Giving" it was also my privilege to address the meeting upon the necessity of spreading the Gospel, and teaching the doctrines of Christ, where it is not yet known.

The meeting was largely attended, and the collection, as I afterward learned, amounted to something over one hundred dollars. It seems that the people here have a heart in the work.

In the afternoon we had an appointment with the William Tschetter and David Waldner Church at a school-house, and in the evening we had a meeting with John Wipf's Church, where I spoke from Jn. 3:16, and spent the night with Bro. Wipf.

On our return from Church in the evening, in a one-horse wagon, we had quite an adventure. In the darkness our horse walked into a barbed wire fence and began to jump and pitch so that all the occupants thought it best to get out of the conveyance as best they could, and several of us had our clothes torn and our hand cut by the sharp barbs of the wire. Bro. Jos. Kaufman had his foot so badly sprained that for a while he was not able to walk on it. The horse was finally stopped and disengaged from the wire, and we proceeded home, feeling, however,

very thankful to a kind heavenly Father, that we all escaped without being seriously hurt.

On Monday, Sept. 24th, Bro. Wipf brought me to Marion Junction, calling on the way with Jacob Bornn. At Marion Junction I again visited the Brethren Heinrich Goertz and his son Peter H., who have a book store there and keep on hand Bibles, Testaments, Hymn Books, Almanacs, etc. They have, especially, all the Mennonite books on hand and are glad to supply the brethren in this vicinity with anything they desire in this line.

In the afternoon and night I proceeded east and north and arrived at Mountain Lake, Minnesota, at nine o'clock on Tuesday morning.

I found a number of brethren in the town, and among them Bro. Evert, who conveyed me to the residence of Bishop Aaron Wall, who lives about two miles out. It was pleasant for us to meet for the first time. We had often heard of each other, we had corresponded with each other, and esteemed each other as brethren in the faith. Now, we were permitted by the grace of God to see each other face to face, and converse with each other as friend talketh with friend. I spent the day with him and during the afternoon we went out together to visit some of the brethren, and out of five that we had intended to visit, we found none at home, which I much regretted. We however met Bishop Neufeldt on the road and exchanged a few words with him.

We spent the night with Bro. Wall, and the next day a meeting was appointed at their church. Here there were present the ministering brethren Aaron Wall and his brother, John Harms, and Bro. Fast. Bro. Fast opened the service and I spoke from Jas. 3:17. After service I took leave of the brethren and went with Bro. David Hiebert to dinner. At the depot I met a number of the brethren and had a pleasant talk with them, and as the train came I took my departure, feeling truly thankful to all for their love and kindness, and came to Minneapolis by night-fall. Here I spent a night and day with the family of my brother, and reached Chicago on Friday morning, where I spent another day and arrived safely at my home on the evening of the same day, Sept. 28th.

The crops in Dakota were reasonably good this year. Grass and hay, and also corn and oats were very abundant; and I could see a marked difference in the appearance of the land and the improvements generally since my last visit four years ago. Of course not all kinds of fruit grow here, but a number of the farmers are beginning to have a few apples, which are of very fine quality. Also smaller fruits, as plums, grapes, currants, strawberries, raspberries, blackberries, etc., appear to thrive. The wheat was only a medium crop, and flax is very

much injured by the abundant growth of wild mustard. The same may, in a large measure, be said of the crop in Minnesota.

The town of Mountain Lake is growing. A grain elevator is now approaching completion, and a flour mill, built by Bro. David Hiebert, is also almost ready to begin work. So we see that every where the Lord pours out blessings upon his children, and how careful we should all be to honor him not only with our hearts and lips but also with our substance, and glorify his name in all we do.

JOHN F. FUNK.

LOVE OF CHRIST AND LOVE OF COUNTRY.

It is a very mournful fact that nearly all professed followers of Christ, love their country more than Christ. If they did not so love they would not so cheerfully give their lives for their country, in more wearisome and dangerous work, and raise more money as patriots than as Christians. How little are professed Christians throughout the world now doing for Christ, in comparison to what they are doing for their country. Professed Christians are nearly all patriots first and Christians afterwards, if judged by their deeds. It is true, they will deny this. They will boldly claim that they do *really* love Christ and His people more than they love their country. "But facts are stubborn things;" they will not yield to assertions. "Actions speak louder than words." If professed Christians generally, in all parts of Christendom, were not patriots before they were Christians, they could not for love of country, slaughter each other in war so intentionally and cruelly as they do, and consider such deeds full of "glory." Now what evidence can and should all Christians give the world that they love Christ more than country,—what proof can and should they give openly and continually that they are the true disciples of Christ? Let us hear what Christ himself says: "*By this shall all men know that ye are my disciples, if ye have love one to another.*" How much love is there in Christians "one to another" in the agonizing slaughtering power of swords, bayonets, rifles, cannon, bombs, and armies? If Christians can in war destroy the lives and property of their fellow Christians, and still be good and consistent Christians, they may, whenever they do not think alike, and disagree in national and international affairs, fight and kill each other till the last day of time, even if all the nations of the earth should become as highly Christianized as is now the most Christian city or town in North America or in Great Britain. Arbitration can not stop the barbarity and abomination of war among those people and nations that bear the name of Christ now so soon.—

WOMAN—WHY WEEPEST THOU?

Woman—was the first word uttered by our Lord after his resurrection. As connected with the question which follows, it is an expression of sympathy with the disconsolate Mary, who stayed weeping at the sepulchre, after those who came with her had gone to their homes. But may we not also understand it as significant of the restoration of woman to the dignity lost in the first transgression? Jesus taking our nature upon him through his being born of a woman, was the regeneration of humanity. His resurrection was the complement and glorious crown of that regeneration; and this pre-eminent honor done to the sorrowing Magdalene—these first resurrection words spoken to a daughter of Eve, are a spring and fountain of blessedness for all the generation of daughters, sending forth streams of comfort and joy wherever the name of Christ is named. Yes, the risen Jesus opening his lips with "woman," may we not fancy to shadow forth what his religion has done for woman. Compare her condition as a wife, mother, sister, daughter, with what it is outside of Christendom, or with what it was under the old dispensation in its best estate. So her position in the christian family and the christian church, and her means and opportunities of usefulness and of those ministrations of love and pity which have become her special province, and then read in these first accents of the resurrection, a message of gladness to every good woman who hears them: "Why weepest thou?" O woman, henceforth weep no more. I am risen. I am thy deliverer. I have broken thy bonds. I have lifted thy burden from off thee. "I have set thee in a good place"—giving thee "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

In the services of christian discipleship, in the most precious of which her nature fits her to excel, in elevating and sanctifying the relations in which God has placed her, not in violation of his order, see true woman's rights—her rights divine.—*Brotherly Words.*

OUR SAVIOR teaches us to look upon all mankind as brethren. How, then, can we love these as ourselves, and at the same moment use all our energies to destroy their prosperity, or wound or kill them? In truth, war and Christianity are as opposite as light and darkness. And when mankind generally become not merely professors of the name of Christ, but really followers of Him, and obedient to his commands, then will war be brought to an end.

APPAREL.

The Gospel Messenger, a paper published in the interest of the Brethren (Dunkard) church, makes the following timely editorial remarks concerning dress:

"Our sisters sometimes complain that they have greater crosses to bear than the brethren, especially in matters of dress, and some, we acknowledge, have room for complaint, and demand sympathy. But while this may be so, on the part of some, our sisters should remember that part of the blame rests upon their own shoulders. Most men do not have time nor disposition to run into extremes in dress, as do the women. There is certainly more common sense used in the manner of dress, on the part of men, than there is by women. When men get to wearing birds, feathers and flowers on their head dress, indescribable flounces on the legs of their pantaloons, and bustles under the tails of their coats, there will be a noise in the camp. But as long as our brethren wear common, plain hats, pants and coats, there is not much room for complaint. And so it would be with our sisters. If you will wear plain bonnets and dresses, as becometh women professing godliness, your troubles will cease. Many of the troubles, that meet our sisters on the dress question, grow out of the extremes into which they are continually going. Use good judgment, stand on the principle of right; let your apparel be plain and modest, as the scriptures plainly teach,—make less *cause* for complaint, and we are sure there will be less of it. It is no honor to a Christian to be always hanging out on the ragged edge propriety, as many seem inclined to be. The active and consistent Christian is an ornament to the church, and power for good wherever found. Many of our church troubles grow out of the inconsiderateness of the members. Their intentions are not malicious, neither are they designedly evil. It is because of thoughtlessness and a failure to understand their true relation to the work whereunto they are called, and the influence that they exert for evil. Let us all be more consistent and try to show in everything that we do, that we do it to the honor and glory of God.

WANT OF COURAGE.—People seem to be contented with "pretty good," "well enough," "as good as the average," "all that is required;" and they are apt to shelter themselves behind one or the other of these phrases, if you try to arouse them to something better. This weakness, this failure to come up to anything more than what is merely passable, seems to be a want of courage, combined with a want of energy,—in plain language, a mixture of cowardice and laziness.

"HE SHALL IN NO WISE LOSE HIS REWARD."

"The sweetest surprisals of eternity will be similar resurrections of the works of time. When the disciple has forgotten the labor of love, he will be reminded of it in the rich reward; and, though he never thought any more of the cup of cold water which he gave, or the word in season which he spake in Jesus' name; though he made no memorandum of the visits of mercy which he paid, or the asylum which he found for the orphan and outcast, it seems they are registered in the Book of Remembrance, and will all be read by their happy author in the reviving light of glory (Dan. 12, 5; Matt. 25:24—30; Matt. 10:42). To find the marvelous results which have accrued from feeble means; to encounter those whose salvation you scarcely ever hoped to hear, and learn that an entreaty or prayer, or forgotten effort of your own had a divine bearing on the joyful consummation; to find the prosperous fruit already growing on the shores of eternity from seeds which you scattered on the streams of time, with what discoveries of unexpected delight it will variegate the joys of the purchased possession, and with what accessions of adoration and praise it will augment the exceeding weight of glory! Oh, brethren! strive to obtain an abundant entrance and a full reward."—*Hamilton.*

FOR THE LITTLE READERS.

(Continued.)

When Saul returned from his war against the Philistines he was told that David was in the wilderness of Engedi. Hearing this, he went with three thousand chosen men to look for David and his men in the rocks and caves of Engedi. As they looked about they came to a cave, and as Saul was likely tired he went into the cave to sleep.

But who else do you suppose was in this very cave? None other than David and his men. The cave was very large and at the farther end and side it was so dark, that a person in the forefront of the cave could see nothing but darkness farther in, while those, who were within, looking toward the opening could see all that was going on.

David's men now urged him to take Saul as he had every opportunity for doing so, but David instead of doing so, only stole up to Saul and cut off the skirt of his robe. Afterwards David was sorry that he had done this, because, according to the custom of those days this was a singular mark of disgrace to him whose robe was cut out, and David did not wish to show disrespect to him who was set over him in authority.

Still Saul might see by this, that David had no evil designs against him, for if he

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 13th, 1888, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.	
Toledo Express.....	3.00 A. M.
No. 9, Pacific Express.....	4.05 A. M.
No. 21, Chicago Acc.....	7.00 "
No. 3, Special Chicago Express.....	3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp.....	6.15 "
GOING EAST—MAIN LINE, leaves.	
No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.45 "
No. 86, Way Freight.....	5.00 "
No. 22, Michigan Express.....	11.45 "
No. 6, Fast New York Ex.....	6.10 P. M.
Grand Rapids Express.....	1.20 "
GOING EAST—AIR LINE, leaves.	
No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.55 "
No. 4, Limited Express.....	8.25 "
No. 28, To Goshen only.....	8.35 "
No. 26, Air Line Accom.....	5.00 A. M.
No. 82, Way Freight.....	5.00 "
Train 6 to Goshen only.....	7.45 "
" E to Goshen only.....	4.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.
Train F from Goshen.....11.30 A. M.
Train H from ".....7.00 P. M.
No. 24, Acc. from Chicago.....8.10 "
Goshen Passengers change to No. 28.
No. 27, from Goshen.....6.30 A. M.
Passengers change cars at Elkhart if going West.

FUNDAY TRAINS.
Nos. 12, 4, 6 and 8, East. Nos. 9 and 5 West.
TRAINS ARRIVE—MAIN LINE
Grand Rapids Express.....12.40 P. M.
".....8.00 "
No. 25, Michigan Accommodation.....2.55 "
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Cincinnati, Wabash & Michigan R'y.
Passenger trains after May 13th, 1888, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.	
No. 5, Grand Rapids Special.....	5.10 A. M.
No. 4, Cincinnati & Indianapolis Ex.....	9.10 A. M.
No. 2, Ind. & St. Louis Express.....	4.35 P. M.
No. 8, Way Freight.....	5.45 A. M.
GOING NORTH, leaves.	
No. 1, Grand Rapids Express.....	10.50 A. M.
No. 3, Michigan Express.....	5.40 P. M.
No. 5, Indianapolis Special.....	10.54 P. M.
No. 7, Way Freight, arrives.....	7.50 P. M.
No. 11, ".....leaves.....	8.00 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago.

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A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

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BEARING THE CROSS—SELF-DENIAL.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

Cross-bearing is a fundamental principle of Christianity. It is an essential without which it is impossible to be a true child of God, a follower of Jesus. Man born into the world is, says the Psalmist, "fearfully and wonderfully made." And indeed a perfect symmetrical human body, is the most glorious, beautiful, and attractive of all created beings—the image of God, made only a "little lower than the angels," crowned with dominion over all other created beings. Among other things, he is endowed with the faculties to exercise the principles of a three-fold nature, animal or carnal, human or rational, and spiritual. Agreeing with the three periods or dispensations of the human race; namely, from Adam to Moses, from Moses to Christ, and from Christ to the end. These three natures are governed by as many distinct laws as there are periods: natural, moral and divine. But man is not strictly accountable to either until he attains to a knowledge of their requirements. Paul says, "I had not known sin, except by the law, for by the law is the knowledge of sin."

At this juncture he became responsible to his Creator for his being and his doings. The carnal and divine natures in principle, are extremely antagonistic, and continually at variance since their object and field of contest are to control human nature. Animal nature genders the fruits of the flesh,—sensuality, vice and wickedness only, whose end is death. The divine nature generates and nourishes morality, virtue and godliness, which beget salvation, while the human or rational nature is provided with a *will-power* to determine, do or forbear, accept or reject the solicitations of either of the others. And since man is thus created a free agent, he, in prime of life, in the enjoyment of youth and vigor of health, so aptly remains undecided of which to avail himself. Hence, from year to year he floats along with the current of sin, and unless he yields to the divine solicitations of the divine nature, to take up his cross and

follow Jesus, he will as countless hosts are, be launched by this snare of procrastination, into eternal destruction.

To follow Jesus, the first thing he must learn is his unworthiness, helpless and lost condition, and unless he is beyond redemption when he fully realizes this, the consciousness of his sinful course will condemn him. The further down the stream of sin he has gone, the more burdensome will his return to rectitude be. His life becomes weary of this continual strife and warfare within him; his heart is laden with sorrows; the fear of hell looms up before him; and, what confuses him still more, Satan, whom he has been serving all his life, now endeavors to persuade him that he is lost, and that there is no more hope for such a wretch as he is. Then he sinks into a state of despondency, bordering on destruction. His burden becomes unbearable. In this extreme agony, he begins to reason and struggle with himself, resolves to reform, but fails, because he is yet ignorant that *self* is his most treacherous enemy, and that Jesus even said, "I can of my own self do nothing," and that to man he says, "Without me ye can do nothing." To "deny himself" and appeal to Jesus is then the only basis of reform that can avail and relieve him of the burden of his sins, which now like mountains, as an important barrier between him and God, rise up before him.

While he thus stands at the "parting of the ways," and cannot see clearly the awful realities into which they lead his imperishable soul; and as those two opposing natures advise contrarily, he yet lingers. All seems confusion and but little relief is obtained. Finally, in the agony of despair he is pressed by the instinct of his better nature, to cry to God for help and mercy. This brings Satan to employ other devices. While the former way is "narrow", the "gate strait" and "few there be that find it," naturally appearing obstructed with insurmountable difficulties on every hand, wearisome to the troubled soul, he is the more perplexed, and it being still his privilege to choose, Satan, to entice him to still further avail himself of the lust of the eye and the flesh, in glowing pictures presents the latter way, as a broad, smooth and pleasant one, with an easy grade, profusely garnished and supplied with all the gratifying

luxuries and pleasure conceivable. But time will not stay. The current moves onward, and near to the brink of the precipice as he may be, aye, his feet already slipping, decision still belongs to him, and if he happily he choose wisely, and in humility, meekness and repentance flees to Jesus for refuge, then will he hear Him in loving sympathetic tones calling, "Come unto me," and I will give you comfort, peace and rest, on condition, however, that you "take my yoke upon you, for it is easy and my burden is light"—compared with the weight and toils of a sinful life—"and deny thyself, and take up thy cross daily and follow me."

We cannot better illustrate the effect upon the soul by indulging in the enjoyment of sin, than by the natural body partaking of unwholesome and poisonous food, which, it may seem sweet and pleasant to the taste, and gratifies the appetite, will, if persisted in, eventually so impair and demoralize the system, that death is sure to follow from its effect. On the other hand, to bear the "cross" and endure the "yoke" of Christ—reject all sinful impulses, serve and follow Him—is for the time like partaking of bitter, unpalatable food, the effect of which, however, conduces to a healthful, vigorous spiritual body afterwards. To the soul that can comprehend it, the burden of self-denial, to the tranquil mind, in the service of God, aside of the happiness and joy it affords, is a thousand times easier to bear, than to observe the multifarious demands of self, Satan and the sinful cravings of the flesh, aside of the grief and anguish it inevitably brings about. But not until like the "prodigal," he has experienced these things, and has returned, can he appreciate divine love; and the deeper he has wandered into the slums of sin, the greater the remorse he has suffered, the stronger will his affections be for his Deliverer, the sweeter the bread of life, and the more precious the saving grace.

"Let him deny himself." Selfishness is a propensity of the animal nature, is beastly, and is truthfully termed, "in all its unqualified form, the very essence of human depravity." Although man is "made only a little lower than the angels," yet there can be nothing more abominable to God than the sinful life of

the creature of his own image, degraded beneath the level of the brute—a veritable devil.

Religiously, the selfish man is governed by the spirit of intolerance. He has little or no respect for the opinion of others. Self is the center and circumference of his ambition. He draws his lines, and demands others to respect them. To him everything to the contrary is wrong and wounds his feelings. Blinded by that self-righteous pharisaic zeal, he is too bigoted to see his own error as revealed by the light of truth and reason. He magnifies what grieves and displeases him, as sins of enormous proportions. But how clearly and graphically do the Scriptures teach of this abomination. Let us look fearlessly and squarely into the facts of what this self-righteous idol demands. Was it for a *violation of divine law*, that Christ endured the sneers and scornful and painful death at the hands of his own people? Was it for such *violation* that the Apostles were in peril by their false brethren, and suffered death at the hands of religious fanatics?

Again, was it for *this cause* that those myriads of holy martyrs suffered death? Surely every intelligent Bible and Church history reader will deny this. The fact is clear therefore, that it was simply because they refused to honor and submit to the dictates and traditional doctrines of self-righteous men, and trusted in God, casting their burden upon Jesus, knowing that "there is one *law-giver* who is able to save and to destroy," and who "shall never suffer the righteous to be moved."

Self is an enemy to Christian liberty, and a bore to the community at large. Human law and revenge for redress of grievances are his motto, who clings to self. He cannot comprehend that to endure wrong, returning good for evil, in a benevolent forbearing spirit, is Christ-like—bearing the cross, and that persecutions, tribulations, etc., are characteristics of divine love, and the instruments ordained of God, necessary to purify and mold the soul into a vessel meet and acceptable for His kingdom. Nor can he distinguish carnal love from divine love. He loves his children and his friends too well to reprove them for violating the principles of right and thus hurt their feelings. He rather indulges them in their carnal desires, and when he does scourge and reprove, it is not by the promptings of the principles of divine love, the nature of which is *long-suffering, kind, covereth all sins, beareth, believeth, hopeth* and endureth all things consistent with the life and teachings of Jesus, in order to create godly sorrow for sin—a "repentance unto salvation not be repented of," but from flesh-pleasing motives, which is clearly manifested, even preached up by professing Christians to-day, to give vent to their carnal feelings alone.

"Let him take up his cross daily and follow me." To accomplish this, that miserable *self*, with all its accompanying evils, must be denied—brought under subjection—and hated in whatever form they may appear, such as undue worldly cares, love of authority, control, riches, pride, superiority of rank and worth, ostentatious display of charity, wealth and ornamental decoration in all its varied forms of application, all of which is vanity, simply food of fools.

Since human nature is capable of doing or forbearing, man grows as he feeds and trains his mind, either in *good or evil*. Good costs sacrifice of *self*; evil is free, and gratifies *self*. In short, self-denial implies a sacrifice of every unlawful impulse of animal or carnal will. A sacrifice of all these things is impossible with the self-righteous man. To him the cross is foolishness, the yoke chafing, galling, and unbearable, and because he cannot comprehend their spiritual worth, nor appreciate the blessings derived by patiently enduring and practicing them, he, by indulging in the gratifications of self bind upon himself a burden inestimably weightier—not only for this life alone, but for eternity—than is the burden of self-denial, which comparatively speaking, lasts but for a moment of time. But to distinguish that which is lawful, expedient and edifying in the all seeing eyes of God, from that which is not, is sometimes a perplexing task even for the Christian. Yet he has this consolation that God does not require more of his children than a willingness, and faithful observance of the truth he has reposed on them.

Gunn City, Mo. J. K. ZOOK.

CHARACTERISTICS OF CHRISTIANITY.

A glance into the entirety of the matter makes Christianity plain for comprehension and every burden easy to bear. The Savior, who knew the wants of men, and who had become a Mediator did not only see in His Father that compassionate love, but saw also that all had wandered away from God and had by their life separated themselves from him, thereby losing all claim to the heavenly riches and immortal glory which the Father had for man from the beginning. The acknowledgment of this poverty is the first step in the work of regeneration. That is being "poor in spirit." But this spiritual poverty is not only the beginning, but also the ending in a true Christian. If man would ever remain in this condition of poverty, he could in his own impotence be strong in the Lord; he could calmly suffer and die; through this poverty he would daily become more sympathetic in his nature, and less disposed to evil, and would continue to grow to the perfection of the royal priesthood to which Christ

calls us all. He would daily hunger and thirst more after righteousness, and through the mercy that has been shown unto him, become more merciful.

Nothing wonderful or special is necessary. Only become faithful and obedient to truth and follow it daily. If we are faithful and subject to the Spirit of truth, then God will purify the heart, and open a fountain therein which sends forth nothing but good. But we must not lose courage. We must fight the good fight of faith that we may lay hold on eternal life. We must never become indifferent nor passive, but continue active in the pursuit of that which is true and good and pure and holy.

I lack just as much spirit as there is yet nature working within me. But if I let the spirit work then he can put to death the deeds of the flesh. We must look well to the spirit of grace and prayer within us. Then if we have only ten words to say it is better than if we have three hundred without the spirit. The main thing consists in this, that we permit ourselves to be led and prepared by the counsels of the will of God; for by obeying his Holy Spirit we become the light of the world and the salt of the earth.

We must keep continual watch in all our works and dealings, ever keeping this thought in mind: "I am by nature full of impurity, and by regeneration alone his righteousness and purity have been implanted within me." We must, above all things, not lose courage and if everything that tends to separate us from God would rise up before us we must bear in mind that if sin has become mighty, grace has become still far mightier. The most perfect man is the poorest but at the same time also the richest.

* * *

A DOLLAR A YEAR.

"A New England minister relates that he once preached a rousing missionary sermon, and obtained the largest collection the church had ever given.

One of the deacons, the richest man in the church, expressed great pleasure in the result, and said that he came to the place when he was a poor boy, working for fifty cents a day. He resolved to give a *dollar a year* to the cause of foreign missions, and he would state for the encouragement of his pastor that he had given a *dollar a year* from that day to this."

Probably the first year after that deacon is dead, his son and heir, will spend more in vice or folly, than all his father has given for missions and good causes in his life-time. It would make some of these worldly old saints turn over in their coffins if they could know what is being done with the money they have hoarded up.—*The Christian*.

For the Herald of Truth. COME IN.

"A certain man made a great supper; and bade many: and sent his servants at supper time to say to them that were bidden, come for all things are now ready."

To this invitation many excuses were offered. One had this in view, another that, waiting perhaps for a more convenient season. One went to his farm, another to his merchandise, and so declined to accept the invitation to the feast. But alas! The day of grace is now; come in, why delay? The command of the master of the house was, Go out quickly into the streets and lanes. The servants returned and said to the lord, It is done and yet there is room. What a consolation for repentant sinners to know that there still is room with Christ. Come, partake. He desires his house to be filled. Come, all things are ready. Come, there is yet room. Come, that my father's house may be filled. Come, and escape destruction.

S. S. GODSHALK.

For the Herald of Truth. TO THE UNCONVERTED.

Dear unconverted souls, if you are waiting for a better or more convenient time to become a Christian, I am afraid the time will never come. For "now is the accepted time, To-day is the day of salvation." Dear souls, if death should come upon you and you had not given your heart to Jesus, what would you do? Your soul would be lost. It will be much harder for you to give up your sinful ways, which you must do to enter heaven, when you grow older in years than while you are young. Give your heart to Jesus while you are young, and spend the rest of your life living for Christ. A Christian's life is a much happier one than worldly life. 'Tis true there are many trials and temptations to contend with. But if we fight the battle with true faith we shall conquer in the end and receive the great reward in heaven. Your loving Savior stands waiting for you and is ready to receive you.

Then why do you keep him waiting so long? Why not come at once? Jesus died on the cross to save us all from sin, that we may inherit eternal life. No matter how great your sins are if you are willing to have them forgiven, he will forgive. "Though your sins be like scarlet, they shall be white as snow."

What a joyful time there would be if all the young people would turn from their sinful ways and live in harmony and peace with God, and not only the young but the older ones who need repentance. "Come unto me all ye that labor and are heavy laden, and I will give you

rest." Jesus loves you and is ready to receive you. Come to him and be saved! "Should the death angel knock at thy chamber, In the still watch of to-night, Say, will your souls pass into torment, Or to the land of delight?"

My advice to the young is: "Come to Jesus while you are young, give your hearts to him, become a Christian in your youth and you will never regret it. I pray that God will cause you to see the danger you are in, and lead you from that dangerous road into the narrow path. Leonard, Mo. L. L. B.

SOMETHING TO THINK OF.

Parents love to provide for their children; and the great object of many parents' lives is to have their children prosperous, respected, comfortable, and happy in the years to come. What is the best thing we can do for our children? Is it to gain wealth and leave it to them? Some persons of wide experience question this. It is one of the easiest things in the world to get rid of money, and young people will find plenty to help them about it; and a young man who has never earned a dollar in his life, inheriting a fortune, will often fool away more money in six months than his father spent needlessly in forty years.

And a fortune given to a young woman exposes her to dangers from which we might well pray that our children might be spared.

Says Bishop Duncan, "I think I can say without hesitancy that to 75 per cent. of the children to whom parents leave property, the legacy is a *positive curse*. Put it in that boy's, that girl's head, and they have something the sheriff cannot take from them, and if you put them on a barren island they can make a support."

Education is not however wholly of the head. Here is a man who reads half a dozen languages, sober, honest, and intelligent, who never was taught to work, and who has probably never done a fair day's work in his life, but who eats the bread of charity because his flabby hands are unfit for toil.

Another man, the son of a German professor, widely educated in many languages and in many lands—a walking encyclopedia, a poet and translator, lived a wandering, aimless life and died in the street of a Pennsylvania town. He had never been taught to *work*!

Teach your children. Teach them first the Word of God, and that fear of the Lord, which is the beginning of wisdom. Teach them what to do and how to do it, giving them opportunities for honest labor, till by earning money they know the worth of it. Teach them good manners, good habits, good literature, art, science, and everything good. Teach them to take care of health, and preserve

life, and make the most of it for God and humanity. Teach them to trust in God and to do good to men.

As for money, that was a wise plan of the man who used to say, "I am going to deposit money for my children in a bank where they will have to *draw it out on their knees*."

The best investment that many a man makes for his children, is the money he gives away. The children who are heirs to such wealth, are beloved for the father's sakes; and in the hour of their waywardness, or sorrow, or need, God has wondrous ways of repaying to his children the kindness their parents have shown to others.—*The Christian*.

A CHANGE.

Conversion to God is a radical change from nature to grace, and one who has realized this change will manifest it in their general deportment before the world. They will "Cease to do evil; Learn to do well." Isaiah 1:16, 17.

Every truly saved man and woman can say:—"Therefore if any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new." 2 Cor. 5:17. They will not only say it, but they will live it.

Before a sinner can be converted, born again, or saved, for all three mean one and the same thing, he must first feel and realize his sinful condition. None but the sick desire a physician, and none but the sin-sick soul wants salvation. He must come to an end of his own merits, and step out upon the only platform upon which God can meet and save him, namely, that which the sinner of old occupied when he cried out:—"Woe is me! for I am undone; because I am a man of unclean lips." Isaiah 6:5.

Christ will receive such a humble, penitent soul, with outstretched arms, for He says:—"Him that cometh to me I will in no wise cast out." John 6:37. He will impart to such a one pardon, peace and joy; Then will the heart realize the unspeakable delights of sins forgiven. Then can it burst forth in the language of the Psalmist:—"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my doings. And He hath put a new song in my mouth, even praise unto our God." Psa. 40:2, 3.

The way to Christ is plain, salvation is within the reach of all. "Through this man is preached unto you the forgiveness of sins: By Him all that believe are justified from all things. God now commandeth all men everywhere to repent. Repentance toward God, and faith toward our Lord Jesus Christ. Believe on the Lord Jesus Christ and thou shalt be saved." Acts 13:38, 39; 17:30; 20:21; 26:31.—*The Phœnix*.

For the Herald of Truth.
PRIDE.

Much is said about pride. The thought very often is presented to the mind, How shall we work against this evil? Would it not be safe then to say, Get the heart thoroughly converted to God, to do his will in all things. Pride would then soon vanish away. It is also proper enough to speak against pride in the outward adorning; but as long as the heart is yet too carnally-minded it will not and indeed cannot do that which is spiritual. The man must be brought to a new life before he is willing to lay aside all unrighteousness. He must become an entirely consecrated soul unto God, and then and only then can true and real blessings be obtained. Only the true Christian will experience this.

Not only is pride recognized in putting on of apparel, but in many other ways. Pride can even be recognized in our ways and actions and looks. That the Lord hates a proud look the Bible plainly testifies. He gives grace unto the humble, but resists the proud. Since then we cannot receive the spiritual blessings—the real blessings that come from God, until we put of all unrighteousness—why not become willing to leave off all carnal desires, become humble at the feet of Jesus and realize the great blessing of peace in the soul. Our inner being must be regenerated, and a changed mind and different life will be the result.

Dear reader, I leave for you to decide whether a true child of God, after a true repentance and a thorough conversion and a full consecration unto Him, saying, "Here, Lord, make of me just what pleasest Thee," can, after all this take the world in one hand and Christianity in the other.

SUSANNA HYGEMA.

For the Herald of Truth.

A WHOLE FAMILY IN HEAVEN.

As I was reading the tract with the above title, some serious thoughts came to my mind.

I thought of the duties of parents toward their children. Do we as parents try to bring up our children so that we can have the reasonable hope that we can, with them, be one family in heaven?

We rejoice together when we can, with our families, enjoy the blessings and comforts of this present life; how much more should we rejoice in the hope of being able to rejoice together in heaven, and how earnestly should we labor, and teach, and pray that we may be one unbroken family in heaven.

Children will not be led to heaven without proper teaching. Let every parent pray to God that his or her children may be led to see the sinfulness and turn early to the Lord. The promise is that whatso-

ever we ask in faith we shall receive. Do we instruct our children as we ought? If a child should be lost through the neglect of his parents, how sad must such a parent feel, and what a dreadful thought that one of our children should be lost.

Let every father and mother make every effort to teach, instruct and warn their children, that they may be saved and not cease until their labors are crowned with success.

How rejoicing it is when our children give themselves to the Lord, confess Christ, and become meek and humble followers.

Let us each as parents pray, labor, entreat, and beseech our children to turn unto the Lord in the accepted time and be saved, so that every Christian household here on earth may form again an unbroken household in heaven.

P. A. B.

SEEKING THE SAVIOR.

I remember many years ago a knock at my door, late one evening. A young friend was there who wished to speak to me about the way to heaven. He had been to church regularly, and had tried to live a better life; but he was not happy or satisfied. I tried to give him the best help I could; and I believe it was not in vain. He found the Savior, and then endeavored to walk in his footsteps.

It has occurred to me that there are many who are very much in the same position as that young friend. Whether old or young, rich or poor, it matters not; there is in your heart a desire to be a Christian indeed. If you only saw the right way, you are willing to walk in it. You know that there is no true peace while you are living without God and that if you were safe in the Savior's care all must be well. I am sure there are many who feel in this way, and yet see nothing clearly. They do not understand God's way of saving them. They do not understand what Christ has done and is willing to do for them, and what he calls them to do. So they go on without much comfort or hope, and are in danger of being turned aside into some wrong path.

I will try to help you if I can. I will point out a few great and necessary truths. I will endeavor to show you how very near is the blessing you want, and how surely, by God's grace, it may be obtained.

If you desire to be saved, let me remind you, first of all, you must be *willing to take the lowest place*.

In yourself you are guilty, condemned, lost, blind, helpless, unable to feel aright or act aright, unable to overcome one sin or to advance one step on the way to heaven. Ever remember this. Lay aside all self-confidence. Be willing to be saved from first to last on the footing of a sinner, of a criminal condemned to die.

Be sure you begin here. Acknowledge your guilt. Confess honestly, as far as you know it, all you have done amiss, make no excuses. Do not try to palliate sin. Plead guilty before God's tribunal, and cast yourself wholly upon his mercy in Christ.

Then my second word of counsel to the anxious sinner is, *Look up and see Christ, the merciful and gracious Savior, bending over you in most tender compassion.*

He is very near to you. He marks each sigh, each tear, each prayer. He thinks upon you and yearns over you. He is long-suffering, not willing that any should perish. See, too, he holds in his hand a gift which he is offering to you. Read that which is written upon it: "A FREE PARDON!" THE GRACE OF MY SPIRIT! ETERNAL LIFE! Do you ask, "What are the terms on which he offers it? Who may obtain it?" Hearken to his reply: "Without money and without price. Whosoever will." You are welcome to it as you are. You have nothing to bring wherewith to purchase it. No amount of sin, no length of former neglect, no want of deeper feeling, will hinder his bestowing the blessing upon you, if only you will deal honestly with yourself by taking your true position as a sinner, and then stretch out your hand to take the gift which he offers. Accept this gift, and it is at once your own. Trust him to give you life and salvation of his own free love, and he cannot disappoint you.

And then, henceforward, let this always be your one ground of hope: "I can truly say I am a great sinner, but I can thankfully say that I have a GREAT SAVIOR." Yes, Jesus Christ is a great Savior. He saves sinners; he saves from great destruction; he saves from great sorrows and great temptations; he bestows a great salvation, including complete forgiveness and justification, the power of his Spirit, and, to crown all, a bright and glorious mansion in the skies.

Dear reader, believe in this mighty and merciful Savior, and at once, if never before, commit your soul to him to cleanse you in his blood, and make you fit for his kingdom above.

But you must remember further, that it is needful to *hold fast to the end this blessed hope*.

Christ has said, "If ye continue in my love, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32. Rely constantly on the word of Christ, and not on your changeable feelings.

Young Christians are sometimes overconfident in themselves when their feelings are moved, and then ready to despair when they feel dull and cold. But you must not feel in this way. Remember that the promise of Christ is at all times

the same, and the Savior is always the same. Your feelings may change toward him, but his feeling does not change toward you. He saves you as you are, and you must trust him to do this. He promises you the living water, the grace of his blessed Spirit, to quicken you to give you life and love and earnestness.

He will work in you whatever is needful for your salvation. Therefore do not look inward at your own feelings, but ever be looking upward to him who is the well-spring of grace.

Then you must continue *diligently searching the Holy Scriptures*. Make use of Bible classes where you have the opportunity. Read other books that may assist you, but let nothing lead you to neglect the daily study of Scripture.

Continue also in *very careful obedience to all Christ's precepts and commandments*. Every willful act of disobedience is like going back into the dark, or like closing a shutter to hide from you the bright beams of the Sun of righteousness. Be forgiving and forbearing, kind and loving to those around you, careful about your everyday duties and endeavoring day by day to please Christ rather than yourself.

Continue to *value all the ordinances and means of grace which Christ has appointed*. These are like pasture-fields, where the flock of Christ are fed and nourished. The House of Prayer, the Lord's Supper, Foot-washing, the Throne of Grace, fellowship of Christians, will greatly aid the young believer who would grow in the likeness of the Master. Use them in the spirit of faith. Go to them looking for the Holy Spirit to bless them to you, and then you will see more of Christ, and be strengthened to serve him more and more.

Continue steadfast in your profession of Christ's name, and do not turn aside because a few stones may be thrown at you. I know it is very hard for young Christians to meet with ridicule and to have unkind things said about them or to them; but this is the way of the cross which every Christian must be willing to tread. It will do you good rather than harm in the end. It will strengthen your faith and make you rely more upon Christ. The tree gets more firmly rooted in the soil when the winds have blown it about for a while. So go on your way, in spite of a little laughter about your being so strict, and in spite of a few hard names. Never be ashamed of being a Christian; never be ashamed of your Bible, or of kneeling down in prayer; never be ashamed of attending a Bible class, of going to God's house, or of speaking a word to warn others of the danger of sin, or to lead them to the Savior. "The righteous is bold as a lion." If Christ be on your side, why need you be afraid of any one? If you have Christ for your friend, what matters it though the world

hate you? The King has all power in heaven and in earth: he will never let others hurt a hair of your head; and by and by, when mockers and scorners are put beneath his footstool, he will raise you to sit with him on his throne.

Continue faithful to Christ, though the world's enticements would draw you away. Perhaps Satan may come and whisper in your ear, "Give up Christ and religion, and I will make you far happier in the world's pleasures." "No, never!" must be your answer. "Shall I leave the pure water of the river of life for a stagnant pool whose waters are deadly and poison?" "Shall I cast away the calm and blessed peace which Christ gives, for the hollow mirth which is but for a moment?"

Never be like Balaam, choosing the gold and silver of Moab, rather than the blessing which belongs to Israel. Never be like Demas, who forsook Christ, having loved this present world. Never be a lover of pleasure rather than a lover of God. Be sure that Christ alone can give those pleasures which are really worth possessing.

It has been truly remarked, "There is no comfort but in his bosom; there is no safety but by his side; there is no strength but in his arm; there is no holiness but in his footsteps."

Come, then, at once. "Yet a little while is the light with you. Work while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light."

SCRIPTURAL MODE OF BAPTISM.

(Continued.)

In the Epistle to the Hebrews 9:10, the apostle says, the Jews had "divers washings and carnal ordinances, imposed on them until the time of reformation." In the Greek Testament, the original word translated wash, is baptizomai—the very same word that is elsewhere translated baptism. In Mark 7:4, in referring to these ablutions, it is said: "When they come from market, except they wash (baptizomai—baptize) they eat not." "And many other things they hold: as the washing (baptizomai—baptism) of cups and pots, brazen vessels and tables."

These were not ordinary washings, recollect, of those articles of household furniture after they had been used; but a religious ceremonial rite, received by tradition from the elders, as it was not likely that the elders would tell the women how often they should wash their pots and tables, and let it be borne in mind, that all these ceremonial washings or baptisms were performed by sprinkling. "And Aaron and his sons thou shalt bring unto

the door of the tabernacle of the congregation, and shalt wash them with water," —not dip them into it—Ex. 29:4. Let us see how this washing was performed:—"And thus shalt thou do unto them to cleanse them: sprinkle water of purifying upon them," Num. 8:7. "Washed us from our sins in his own blood," Rev. 1:5. "Washed their robes and made them white in the blood of the Lamb," Rev. 7:14. "Through sanctification of the Spirit and sprinkling of the blood of Jesus Christ," 1 Pet. 1:2. These texts prove conclusively, that the term washing in the Scripture is by sprinkling or shedding upon, and not by immersion. This is invariably true in regard to the ceremonial washing of the Jews. Hence, upon marriage occasions, or when they had come in contact with any dead carcass, or even with a Gentile, or touched anything forbidden by their traditions, while at market, they were commanded to be purified by having clean water sprinkled upon them; and these ceremonial washings were called baptisms. The priests and Levites understood those predictions of their prophets: "I will sprinkle clean water upon you," "he shall sprinkle many nations," to refer to Messiah, and they understood them literally to mean water baptism. Hence, when they found John baptizing the multitudes that crowded to his ministry, by sprinkling water upon them, it was very natural to connect this with the above predictions, and to conclude that he was indeed the Christ. With this view of the subject, there was great propriety in the inquiry: "Why baptizest thou then, if thou be not that Christ?" Upon the other hand, if they had found John immersing the people, the question is entirely without meaning, as there was not a single text in the whole Jewish Scriptures which could by any possibility have conveyed the idea to them that he was the Christ, for not a single text said that Christ should dip or immerse.

Again, the ministry of John lasted little more than a year perhaps eighteen months, and in that time it is believed that he baptized nearly two millions of people. "For all Jerusalem and Judea, and all the regions round about, came and were baptized of him, confessing their sins."

We cannot with any degree of reasonableness believe that it was possible for John to have immersed these vast multitudes, and continued at the work from day to day, from morning until night, for a year and a half or more. The idea of this belief must appear absurd to every reflecting person.

On the supposition that John baptized these vast multitudes by immersion there is another insuperable objection, besides the utter impossibility already noticed, of his being able to endure this exhausting labor day after day, and month after month, for a year and a half or two years,

and that is this: If John had baptized these multitudes by immersion, and they having no change of garments with them, (which no one supposes they had,) he must have turned them out dripping wet, to go about in a most uncomfortable, un-healthy and disgusting condition, until their clothes should again become dry. Such a condition would present a scene that would by no means be probable by people among whom modesty self-respect and Christian decorum were observed.

Seeing then that the Jews believed the prophets to teach that Christ should baptize, and the eunuch was reading one of those very prophecies, and knowing that what Christ should do by an authorized teacher, such as Philip, would be tantamount to doing it himself—it is altogether in place for him to ask: "See, here is water; what doth hinder me to be baptized?" And they went down from the chariot to the water, or *tule* it if you please, and Philip baptized him by sprinkling, agreeably to the prophecy he had just been reading.

Fourth, we notice the baptism of the Philippian jailer: "And the multitude rose up against them; and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, thrust them into an inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's hands were loosed. And the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, he drew his sword, and would have killed himself, supposing the prisoners had been fled. But Paul cried with a loud voice, 'Do thyself no harm, for we are all here.' Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, 'Sirs, what must I do to be saved?' And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house, and he took them the same hour of the night, and washed their stripes; and he was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them and rejoiced, believing in God with all his house." Acts 16: 22-34.

That this baptism was by sprinkling, and not by immersion, will appear evident, from the following considerations:

First, the jailer was baptized in the prison, sometime between midnight and day.

Second, the dwelling of the jailer was, as with us in most of our prisons, a part of the jail-building.

Third, between the part occupied by the jailer and the inner prison, was the common prison, where those were confined who had been guilty of ordinary offenses.

Fourth, the inner prison, or what we call the cell was where those were confined whose crimes were of an aggravated character; and from this there was no human means of escape.

That the jailer lived in part of the jail-building, is evident from the fact that when he waked out of his sleep he saw that all the prison doors were open. Then, having secured a light, and the door of the cell or inner prison being open, "he sprang in, and came trembling, and fell down before Paul and Silas; and brought them out of the cell into the common prison, and said, 'Sirs, what must I do to be saved?'"

Here then, in this common prison, Paul and Silas preached Christ to the alarmed jailer, here he was converted, here he washed their stripes, and here he was baptized, and all his household. After this, he brought them out of the common prison into his own house, and set meat before them, and they rejoiced together.

As to the Baptist fiction, that Paul and Silas took the jailer out in the night to some pond, and dipped him in it, no intelligent person will believe; and equally apocryphal is the tank they have invented in the jail, in which the jailer was dipped.

We would like to know from what history they gather such unreasonable stories. Every unprejudiced person, on reading the above account, would unhesitatingly conclude, that the Philippian jailer was baptized in the prison, at the same time he had washed their stripes, and most likely with part of the water brought for that purpose.

(Continued.)

THE PRIESTHOOD OF BELIEF.

BY DR. A. T. PIERSON.

To primitive methods of evangelism the Church of to-day must return. In whatever calling the disciple is found, let him "therein abide with God." Whatever be the sphere of common duties, let all believers find in it a sacred vocation; let us take our stand upon the common platform of responsibility for the enlargement and extension of the kingdom of Christ by personal labor.

Let us not invest the term "minister" with a mistaken dignity. It never conveys in the New Testament the notion of superiority and domination, but of subordination and service. "Whosoever will be great among you shall be your minister; and whosoever of you will be chiefest

shall be servant of all." One word rendered "minister" means "an under-rower"—the common sailor, seated with his oars in hand, acting under control of the "governor," or pilot.

Neander shows conclusively that Christianity makes all believers fellow-helpers to the truth, and that a guild of priests is foreign to its spirit. Teaching was not confined to presbyters or bishops; all had the right of pouring out their hearts before the brethren, and of speaking for their edification in public assemblies.

This chasm between "clergy" and "laity" marks a rent in the body of Christ. The Church began as a pure democracy; but passed into an aristocracy, and finally a hierarchy. The creation of a clerical caste is a matter of historic development. We get a glimpse of it toward the close of the second century. Ignatius would have nothing done without bishop, presbytery, and deacon; and after all these centuries this High-churchism still survives.

The common priesthood of believers is a fundamental truth of the New Testament. Expediency undoubtedly restricts the exercise of certain rights, but never the right and duty of bearing the good tidings to the unsaved. Only by a return to God's original plan can the work of the world's evangelization be done. After all our human resorts and devices, we are nothing bettered, but rather worse; is it not time to reach out the hand of faith, and touch the hem of Christ's garment?

WILL YOU GO EMPTY HANDED?

My Christian friend, do you realize that time is swiftly passing by, and before you are aware of it your opportunities for working for the Master will have passed? The spirit of God has been prompting you, time and again, to work for the souls all around you, that are unprepared for the great change which awaits us all; and if you willfully neglect to do the Master's bidding in this respect, your condition will be truly pitiful when He shall require you to render an account for your stewardship. It is said that a young man of thirty years lay dying after a month only of Christian life, nearly all of it upon a sick bed. Suddenly a look of sadness crossed his face, and to the query of a friend he exclaimed:

"No, I am not afraid, Jesus saves me now; but Oh, *must I go and empty handed!*" My friend, you now have opportunities to work for Jesus, will you do it when His Spirit bids you? Do not wait until you are on your death bed, work now while you have abundant opportunities. If you will read Mark 13:34; also, Matt. 14:44-51, you will see that God has given to every man his work. Will you do your work while you have an opportunity?

A WORD ABOUT THE BIBLE.

In the brief answer we made our correspondent last week, touching a few of the general reasons we have for accepting the Bible as the revelation of God, we of course only mentioned two or three which came along in the line of his question. We wish to add two or three more of the same nature.

We accept the Bible as being the Word of God, among other reasons because it accords with our highest reason. It is assumed by some that what is beyond comprehension or understanding is contrary to reason. We know very well, however, that there are many matters which are profoundly mysterious and utterly beyond our ability to explain or account for, which, nevertheless we accept as matters of fact, simply because they have come within the range of our knowledge. For instance, when the telegraph was first mooted, it was declared to be a most unreasonable proposition that instantaneous communication could be had between very distant points and even after so many electric wonders had been discovered and we had become more or less familiar with the strange power, it was still doubted whether it was reasonable to believe in the possibility of transmitting the human voice to great distances by the telephone; and upon the announcement of the phonograph it was pronounced to be an egregious "Munchausenism." All these and a thousand other revelations made to us by science have been accepted as matters of course, upon the strength of demonstration, yet, when first announced, they were pronounced as contrary to reason as they were to universal experience. There are those who reject the historical testimony to the truth of resurrection, because, as it is declared, such a fact is unreasonable and contrary to universal experience. Nevertheless we hold, altogether apart from the historical evidence of the truth of the Bible, that the revelation therein contained, accords with our highest reason. Certainly in the following particulars:

We are as conscious of spiritual faculties, powers and needs, as we are of physical and mental powers and faculties. We know that our religious nature is not merely a mental condition for the reason, that there is nothing in mere philosophy which satisfies that nature, any more than the things in nature which satisfy the cravings of the physical man can satisfy the religious man. It is most reasonable, therefore, since we have a religious nature which is distinct from our physical and intellectual natures, that somewhere in the universe there must be a supply to these religious needs. It is an accepted truth that where there is a subjective capacity there must be an objective supply. Just as the eye argues light and the ear sound, so do our religious capacities argue religious supply or something objective to

them. Therefore the ceaseless effort of man, in every condition and clime, is to realize or discover God. Worship is as universal as the race. In accordance with these suggestions we hold that the revelation contained in the Bible is most true and reasonable.

In the first place, it more perfectly than any other book ever presented to the intelligence of man bearing upon the great questions of God, the universe and man in his origin and destiny, satisfies our intelligence. Not that there is nothing left after all the Bible has to say that perplexes us; nor that we fully understand and perfectly rest in every statement which the Bible makes concerning unseen things (except by faith); but after all, taken as a whole, the Bible appeals to our highest reason and satisfies our intelligent inquiries. That there are many men, and great men at that, who would and do deny this statement goes for nothing as against the general truth of it. It is fair to declare that the preponderating testimony of the highest intellect of the world gives its decided verdict in favor of the high reasonableness of the revelation made in the Word of God.

The Bible meets the needs of our conscience in the matter of sin as no other book meets that need. Sacrifices and offerings are as plentiful as the tribes of men; but there never was such a sacrifice—such an expiation for human sin—offered to the conscience of man as that expiation or propitiation which is offered in Jesus Christ. Millions of the most intelligent and thoughtful people in the world and in all ages, as millions more of the comparatively unintelligent and uncultured people in the world, agree in declaring that Jesus Christ, through his death and resurrection, has brought them peace of conscience. The philosopher and the savage agree as to the effect on the conscience of "the blood of Jesus Christ."

The Bible satisfies our affections. Man is a being of aspiration and hope. The longing after immortality and a future life of blessedness, and a meeting again of those from whom we have parted in this world, is a part of the very human constitution. No other scheme of life and immortality which the world has ever dreamed of can compare with that which is brought to light by the Gospel of the risen Christ. The "better country," and the "city which hath foundations," the things "eye hath not seen nor ear heard, neither hath entered into the heart of man, but which God hath revealed to us by his spirit"; the mansions which Jesus has gone to prepare for us; "the house not made with hands, eternal in the heavens"; and the "inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for us," are just the things which cover our spiritual needs and our utmost longings, as light and beauty fill the eye and harmony fills and

satisfies the ear. We need a supreme object of love, and in Jesus Christ, and God manifested in him, we have both the revelation of an unspeakable love to us and an object for our adoring love which cannot be transcended. We need comfort and sympathy in a thousand trials and afflictions which come to us as a part of the inheritance of the life that now is. Nowhere in all the range of human religion and philosophy is there such comfort and consolation, such sympathy and practical help as that afforded by Jesus Christ, not only in the record of his earthly life, but much more in the thought of his risen life, in which he is not only still the compassionate high priest touched with every feeling of our infirmity, but "able to succor us who are tried, seeing that he himself was also tried."

Taken all in and all, the Bible is a world of supply for all our spiritual needs, and it meets those needs as perfectly as the physical world meets and supplies our physical needs. We should as soon repudiate Nature because of her mysteries and our inability to solve all her secrets, as repudiate the Bible because of the difficulties presented to us in its revelations.

WORSE AND WORSE.

The world is getting better, and the professing church is progressing, at least so the sect preachers say. That the world is growing worse every day is a sad fact too well known to all who have eyes to see.

That the so-called churches are progressing is a truth none can deny, but that they are moving forward in the line of spirituality and holy zeal is something no child of God, who is not measurably blind, would dare to say.

Some of them are so dead and carnal that in order to keep their poor, sickly prayer-meetings from actually sinking out of sight, have adopted the plan of having a table spread with refreshments to regale the stomachs of those deluded souls. In addition to the fairs, broom-drills, kettle drum shows, donkey parties, etc., two new features have lately been added, "Pear liting matches" and regular feed shuffling to the time of worldly band music.

In Philadelphia the police authorities propose to stop that form of gambling known as lotteries at church fairs. Lieutenant Beale of the police force went to the American Mechanics' Hall, where St. Michael's fair was being held, and prevented these pious creatures from carrying on a scheme which was a violation of Judge Fiddle's exposition of the law.

Lost to all sense of vital godliness, dead to all spiritual life, blind to what the religion of Jesus is, must the professed Christians be when in the blasphemous name of Jesus they can engage in such a diabolical work as to bring down upon themselves the civil law of the land.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

November 1, 1888.

Entered at the Post Office at Elkhart, as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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1 copy by mail prepaid....	\$.08
2 " " " " " " " " " "	.15
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100 copies	\$3 75
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The almanac contains all the usual astronomical calculations, two full page illustrations, an excellent selection of reading matter, recipes, rates of postage, an extract from the centennial almanac, conjectures of the weather, etc. A prominent feature of the Almanac is, the weather observations for each day, by L. J. Heatwole, of Dale Enterprise, Virginia, who has made this subject a diligent study for a number of years. This Almanac has been before the public for twenty years and has steadily gained in the estimation of its many patrons, and we trust that our customers during the past years will favor us with liberal orders.

THE MENNONITE FAMILY ALMANAC, also Bear's Lancaster Almanac for 1889 are for sale at the Mennonite Publishing Co's., Book store, Elkhart, Ind.

BIBLES AND TESTAMENTS.—The Mennonite Publishing Co., has on hand a very large assortment of the best Bibles. They have Bibles ranging in price from 25 cents up to \$12.00 per copy, different sizes, and different bindings. We have a fine line of Family Bibles also, which we sell in quantities or at retail. Agents who buy to sell again can be supplied at good discounts. We invite all who want to buy to send for a catalogue or write for prices. We have just imported a fine assortment of the best German Bibles and Testaments from Europe, which are sold at very reasonable figures.

AN EXCELLENT BOOK FOR THE YOUNG.—We have in stock a book, *The Story of the Gospel*, which, in point of simplicity and comprehensiveness is such as makes it admirably adapted to the purpose for which it is intended. As its name implies it is a simple narrative of the gospel, and is given from an entirely impartial standpoint. Numerous illustrations throughout the work give the young reader an insight into the incidents and wonders of which the gospel is full. The book contains over 360 pages, 16mo., with 150 illustrations and a Frontispiece in colors. The language is easy to understand, and the book is printed in large plain type. Over 100,000 have been sold. Price 50 cents. Send for a copy.

STORY OF THE BIBLE ANIMALS.—This excellent book contains a description of the habits and uses of every living creature mentioned in the Scriptures, together with explanation of passages in the Old and New Testament in which reference is made to them. It contains 704 pages and 300 illustrations. Not only is this book of absorbing interest in its descriptions, but it is highly instructive to the student of the Bible as well, as it gives an insight into many things of which, without a knowledge of the habits of these animals, the reader is left in doubt and even ignorance. Everything is told in simple language, adapted to all ages, but especially to the young. Its sale has been enormous, 400,000 copies having already been sold. Price only one dollar.

THE WORDS OF CHEER.—Our excellent children's paper has grown in favor with many who have read it during the past year, and our subscription list has increased considerably. The time for renewing the old subscriptions and gathering new ones is again at hand, and we ask all who desire a good children's paper for their children, to order it again for next year, and also ask the neighbors and friends to do likewise. With the November number we have sent out our prospectus and we hope every one will be returned to us with at least several additional names. To each one who sends us 25 cents, the full subscription price, we will send four beautiful cards with Scripture verses. We did this last year and found the little folks were so well pleased with them that we shall do it again this year. We have some different pictures this year, which are very fine.

THE HERALD OF TRUTH FOR 1889.—The year is again drawing to a close, and with the present issue we again send our Prospectus for 1889. This Prospectus gives a number of excellent offers for those who desire to work as agents, and we trust many will avail themselves of the opportunity to secure some good book.

We ask every subscriber who receives a Prospectus to make an effort to gain at least one new subscriber. And if you can gain more you will only be doing the more good. The paper has now been published almost 25 years, and has been read by thousands who can bear testimony to the benefits they have received from it, and we are making special efforts to give our people a good church and family paper, and hope our friends will do all they can to assist us.

"A word fitly spoken," says the wise man, "is like apples of gold in pictures of silver."

BOOKS.—The long summer days with their constant toil and labor at planting, sowing, reaping, etc. are over and the cool winds and frosts of autumn remind us that winter is at the door—winter with its days of storm and leisure, which gives time for reading and improving the mind and the heart.

The people of this country are pre-eminently a reading people, but they do not always select the best kind of reading. Much is read which is poison both to the

mind and the soul. A large portion of the reading matter sold in the book stores, on trains, and other places is bad, unmistakably bad—leading millions of souls to perdition. The corrupting influences of corrupt conversations, obscene pictures and bad books is beyond computation, and many of the evil influences in the world aside from these are direct outgrowths of bad books. These bad books are often found in families and with persons of whom we should expect better things, and it is especially desirable for parents to make it a point to know what their children read.

Every parent should seek to put the best books into the hands of his children, and keep them under the best possible influences, and now that the time is again at hand in which people will read more, it is a good time to lay out some money for books, and place into the family books that are good, profitable, useful, edifying, books that will lead the children to things that are pure and good, and which will elevate their minds, and direct them to heavenly things, and to esteem both the church and her doctrines.

Books of this kind will be found in the catalogue of the Mennonite Publishing Co., Elkhart, Indiana. Send for a catalogue, if you do not have one, and make some selections. We have some very choice books, and books which should be read by every member of the Mennonite church, and also by the young people. Among our best we mention, *The Martyrs Mirror*, English or German, Menno Simon's complete works, English or German, Plain Teaching, *The Mennonite Church* and her accusers, *Letters to young Christians*, *The Christian's secret of a happy life*, and many others. We supply any of these and also other books, on the most favorable terms.

THE NEW HYMN AND TUNE BOOK.

—The brethren are engaged in collecting funds for the new Hymn and Tune Book, and the only thing that is now retarding the work is the want of money. The Committee desires to compile the book at the very earliest date. They have however the expenses of plates, etc., to meet, and cannot go on until the amount needed is secured. They therefore earnestly request that all who feel an interest in having the Hymn Book completed at an early date make the effort to collect all the contributions they can and send

them in at once, so that by the middle of November, the Committee may be able to decide what to do.

It would be well if the Committee could get the copy ready in December. It will require about six months to complete the book, from the time the copy is placed into the hands of the Electrotyper. If the churches will collect the funds, that is, those churches who have not yet collected, the money could be easily made up, and the Committee could go on and the book might be completed and be ready for distribution early next summer.

This work of collecting should be done without delay. The Committee have already done considerable work. They have about 150 pieces of good music that is clear of copyright, and some 30 new pieces composed for the book, but there are still some good pieces they would like to use, which they cannot get without purchasing the right. These will cost from five to ten dollars each, and if they run short of money they must leave these out. Among them are "Sweet hour of prayer," "Nearer my God to thee," "The solid Rock," "He leadeth me," and others.

Now without writing a long article we desire very much that every church and individual who is desirous of having this new book published, to go to work at once, and collect and send in what they can, so that the work may not be delayed. We are writing this article in behalf of the committee and hope that by another issue, we may be able to report that a sufficient sum has been collected, and that the Committee can go on with the work.

Send all contributions to H. S. Rupp, Shiremanstown, Cumberland Co., Pa., or to Mennonite Publishing Co., Elkhart, Indiana.

After the above, we received another letter from Bro. H. S. Rupp, in which he refers to a number of points, one of which at least is necessary to mention here. It appears there were some who misunderstood the style and size of the new book, and in consequence were not willing to take any part in it, or contribute toward the expense of making the plates. The book we had first proposed was 5 1/2 x 8 inches, with type as large as those used in the HERALD OF TRUTH, and music the size that is used in Gospel Hymns. Lately

however a decided preference for a smaller book—one 4 by 6 inches—has manifested itself. The Lancaster Conference, the Illinois Committee and others have expressed themselves much in favor of the smaller book. It now rests with the several Committees to agree as to whether they will finally determine on the smaller or the larger book. To judge, however, from the sentiment of most of those interested, it is altogether probable that the smaller sized book will be determined upon. They want to do what is best and most agreeable to the greatest number, and we are quite willing to let the Committee decide.

LORENZ J. IBACH, the well-known Astronomer and blacksmith, who formerly made the astronomical calculations for our Almanac, died a few weeks ago in Newmanstown, Lebanon Co., Pa., at the age of 70 years. His son, William R. Ibach, has also shown great ability in the field of astronomy.

PRE. WILLIAM THEIENHAUS, formerly of Rush County, Kansas, now of Onarga, Iriquois Co., Ill., who has been spending several months in visiting different Christian societies, visited Elkhart and preached on the "Indwelling of the Spirit," on the evening of Oct. 17th. Our readers will remember him as the author of several small books. Among others the "Betrachtung ueber die Goettliche Erziehung des Menschen," a refutation of the doctrines of second Adventism, having special reference to the seventh day as a day of rest. He has also written another work which will be published shortly under the title of, *Heilung durch das Gebet des Glaubens oder der sichtbare Segen der unsichtbaren Macht der Gottseligkeit*, in which he will treat of the abuses so prevalent among many classes of people at the present day. The work is one of much interest to the believers, though printed only in the German language.

DELAYED.—The report of the Missouri Conference is delayed, but will probably appear in the next number. This report will do much to acquaint the general brotherhood with the position and workings of the churches in the smaller and newer congregations.

FIRE IN EPHRATA, PA.—On the 16th of October, early in the morning, fire broke out in one of the small buildings belonging to the little community founded by Conrad Beissel 150 years ago. The building was reduced to ashes, and with it nearly all its contents.

These houses have something of historic interest in them. Conrad Beissel was at the head of a community who held Baptist principles, but who observed the seventh day as the day of rest. The community itself, once quite strong in numbers, has dwindled down until at present there are but a few old people left. They owned all their goods in common and the property belonging to them amounts to many thousands of dollars.

FAITH is a glorious reality and mighty efficacious. It works powerfully and produces effects which nothing else can. It is in the highest sense rational, and is as essential with regard to things unseen as the eye is to things seen: It quickens, purifies, elevates, and ennobles the human soul. It raises it to higher spheres, and gives it keener vision and a purer atmosphere and enables it to look backward and forward, above, beneath and around and avail itself to an untold extent of the length and the breadth, the height and the depth of the vision and knowledge, the wisdom and joy of God.

THREE CENTURIES AND ONE-HALF ago men sought eagerly to find out all such as believed in and taught a defenseless doctrine, baptism on a confession of faith in Jesus Christ and true regeneration, that such heretics, as they were called, might be brought to punishment. The result in many cases was that meetings were held in secret places, where none but the believers knew, except when they were found out by their cruel persecutors. But the doctrine which they taught was hidden from the public ear by its champions and so misconstrued and distorted by their persecutors that but comparatively few knew the principles of faith and doctrine which our forefathers taught. And now, at a time when every liberty is given us to preach the gospel in its purity, matters ought to stand differently. But it is not as it should be. Too often we act as though we were restricted to certain limits in the diffusion of the gospel, so that people immediately outside of our

precincts, and with whom we associate almost daily, are entirely ignorant of the nature of what we preach and teach. It is our duty to use every opportunity for disseminating gospel truth as taught by Christ and his apostles—a gospel of peace and good will to all men.

QUESTIONS.—Has any text of sacred Scripture more than one interpretation? if so, give passages to illustrate.

By what Scripture facts have we a right to interpret "water" in John 3:5 to mean "word" instead of interpreting it to mean the literal element?

Are ordinances, as kept by Christians, in themselves essential to salvation, or are they only figurative of works that are essential?

CHURCH NEWS.

FROM HARPER CO., KANSAS.—Bro. Jonas Wenger writes from Harper, Kansas, that Bro. Andrew Good and wife of Clarinda, Page Co., Iowa, who attended the Conference in Cass Co., Mo. and went from there to Olathe, Kansas, arrived safely at Harper, and staid till Oct. 9th. Bro. Good held four meetings in the vicinity. Two persons confessed faith in Christ, and declared their purpose to live to the glory of God. In the past year Bro. Wenger and some others in the absence of a minister have been meeting on Sundays and reading sermons and worshiping together as best they could. May the Lord bless them in their efforts and build a church in their midst.

AN UNEXPECTED VISIT.—Bro. Andrew Crook, of DuBois county, Indiana, writes that Bro. George Brenneman, of Putnam county, Ohio, very unexpectedly made a visit to their neighborhood in September. He preached three times, but as it was a very busy time but few came to hear him. He is almost discouraged in the effort to build up a congregation of our faith there as the doctrine of predestination and election has been so long taught that it is difficult to get people to understand the truth. Bro. Crook states that he has much longing to enjoy the society of the brethren, but does not know whether he will ever be accorded that privilege.

FROM BUCKS CO., PA.—Bro. Samuel Godshalk of the Deep Run church writes that Pre. John Geil Jr., and his brother Abraham and also Pre. Daniel Heatwole intend to be present at the Conference to be held at Chambersburg on the 11th of October, then to visit friends and meetings in Bucks and Montgomery counties. We hope the brethren will have a pleasant trip and be instrumental in doing good in

the various churches which they visit. He further writes us that there are a number of applicants for instruction and baptism in Deep Run. We are glad to hear that there are still those who are seeking the better way.

FROM THE CHURCH NEAR MORRISON, ILL.—Saturday, the 6th of October one precious soul was received into the church membership by baptism. Next day the communion of the Lord's Supper was observed. How cheering it is to witness the fact that there are still those who learn to cherish the word of God and find salvation through it. Let us all be wise and seek salvation while it is to be found. Come, dear unsaved friends, while the Spirit and the Bride still give the invitation, and "Let him that heareth say come; and let him that is athirst come, and whosoever will let him come and take of the water of life freely."

FROM WALNUT CREEK, HOLMES CO., OHIO.—Pre. Jacob Bleily, of Nappanee, Ind., recently visited the churches in Holmes Co., Ohio. On the 7th of October he preached in the Walnut Creek Meeting-house to a large assembly of people. In the afternoon the communion of the Lord's Supper was observed. After the communion Bro. Bleily held a very earnest and impressive discourse on John 13 on the subject of feet-washing, after which this ordinance was observed.

On Monday, the 8th of October, Bro. B. preached to a well filled house in the Martin's Creek Church, and on Tuesday, the 9th, he left for his home. May God bless the seed of the word that was sown by the dear young brother, that it may bring forth an hundred-fold. The church here also hopes that he and others may often visit them. II.

FROM OLATHE, KANSAS.—During the first week in October a number of meetings were held in the Wesleyan Meeting-house in Olathe, Kansas. The doctrines of the Scriptures were explained at some length as taught by the Mennonites. A number who had never heard this application of the Scriptures seemed to appreciate very much our teachings. On Monday, the 8th, a communion service was held at the house of Bro. Z. Martin in town. One person was baptized and received into membership. Sister Barbara Barr and daughter of Belton, Mo., and a number of the brethren and sisters from Garden City, Cass Co., Mo., came to visit with the little band of members at Olathe, and attend the meeting. It was a time of refreshing, and many were the evidences of a deep spiritual life and a confiding trust in God. The occasional additions to the church here, and the fact that this is a good country—far preferable to many portions of Kansas farther west, keep the members here in good hopes that a prosperous congregation will be built up in the vicinity of Olathe.

CORRESPONDENCE.

Ocheyedan, Osceola Co., Ia.
To the Editor of the HERALD OF TRUTH.

DEAR FRIEND:—I write to inform you that I am receiving the HERALD OF TRUTH. We received the HERALD while we were living in Waterloo Co., Ontario. There are seven of us Mennonite families who moved from there to Osceola Co., Ia. including two ministers. We try to conduct our church in accordance with the old evangelical customs, and Mennonite and Amish ministers are welcome to visit us. We should be glad if more settlers would come in and live here. The land is cheap; we can get just as good land as can be found for ten dollars per acre, and we can get it on easy payments. Flax seed is worth \$1.25 per bushel and wheat ninety-five cents. We can buy coal for fuel for \$4.50 per ton.

I was present twenty-five years ago in Jacob Brubacher's Meeting-house in Perry Township, Juniata Co., Pa. two and one-half miles from Richfield where you and John M. Brenneman held services. Jacob Brubacher was my father; he has been dead about thirteen years. He was greatly concerned for the salvation of his children. When I think of his earnest christian life and his deep concern for his children it makes me feel homesick. God grant that we may meet together in heaven with our dear Savior, Jesus Christ. Amen.

JACOB S. BRUBACHER.

CONFERENCE IN INDIANA.

The Conference for the State of Indiana met on Thursday, Oct. 11th, at Yellow Creek Meeting-house. Five bishops, seventeen ministers and eight deacons were present. A number of questions were presented and discussed. Unity and harmony prevailed, and we were much encouraged to see a number of the Amish ministers and brethren present and taking part in the work of the Conference. The question of a general Conference was discussed and a resolution passed as follows: "That in order to promote the unity of the Church, make our work more effective and bind the different congregations of the Mennonite and Amish churches, who stand in the evangelical order of the gospel closer in the bond of union, we believe that it would be profitable and beneficial to hold a general Conference, and we ask the Conferences of other Conference districts to give expression to their views on this subject at their next meetings."

On Friday the usual Conference discourses by the bishops were given. The non-resistant principles of the Gospel were set forth: Worldly conformity, politics, especially the exciting practices which are now so prevalent, as rallies, pole-raising, conventions, electioneering,

etc., and other like things should be avoided by brethren. Neither should they attend shows, fairs, horse-racings, theatrical performances, or participate in birth-day parties, Christmas trees and other vain things. Matthew 18 should be carefully observed, and in all things a pure, consistent, devoted christian life should be manifested by all.

A person who does not attend church services regularly, and absents himself from communion a number of times should be visited, admonished and labored with, that he may be gained. One however, who is disobedient and will not be reconciled, should after a proper and earnest effort, be dealt with as the Scriptures direct.

The matter of Bro. Harvey Friesner's financial condition was presented before the Conference and according to the report, it was shown that the church in Elkhart raised and paid some \$400.00 of his indebtedness. Contributions from individuals and churches abroad amounted to one hundred dollars. He himself also paid up about \$200.00, so that his indebtedness during the last year has been reduced some \$600.00, leaving him still about \$1000.00 in debt, besides the mortgages on his land. And as there are again \$300.00 due in the Bank at Sturgis, it was decided to raise this amount in 90 days. And all who feel to contribute to this amount are earnestly requested to do so, so that the brother may be helped out of his difficulty.

The next Conference was appointed at Holdeman's Meeting-house on the second Friday in October, 1889.

A number of meetings were held in the vicinity during the time of the Conference, and on Sunday Communion services were held at Yellow Creek, where a large number of people were present, and many participated.

A JOURNEY TO THE SOUTH.

(Continued.)

On the 3d I left Temple and proceeded in a northeasterly direction to Bonham, Fannin Co., to visit, as stated previously, a friend who had formerly been a neighbor of mine in Shelby Co., Ill. We rejoiced to be permitted to see each other once more. From him I received a great deal of information concerning Texas, which I very much appreciated.

On the 5th I took leave here and went southwest to Abilene, Taylor Co., where I found some German speaking friends who had already lived there for 10 years. They also gave me much information about the country, and seemed to be very glad to meet me, taking me in very hospitably. The next morning the friend at whose house I had lodged conveyed me to the town. I continued my journey, proceeding

to Reno Co., Kansas, where two of my children reside. I found them all well, thanks be to God. It was a great pleasure to me to be permitted to see my dear children once more.

I traveled about 600 miles in Texas; 200 miles southward, 100 miles westward and thence 300 miles northward. I found a beautiful and fertile country and kind people. The crops are good.

The different religious denominations are pretty well represented here. On the 7th I attended Sunday-school in the Baptist church, and in the afternoon the meeting. They showed me much kindness and I was glad to be with them. Good order prevailed in both Sunday-school and church service, and I felt edified in hearing the word of God. May God bless them.

While staying with my children I also attended one meeting where I found many dear brethren and sisters assembled and could hear with much pleasure and interests the word of God expounded by the brethren Noah Shrock and Jonas Beller. Bro. Jonas Bortreger is bishop of this church. My daughter afterwards took me to another church of which Bro. Christian Bortreger is bishop.

I intend to remain here another week and visit the brethren and friends, and proceed thence to McPherson Co., where one of my sons and a number of acquaintances reside. The Lord be with all and bless us. DANIEL D. MILLER.

(To be Continued.)

FOR THE LITTLE READERS.

(Continued.)

The Ziphites, perhaps eager for honor, now came to Saul at Gibeon and told him that David was hiding in the hill of Hachilah, near Jeshimon. So Saul arose and went, with three thousand chosen men to find David in the Wilderness of Ziph. He encamped on this very hill of Hachilah. David saw him, and sent spies to find out if it really was Saul, and if so, what his purpose was for coming thither. When the spies returned, David himself went forward and found Saul lying asleep with his men round about him.

David now formed a bold resolve to go down into the camp, so he said, "Who will go down with me to Saul to the camp?" Abishai, a nephew of Joab, replied, "I will go down with thee?"

So they went by night, and lo, there was Saul, asleep in a trench and his spear stuck in the ground near him. Abishai, seeing him, said to David, "God hath delivered thine enemy into thine hand this day; now therefore, let me smite him. I pray thee." But, behold the wisdom and the forbearance of David! He said, "Destroy him not; for who can stretch

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"How beautiful are the feet of them that preach the Gospel of Peace."

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WHAT I LIVE FOR.

I live for those who love me,
For those I know are true,
For the heaven that smiles above me,
And awaits my spirit, too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story
Who've suffered for my sake,
To emulate their glory,
And follow in their wake;
Bards, martyrs, patriots, sages
The noble of all ages,
Whose deeds crowd history's pages,
And Time's great volume make.

I live to hold communion
With all that is divine,
To feel there is a union
'Twixt nature's heart and mine;
To profit by affliction,
Reap truth instead of fiction,
Grow wiser from conviction,
And fulfill each great design.

I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit, too;
For the wrong that needs resistance,
For the cause that lacks assistance,
For the future in the distance,
And the good that I can do.

—G. Linneus Banks.

For the Herald of Truth THANKSGIVING.

The president of the United States has proclaimed the 29th day of November a day of national thanksgiving. He requests all the Christian people of the land to assemble on that day in their various places of worship and give thanks to God for his blessing upon them individually and upon the nation.

It is an important matter that all the Christian people under this government be fully persuaded in their own minds whether this proclamation of the chief magistrate is in harmony with the teachings of God's word and according to his will concerning us. If we conclude that it is, what can we do less than obey? If we are fully convinced that to meet for worship on that day is pleasing to God, and believe also the teachings of the Scripture which requires us to be obedient to the

powers that be, we cannot lightly esteem this proclamation. We as Christians cannot treat the matter as of no importance, obeying it if we feel disposed to do so, or neglecting to obey it for very unimportant reasons. If I read the word aright it is my duty to obey if the conveniences are such that I can with reasonable effort.

We have reason truly, as stated in the proclamation, to "render thanks to God for all his mercies, for the abundant harvests which have rewarded the toil of the husbandman during the year that has passed, and for the rich rewards that have followed our people in their shops and their marts of trade and traffic," and for "peace, and for social order and contentment within our borders." We are also asked to "acknowledge His mercy in setting bounds to the deadly march of pestilence, and let our hearts be chastened by sympathy with our fellow countrymen who have suffered and woe mourn."

Our thanksgiving on the 29th of November may exist in three forms. First, an outward, formal thanksgiving manifested by going to the house of worship, mingling our voices in songs of praise, bowing in prayer, and hearing words of instruction and exhortations to faithfulness. But this is only a form, and might be practiced by one whose heart is far from God. All that is here mentioned is not the thanksgiving that God requires of us.

He desires a thanksgiving which is more than a hypocrite or formalist can possibly render. Great numbers who read the proclamation to give thanks will obey as far as the outward form is concerned, who, it is to be feared, will do nothing more.

Second, along with the outward form of thanksgiving, may exist a true, heart thanksgiving. We may sing praises with the spirit and the understanding. We may bow reverently in prayer while our souls are filled with emotions and overflowing with gratitude to the Giver of all good. We may hear faithful teaching with an earnestness that will inspire our hearts with new energy to glorify God and make happy our fellow beings.

Third, besides these two forms we may make one thanksgiving practical. This is plainly intimated in the president's proclamation when he refers to the yel-

low fever sufferers in the south.' Those who have been blessed with health of mind and body, and a plenteous harvest, with prosperity in their shops, with abundant increase in their stores and places of business will find around them some who have not been blessed as they have, and among them some whom they can comfort and make happy by sharing with them what has been given them of the Lord. This will be making thanksgiving practical. It is right for us to hold a formal thanksgiving and it is right for us to hold a heart thanksgiving, but is not God more honored by a practical thanksgiving? Is not God more honored when we for love to him make the widow's heart to sing for joy by furnishing her wood or coal in the chilly winter that is just upon us, than if we spent hours upon our knees in prayer or in singing praises or in listening to earnest exhortations? Can we not make our thanksgiving a real blessed one by clothing little bare feet and little shivering bodies?

If we should feel in this moment that we would gladly make our thanksgiving practical on the 29th of November, only we have so little to spare, let us learn a lesson from the widow, whom the Savior saw casting two mites into the treasury. She might have complained of poverty and inability to give, but she cast in what she had without a murmur. Let us read also what the Lord shall say to those who stand before him in judgment, Matt. 25:40. Likely there are very few who read this who could not profitably deny themselves some luxury and have something with which to make their thanksgiving practical.

J. S. COFFMAN.

THE CHRISTMAS EVE.

Blow bugles of battle, the marches of peace,
East, West, North and South let the long
quarrel cease,
Sing the song of great joy that the angels
began,

Sing of glory to God and of good will to man.
Hark! joining in chorus
The heavens bend o'er us
The dark night is ending, and dawn has begun.

—John G. Whittier.

For the Herald of Truth.

WE ARE PASSING AWAY.

The question which this thought brings is, Are we prepared to go home to that beautiful land prepared for God's people, from the foundation of the world? If we are, what a joy it will be to us to lay down the cross and take up the starry crown and enter on our great reward, that we may walk the gold paved streets, with palms of victory in our hands. It will be joy to us, to meet our loved ones that are gone before; perhaps a near friend, and dear to us, by the strong ties of nature, would not it be joy to us to meet them on the sunny banks of deliverance, to meet to part no more. Those who have come to live with Christ, I trust will never turn back to the world. But that they may press forward and upward and make their peace, calling and election sure.

My prayer is that we may outstride the storm of sin and sorrow, and at last reach a home beyond this vale of tears. For all that are yet out of the ark of safety, I pray God that He will lead them by His spirit to turn in with the offers of mercy, and seek salvation while it is yet called to-day. "For the night cometh when no man can work." Sinners, you may think you will live a long time; you may be in the prime of life, but you do not know how soon you will die; perhaps before the rising or setting of another sun your eyes will be closed in death, for you have no assurance of your life. Death will find you prepared or unprepared. I hope you will not put it off till it is too late. My prayer is that we may live the life of the righteous, die the death of the saints and at last reach the portals of eternal glory.

There is a beautiful land where bright angels dwell;

There our loved ones are gathered forever,
Where songs of deliverance in full anthems swell,

It is only across the dark river.

Then we'll fear not the darkness that hides the shore,

For the Lord shall be there to meet us.
He will guide us safe to the bright evermore,
It is only across the dark river S. L.

For the Herald of Truth.

NEITHER COLD NOR HOT.

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Rev. 3:15, 16.

How many Christians we find in our days, like the Laodiceans, self-satisfied and well pleased with their influence and power in this world. The spirit of slumber keeps possession of their hearts, and they are at ease, and content, in a Laodicean frame of mind, and fancy they have enough religion. It is next to impossible to rouse such to an effort to learn anything. They think they know

all that is worth knowing. We may deceive others, or even our own selves as to our true condition, be at peace with ourselves, neither cold nor hot, not disturbed about our responsibilities: of such the faithful and true witness said, he will spew them out of his mouth.

O! that we may learn the truth before it is too late to profit by it. How many deal with religion as with natural things. They accept it in a formal way, and when circumstances make it desirable they lay it by. When affliction overtakes them they, in their formal way, take it up again. The scriptural method applies the gospel to men's hearts, and through the power of the Holy Ghost convicts the sinner of the error of his ways, leads him by faith to accept the means of salvation. Thus being brought to God, he walks in all the requirements of his word, and seeing his imperfections he goes on growing in grace, becomes a steadfast, devoted follower of the Lord Jesus, turning neither to the right or the left, but pressing forward with all diligence toward the mark of the high calling of God in Christ Jesus.

Let us endeavor to attain to that degree of steadfastness that we may say with Paul, "Who shall separate us from the love of Christ. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." When we are able to say these words in sincerity, we are not found among the lukewarm. Terrible will it be to those that try to serve God and mammon, or are neither cold nor hot.

Yet even the lukewarm, if they heed the Word, and believe that they are wretched, miserable, poor, blind, and naked before God, that their religion is an empty profession, and their righteousness as filthy rags, their hope a fleeting shadow, their riches a snare of the destroyer, and their wisdom only a strong delusion; then, even the lukewarm may receive grace through repentance and faith in Jesus as the source of eternal riches. If they remember from whence they have fallen, and that all this time of their indifference Jesus, the faithful and true, has been standing at the door, knocking, asking admission to his rightful place, wonderful mercy will shine out in His message to the worst of sinners if they repent and open the door to Him whom they have so long grieved. O, that all self-satisfied souls might awake and repent, and be willing to be won by the goodness and gentleness of a merciful, indulgent God and crucified Redeemer; that they might know his greatness, his power, and his willingness to accept and save all that are willing to let him rule and reign in their hearts.

But alas! for the goodness which God gives unto man many return ingratitude. Their evidence of indifference and disobedience are heaped up before him like mountains of iniquity. But if we come out from darkness and turn to God to seek him, he will cause the burden of sin and guilt to roll away and give a burden that is light and a yoke that is easy. God helps all his cross-bearing children to find, even under the most distressing circumstances, a comfort, a soul-cheering view of the goodness which is laid up for them in heaven. But he also says, "As many as I love I rebuke and chasten, be zealous therefore, and repent." Paul said, If we will not endure chastening, we are not sons, but bastards. Chastening brings forth the peaceable fruits of righteousness. We are judged that we be not condemned with the world. In love God calls us from wicked ways by means of affliction. But these must work in us repentance, not despair. He would bring us where we can say with Job, "Though he slay me, yet will I trust in the Lord."

How willing we should be to bear all chastisements when they tend only to make us more obedient and submissive to the will of God, knowing that the time is nigh at hand when we can exchange them for a sweet and heavenly rest. May the Lord in his mercy open our eyes that we may see the true value of all things.

Peter tells us to beware lest we also, being led away with the error of the wicked, fall from our steadfastness. But he admonishes us to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Doubting, wavering, faltering Christians, cannot grow in grace. It is not growth that such people need. The hinderance must be cleared away first before they can grow. It is cutting with the law of Sinai, and cleansing with the blood of Calvary that they need. Grace is first received as a free gift, afterwards we grow therein. Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne."

To the believer whose soul is made alive by union with God, through Christ, the death of the body will be only passing from this vale of tears to the Paradise of God, where a glorious immortality awaits him. Jesus tenderly and deeply sympathizes with human sorrow. The delight in soothing the hearts of those who trust in him, and in turning their temporary mourning into everlasting joy. Thus the teachings of Christ, by being received and giving our hearts to Jesus, and trust in him, become a savor of life unto life. To another, by being rejected, they become a savor of death unto death. The means which sinners use to save themselves only hastens their destruction and make more terrible their coming evils.

A SISTER.

For the Herald of Truth.

THE EFFECT OF DIVINE LIGHT.

"I am come a light into the world, that whosoever believeth on me, should not abide in darkness." John 12:46.

Many professors of Christianity seem to receive or have all their religion conveyed to them from tradition or the commandments of men. How sad to hear Christians dispute about traditions or habitual practices, and not once compare their opinions with the Word and Spirit of God. Too many pick passages of scripture here and there to suit their own opinions. Well may Jesus say, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." How sad if our religion is only vain and empty!

How little there is of true christianity and practical holiness. Truly the fault is not on the Lord's side, who is all wise and merciful. Jesus said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." If we desire it, and are honest, truthful, and sincere, our deeds are made manifest.

We also know that we have passed from death unto life, and if we believe on Christ as the scripture says, we do not abide in darkness. If we really feel our need, and heartily desire to find mercy, and go to the Lord, confess our sins, place all our dependence upon Jesus alone as loving, living for, and dying for sinners, pleading before God for them. Christ's blood satisfies God's justice for all the sinners who exercise confidence in that blood, and plead it before God. As sinners we need mercy, and must obtain it or perish. Let us not cease to pray until we find mercy.

The joy and peace is unspeakable to a sin-burdened soul when he hears the still small voice, "Thy sins are forgiven, go and sin no more." But the prince of darkness, who hates the light, will soon defile our hearts again if we do not watch and pray. The follower of Jesus, who has broken through the dark clouds of sin and rebellion into light and true repentance, must encounter many difficulties in any circumstances. Even foes may be per-

mitted to arise to try the sincerity of the heart. The unconverted and blinded sinner, who allows himself to be guided by the subtlety of Satan's delusions is so greatly misled that he cannot receive the things of the spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned. Christ himself has testified that in the last days perilous times shall come, that many shall be deceived, and if it were possible they would deceive the very elect.

The signs of the times seem to indicate clearly that the world is fast ripening for the final vengeance of God. If in Paul's time there were heresies in the church have we not, at this evil day, the more reason to watch and be united in our efforts to eradicate all evil which encounters us. Paul says, "Let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it." Christ helps all his cross-bearing children to overcome if they are faithful and obedient to his holy will.

I fear, however, that many a poor soul is deluding himself with a strong desire and a faint hope that he is a child of God, and yet his heart is still full of sin and the old man is simply under moral control. Satan is not very uneasy when he has a person in this condition and will likely allow one to hold inbred sin in measurable restraint. A person may repent of his act, because it has brought him, and sometimes others, into disgrace and suffering; but this is not repentance from the heart, repentance that comes from a hatred of sin, repentance upon which God offers pardon.

The will of God is a law of liberty when the will, the heart of man coincides perfectly and loves obedience, and loves the will of God, because it is his will, and as having a nature which answers to what His will expresses, since we partake of the divine nature. It loves that which God will, for Jesus said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

He also said, "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." O, how many profess to love Jesus who are not willing to keep his commandments and have a

heart defiled and polluted with sin to such an extent that the terrible day of the Lord, if they do not get light before then, will reveal to them that they have only reformed, and were never born again. This will be to miss heaven. O terrible will it be then. A SISTER.

For the Herald of Truth.

A DREAM.

The following sketch was found among other papers in the possession of J. B. M. after his death.

"One night as I was slumbering on my couch I saw before me two roads: The one was very broad and even, and was thronged with travelers of all kinds, young and old large and small (though I could not see any infants), all hastening onward, dancing, laughing and sporting as they went. Then I looked forward and beheld the end of the road, and that it ended abruptly, in a dark pit, containing a tarry substance, and its sides were built up with walls of black stone. The pit was thronged with an innumerable multitude of people, who were all shrieking and weeping, lifting up their hands toward heaven, but all in vain. All those that journeyed on this broad road, were still hastening onward until they were suddenly plunged, one after another into the dark pit and then commenced to bewail their condition in a lamentable manner. I then cast my eyes toward the other road and beheld that it was just at the side of the broad one, only it was a little higher so that those who were traveling the broad road could be seen plainly. It was very narrow and straight, and but few persons were traveling thereon, who were very meekly and humbly journeying onward. Then I also longed to see the end of this road but could not, on account of narrow places, through which the travelers occasionally had to pass. I then commenced to weep and pray that I might see the end of the narrow path, and began to journey on till I reached the end. But here a stream of water was flowing across the way, which made me afraid to cross. And as I was thus, waiting with fear, I saw some one coming toward me from the other side of the stream who opened the door for me and said, "Come, and I will go with thee," and he led me across the stream with dry feet, for the stream was very narrow, and shallow, to what it at first appeared. We then ascended into a large room which was beautifully decorated with pearls and shining with ineffable brightness and splendor. We then marched onward until we reached a holy palace where we met an innumerable multitude, arrayed in white, singing a beautiful song, with their sweet clear voices, such as I never heard before. For this I wait with joy."

J. B. M.

THE AUTUMN OF LIFE.

Fling down the faded blossoms of the spring,
Nor clasp the roses with regretful hand;
The joy of summer is a vanished thing:
Let it depart, and learn to understand
The gladness of great calm—the autumn rest,
The peace of human joys—the latest and the best.

Alh, I remember how in early days

The primrose and the wild-flower grew beside
My tangled forest-path, whose devious ways
Filled me with joy of mysteries untried,
And terror that was more than half delight,
And sense of budding life, and longings infinite.

And I remember how, in life's hot noon,
Around my path the lavish roses shed
Color and fragrance, and the air of June
Breathed rapture. Now those summer days
Are fled,

Days of sweet peril, when the serpent lay
Lurking at every turn of life's enchanted way.

The light of spring, the summer glow, are o'er,
And I rejoice in knowing that for me
The woodbine and the roses bloom no more;
The tender green is gone from field and tree,
Brown barren sprays stand clear against the blue,

And leaves fall fast and let the truthful sunlight
through.

For me the hooded herbs of autumn grow,
Square-stemmed and solar-tinted mint and sage,
Horchound and balm,—such plants as healers know.

And the decline of life's long pilgrimage
Is soft and sweet with marjoram and thyme,
Bright with pure evening dew, not serpent's
glittering slime.

And round my path the aromatic air
Breathes health and perfume, and the turf
ground
Is soft for weary feet, and smooth and fair,
With little thorough blossoms that abound
In safe dry places, where the mountain-side
Lies to the setting sun and no ill beast can hide.

What is there to regret? Why should I mourn
To leave the forest and the marsh behind,
Or towards the rank low meadows clear,
Since here another loveliness I find,
Safest and not less beautiful and blest
With glimpses faint and far of the long-wished-for rest.

Is it an evil to be drawing near
The time when I shall know as I am known?
Is it an evil that the sky grows clear,
That sunset-light upon my path is thrown?
That truth grows fairer, that temptations cease,
And that I see afar a path that leads to peace?

Is it not joy to feel the lapsing years
Calm down one's spirit, as at eventide,
After long storm, the far horizon clear,
The sky shines golden and the stars subside,
Stern outlines soften in the sunset air,
And still, as day declines, the restful earth
grows fair?

And so I drop the roses from my hand,
And let the thorn-pricks heal, and take my way

Down-hill, across a fair and peaceful land
Lapt in the golden calm of dying day,
Glad that the night is near, and glad to know
That, rough or smooth the way, I have not far
to go.

FERVENT IN SPIRIT.

For the Herald of Truth.

To make others feel, we must first feel ourselves. We impress others only as we ourselves are impressed. When men talk of the coldness of others they often disclose their own indifference and unbelief. "Take heed to thyself," said the great apostle to his son Timothy. No culture is so indispensable to the servant of God, as the culture of the heart. All other growth must be subordinate to growth in grace, and in the knowledge of God.

"With the heart man believeth unto righteousness;" "out of it are the issues of life." "Out of the abundance of the heart the mouth speaketh." A man may lack learning, he may lack eloquence, he may lack training, and yet be a useful servant of the Lord; but if he lack that inward preparation, which is the work of the Holy Spirit of God, he will be empty and powerless. And "the preparation of the heart, and the answer of the tongue is from the Lord."

For the ministry of the word, we need men whose hearts aglow, kindled by a Savior's love; men who are "fervent in spirit, serving the Lord." Luke-warmness is of all things most nauseous. "I would that thou wert either cold or hot." Open rebellion is better than secret treachery.

Many lights may be kindled from one glowing torch; and many souls can be saved through one living, loving Christian's efforts. Let us cease to talk of the coldness of others, and get on fire ourselves. Let us talk with Jesus by the way, till our own heart's burn within us as He opens unto us the Scriptures; and then other hearts will burn, as we tell to them the things that are freely given us of God.

We are not altogether responsible for the coldness of others, but we are responsible for our own inefficiency. Let us search and try our own ways, and turn unto the Lord; and we shall find him a God at hand, a helper in time of trouble, a friend who shall supply all our need, according to his riches in glory in Christ Jesus.

For the Herald of Truth.

TO THE WORK.

No doubt there are some who say, there is no occasion for more work. Others may tell us there is surely a great work before us, but who is to do it, and how is it to be approached. It is truly a perplexing question, how to begin more active work.

Perhaps it would be best to look first at the condition of the church. I am satisfied that we are more slack in obeying the command to save souls than perhaps any other. The reason why I see so

much in this question is, because I have meditated much upon it. The more we study a subject, the more we get out of it. Some think much upon temperance, and know more about it than those who pay little attention to the subject. So it is with this topic.

Something must be done, or many of our smaller congregations will slowly die out, and we must bear the responsibility in the day of judgment. The unfaithful servant, who had not used his talents, because he knew he was serving a strict master, was not excusable. God will not have any more respect for us, if we, like him, neglect to use our abilities.

One of the obstacles to be removed from amongst us is, *giving sparingly*. This is, and has been for some time, a great hindrance to us. We can never do much, if we never give much. Most of us know how to manage things to our gain, and a great number of us are blessed with this world's goods. Now will we use this to our condemnation or to our justification? Some may think this is bringing in something new. This work has been neglected so long that it cannot be renewed without some thinking that it is entirely new. But free giving is ancient. The Jews gave freely, Christ gave willingly to support an earthly power, how much more would He encourage giving for a divine purpose. The first Christians gave much for the upbuilding of Christ's kingdom, they even had all things in common. Our Gospel would be no Gospel, if it were not for giving.

One of the chief commandments is, "Freely ye have received, freely give." The Lord also wants a "cheerful giver." God does not want to beg for anything we give to his cause, but He loves a "cheerful giver." Yet, it seems that if he receives much from some of our people, he must remind them very forcibly and very frequently, besides he hears considerable excusing and complaining. This may be considered rather plain talk, but it takes plain talk to be understood. We dare not even ask our Sunday-school for a few pennies until we hear some one says, "This is a wrong thing, it is bringing something new into the church. I would to God we could plant some new (old) thing after God's word into our members and crucify more of self and some of our own notions. New things, that may be new to some, are good in their place, if they are justified by the Word.

For the last fifty years our people have done comparatively little in the way of giving. Not long since I heard one of our earnest young brethren say, "Our church, it seems to me, gives more sparingly than any other. This probably said too much, but it should cause every member to reflect seriously whether there was not some cause for the expression.

I do not mean to say that if we give cheerfully that all our work is done, and

nothing more will be required of us. But, if we live up to all other commandments, and are slack in giving, we are not by far what is required of us. Besides we should not give of our earthly goods only, but we are asked to give all to Christ. The Lord wants the whole man. We must sacrifice our money, time, talents and soul, all to the glory of God.

"He that would be perfect, let him sell all he has and follow me," says Christ. Although we are not absolutely perfect, yet it should be our aim to become more and more God-like. Although we do not give to others all our goods, we should at least give such that are needed, and that we do not need for ourselves. This is God's message to his people all over the world, "Love the Lord thy God with all thy soul, with all thy mind, with all thy strength, and with all thy heart; and thy neighbor as thyself." If we are thus filled with the love of God we cannot help being "cheerful givers." Our old nature and carnal mind will then be so crushed and melted by God's love, that we will gladly and willingly give of our possessions to carry on the glorious work. May God give us all more charitable hearts.

Besides the matter of giving we have great opportunities of working, more for Christ. I have lately become more acquainted with our church discipline and doctrine at different places, and I was much pleased to find the brethren so earnestly engaged in the good work. We have at Elkhardt both a free Herald and Evangelizing Fund. And through this means much good may be accomplished; but in order to do it, we must as a body become cheerful givers, or God will not bless our work. Some may think this is all well enough, but we have not the men to send out among the lost sheep of the house of Israel. God has always found a man that was able to do his work, and life will find men again. He can as of old call man out of a royal family, from the plow, or even take a shepherd boy and use them to fight in the conflict of life. We have good, zealous, earnest brethren among us, who are willing to give all their time and talents to be used by Him. And if we do not use the talents God has given us, I cannot see that He will give us more or better till we first use what we have among us.

M. S. STEINER.

For the Herald of Truth.

THE SENSES.

(Heb. 5:14.)

John the Baptist baptized with water unto repentance, but He that came after him baptized with the Holy Ghost and with fire. When I think of the condition of our churches I feel the need of more fire to awaken us to a higher sense of our

duties and bring our spiritual senses into action, and exercise them to a nobler and higher life. "For every high priest taken from among men is ordained for men in things pertaining to God....Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity, and by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, 'Thou art my Son, to-day have I begotten thee....Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard, in that he feared; though he were a Son, yet learned he obedience by the things which he suffered.'"

So also should we learn by things which we suffer, and offer up prayer, even if it be with "strong crying and tears," unto him who is able to deliver us from the bonds of selfishness and from the many sins which so easily beset us.

When we have been enlightened we should exercise our spiritual senses that through them we may discern both good and evil. God gives us natural senses such as taste, hearing, smell, sight and feeling, and if we use them properly they all conduce to our mortal happiness. He also gives us spiritual senses, which we should exercise; for in so doing we receive naught but good therefrom. If we misuse them we may thereby crucify unto ourselves the Son of God afresh and put him to open shame.

Let us therefore, more earnestly exercise the spiritual senses in the spiritual life and in spiritual things. These senses may be classed under the same heads as the natural senses. God has given us the sense of spiritual hearing to enable us to understand the truth as Christ teaches it. He also says of his people, "My sheep hear my voice, and I know them; and they follow me," "a stranger will they not follow, nor will flee from him; for they know not the voice of strangers." That is spiritual hearing given to us by our heavenly Father. We are also to see the glory of the coming of Jesus. Our eyes shall see the king in his beauty. They shall behold the land that is afar off. When the blind man was healed he at first saw men as trees walking; after a while they appeared natural to him. By exercising our spiritual sight we may also see clearly what at first appeared incongruous, shapeless, and strange to us.

God would also have us to learn the spiritual sense of touch or feeling. Our Savior understood it perfectly. He knew when the woman touched him in that vast throng, and asked instantly, "Who touched me?" The disciples did not understand it and marveled that he should

ask such a question when the people were pressing him on every side. They touched only as we touch; the body; but she touched his spirit—his very life. We know and can discern the human touch friendship. When some dear one clasps our hand the touch has a meaning and a thrill in it; there is life and power in it that makes it different from mere contact with those about us. This touch illustrates the life giving power of the spiritual contact with Christ. When we are poor and weary and cast down, and can fall into the "everlasting arms," there is a deep sense of refreshment, of satisfaction, and of rest, and we feel conscious that we are not fording the troubled waters of life alone, nor that the dark waters at our feet are bottomless, for we know that we stand on the solid rock which will bear us up all the way.

We have also a spiritual taste. "Come, taste, and see that the Lord is good." We are not to eat and drink only, but we are to know the taste of spiritual things, and derive sweetness and enjoyment. The indwelling of the Holy Spirit sweetens our soul natures and makes us sweet creatures, so that we can enjoy the sweetness and the goodness that is to be gained from a life of consecration to the Lord.

There is also a spiritual sense of smell. Our acts, our thoughts, our words, when directed by the Holy Spirit, become as a sweet smelling savor unto God and are acceptable unto him.

The reason why we do not gain more of these spiritual senses, or that we are so obtuse in them is because we do not exercise them enough. We live too much in the external world. There is so little quiet in our lives and so much bustle and hurry and confusion that the finer spiritual senses are not brought into play and hence are not cultivated. God wants us to enjoy something finer and more exquisite than that which the world and nature can give. He would have us follow our daily avocation carrying with us in our hearts the sweetness that is breathed from heaven, and so also breathe it out wherever we go. We do not do this, because we wander too far away from God. We do not find this fragrance in the land of snows. Flowers bloom only where there is warm sunshine and gentle rain. So also the spirit can live and bloom only where it receives daily supplies from the divine source. We must have God touch the senses of the soul and satisfy it in order to be able to carry this spiritual fragrance with us and impart it to others.

A. R. R.

MUST KEEP THE CHURCH SACRED.—In a recent session of the Universalist Convention in Chicago, a rule was adopted that hereafter church buildings must be held sacred to divine worship and not be used to accommodate societies, fairs or other similar purposes.

For the Herald of Truth.

THE INFLUENCE OF THE BIBLE.

There is nothing that so refines the face and mind as the presence of great thoughts, and there is nothing that tends to produce proper thinking more than the perusal of good books. In these days books are so cheap that it is a cause for shame that so many spend their time in idleness or devote it to amusements from which no benefit is derived. Literature is so cheap that it requires the expenditure of only a few dollars each year to secure a library whose value, is inestimable. Let the library grow as the mind grows. Do not select books for ornamentation, but look to the contents. No one will know in after years whether they are bound in morocco or cloth, marble edges or not but whether they have refined, elevated and strengthened the mind or have crushed out the good and led the mind in an evil channel. Books that have been well read will reveal the fact on themselves and on those that read them.

He who shuts out good books travels in a shadowy pathway and he who peruses that which leads to evil is shrouded in gloom. Many read who had better employ their time otherwise. Bad books are as ruinous as bad companions. They sow in the garden of the mind which will one day yield only weeds. What a pleasure it is to read good books. These printed treasures are within the reach of all. How vividly I recall to mind a home which I have entered, which was very neat and attractive in many respects; fine carpets, paintings embroidery and fancy work of various designs occupied all their golden hours of its inmates. The great object of life seemed to have been lost sight of through the close application to these things.

There were a few scattered volumes here and there whose brilliant covers and unsoiled leaves told me they were for ornaments more than use. I pity those who have no love for reading. I have spent my youth in amusement but I can assert with perfect truth that I never spent time more profitably than in reading or in the study of a good book.

A well-read mind means a thinking active mind. Its possessor is not noted for his high sounding language but for his simplicity and depth of thought. The reading of good books will impress upon us lessons which will at sometime be of great use to us.

Books have now become so numerous and easy of access it is a very important question as to what book, we should read. We like most to read about what we have chosen as our life work. There is nothing so wide as the literary field. But there is one volume that covers the whole field. It is a book without a knowledge of which no life can be complete. In it we find the rarest collection of prose, poetry,

biography and history. It describes to us what transpired long before the pen of the historian began to write, and tells us what will be when the history of this world shall have been completed. No one can afford to go through life without giving this book the most prominent place in thought and study. There is no condition or circumstance in life to which it is not suited. Read the book that is never exhausted, —the volume in which all the powers of human language are set forth. By drinking at its living springs the weary soul shall thirst no more.

Its promises have been a comfort and solace through all ages, and remain the same for us to day. It is the only book that never grows old.—*It is the Bible.*

SCRIPTURAL MODE OF BAPTISM.

(Continued.)

Fifth, the baptism of Saul: "And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here Lord. And the Lord said unto him, Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for behold he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. And he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name unto the Gentiles, and kings, and the children of Israel. Ananias went his way, and entered the house: and putting his hands on him said, The Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received his sight forthwith, and arose, and was baptized. And when he had received meat he was strengthened." Acts 9:10-18. This passage of Scripture furnishes the most satisfactory evidence of baptism by affusion. Saul was baptized in the city of Damascus, in the house of a disciple called Judas, while standing upon his feet. "He arose, and was baptized." He did not lie down to be baptized.

Sixth, we notice the baptism of the three thousand on the day of Pentecost: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Therefore let all the house of Israel know assuredly,

that God hath made the same Jesus, whom ye have crucified, both Lord and Christ. Now, when they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost. And with many other words did he testify and exhort, saying, Save yourself from this untoward generation. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Acts 2:32-41.

We argue, that these three thousand were not baptized by immersion, but by affusion, from several considerations:

I. The place. They were in the city of Jerusalem, and on the spot where they had just been baptized with the Holy Ghost. At the close of the sermon they that gladly received the word were baptized. That is, they were baptized at that time, and in that place. Every intelligent person knows that there was no running stream passing through Jerusalem. The city was badly watered; and the people had to depend on wells, cisterns and aqueducts for nearly all the water they used. Wells and cisterns were not adapted to immersion, and if they had been, and the apostles had attempted to defile the water used by the people for domestic purposes, by immersing the three thousand in it, the enraged Jews would have stoned them to death on the spot. But they had baths, we are told; but these were not adapted to dipping each other in. They were made for persons to wash themselves in. But unfortunately for the cause of dipping, there is not a word or a hint, that they went off in search of baths.

II. They were not immersed, because of the shortness of the time. The sacred historian informs us it was the "third hour of the day"—nine o'clock, when Peter commenced his sermon. And from the subjects treated of, he must have preached and answered questions several hours; so that to immerse that number of persons was impossible.

III. The apostles could not have baptized by immersion either at this time or at any future time, from the fact, that a large number of their converts were women. Now it is known to every person of intelligence, that according to the customs and usages of those countries, women were excluded from all familiarity with persons of the opposite sex, except their fathers, husbands or brothers. And it is also known, that this custom was guarded with the strictest jealousy by the sterner sex.

Now, I put the question to every person who is not lost to all reason, whether these Jewish men would have stood by, and permitted the apostles, whom they

hated with an implacable hatred, to lead their daughters, or wives, or mothers down into some pool or stream, and lay them down on their backs in the water, and with arms around them under the water, lift them up again and lead them out half strangled, as is the case in our day? Had the apostles attempted this against female delicacy and immemorial usage, they would have been stoned to death on the spot. No such objections lies against sprinkling.

IV. They were most unquestionably baptized by affusion, because they had just been baptized *with*, not into, the Holy Ghost, and the apostles could not depart from the divine pattern, but would baptize them *with*, not into, the water.

Seventh; we refer you to the baptism of the Gentiles: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. Then answered Peter, Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10:44-47. This passage of Scripture is, if possible, stronger in favor of the sprinkling than the last. Peter, at the command of God was preaching to the Gentiles at the house of Cornelius. And while he was speaking, the Holy Ghost fell on all them that heard the word. Then at that very time, in that very place, answered Peter, Can any man forbid water (to be brought), that these should not be baptized? In the house of Cornelius preached — there the Holy Ghost fell on them as on the Jews on the day of Pentecost; there Peter requested water to be brought, and commanded them to be baptized; and then and there they were baptized by the water falling upon them. From this fair and legitimate conclusion there is no escape.

Eighth; we now call your attention to the baptism unto Moses: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea," 1 Cor. 10:1, 2.

In order to understand how this baptism was performed, let us turn to the account given by Moses of the passage of the Israelites through the Red Sea: "And the angel of God, which went before the camp of Israel, removed and went behind them: and the pillar of the cloud went from before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all night.

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon dry ground: and the waters were a wall unto them on their right hand, and on their left." Exodus 14:19-22.

Now we are not concerned to know whether this was a real or figurative baptism. Our opponents may have it either, or both, as best may suit their views. There is one thing certain, the apostle Paul calls it *baptism*, and it is equally certain that, according to Moses, it was *dry-shod* baptism. The Egyptians were immersed, and went to perdition; the Israelites were baptized walking on dry ground, and were saved. To prove that they were not overwhelmed by the cloud and the sea, let us attend to the account by Moses: First.—Then God divided the sea by a strong east wind, making a thoroughfare from shore to shore, the waters standing like walls on either hand. Second.—Before they entered into the sea at all, the pillar of cloud, which had gone before to guide them, removed and took its station in the rear to prevent their enemies from pressing upon them. Third.—In this manner they crossed over, having a wide, unobstructed passage from shore to shore. Fourth.—The cloud referred to in the 77th Psalm, that rained upon them, did not overwhelm them and hide them from view. Whoever saw a cloud resting on the ground, or on the bosom of the sea? The cloud was high up above them and distilled its contents on them, not in overwhelming torrents, but in the gentlest manner possible, for they passed through the sea on dry ground. Fifth.—Although neither the sea nor the cloud came in contact with them, yet as they passed through the channel of the sea, the cloud from above sifted down its watery particles upon them; this the apostle calls being baptized in the cloud and in the sea. "The clouds poured out water." "Thy way is in the sea, and thy path in the great waters. Thou leadest thy people like a flock, by the hand of Moses and Aaron." Ps. 77:17, 19, 20.

So it seems, whether this baptism was real or figurative, it was a baptism with water; it came down upon them from above, according to the Scripture mode, and they were not dipped into it, but it came over them.

(To be continued.)

THE OUTLOOK FOR MISSIONS IN SOUTH AMERICA.

A rapid and marvelous transition is now going on among the thirty millions of Spanish-speaking people inhabiting the vast continent of South Temperate America. For centuries the great mass of these

people have lived, comparatively speaking, in thriftless indolence, helpless ignorance, social degradation, and spiritual bondage. The so-called upper classes have to a large extent wasted their wealth in enervating vice and luxuriant display, while the essential elements of vigorous and healthful individual character and national life has been sadly wanting. But the advent of foreign enterprise, the stir of commerce, the snort of the iron horse, the glare of the electric light, are serving to break the spell of this lethargy. One result of this awakening is the discovery that, as nations, they are a long way behind their age, and falling far short of the development easily made possible by reason of their natural resources. They are beginning to lay the blame for this where it chiefly belongs—at the door of the Romish Church. Hence a powerful and widespread revolt against papal rule. Churchly prerogatives are being curtailed; liberal ideas find ready currency: civil rather than ecclesiastical law is given precedence; the press, emancipated from priestly censorship, is free to criticize, and even caricature, men and measures employed to bolster up the effete dignity and iniquitous schemes of papal Rome. Large appropriations are voted for public schools, religious toleration is required and enforced both by law and popular sentiment, and almost throughout the whole continent doors that until recently were closed and barred against evangelistic approaches, are now unhung and fallen.

Within a few years past over two hundred thousand copies of the Holy Scriptures have been sold in those countries, under the direction of a single Mennonite preacher acting as agent for the American Bible Society. This is a record that the general manager of that society personally assured me was without a parallel in the history of the work of that organization either in home or foreign lands. White harvest fields invite the consecrated labor of many hands. The present and increasing popular demand for an English education creates a condition favorable to Protestant propaganda, and if the opportunities of the hour are seized and made the most of, marvelous results may be speedily realized from moderate outlays of missionary money.

The truth of the above statement is well illustrated by the success of the Taylor missions on the West Coast and in Brazil. In the former locality four strong strategic points are occupied. Schools that have reached an average annual attendance of about six hundred pupils are firmly established both financially and in the confidence of our patrons. Provided with furnished buildings rent free, these schools become self-supporting, with a large surplus of income to be employed in spreading the Gospel to the regions beyond.—*Ha G. Ross, in Gospel in All Lands.*

went through thirteen tunnels one of which was 3100 feet long. A much higher range of mountains is west of the Sacramento.

While traveling through South Oregon quite a number of emigrants assembled in our coach after supper and sang some very beautiful hymns until 10 o'clock. Next morning at nine o'clock I arrived safely at my home in Hubbard, Oregon. My son-in-law met me at the depot and took me home, where, I am thankful to say, I found all well and very glad to see me. My journey occupied five weeks, and everything passed off pleasantly. I had good company and heard but little profanity. I met many kind people and many professors of Christianity. I had the pleasure of attending three church services and one Sunday-school. I traveled about 5500 miles and for the kind care and protection of a merciful, heavenly Father and the hospitality of many dear friends I cannot be thankful enough.

D. D. MILLER.

A TRIP TO ILLINOIS.

I left home on the 2d October in company with John Kauffman and wife, better known as "the sleeping preacher," took the train at Goshen at 6 A. M., and went via Chicago to Roanoke, W. and Ford Co., Ill., arriving at 6.40 the same evening. We were met by Bro. Peter Kennel, who conveyed us home, a distance of 5 miles. We found them all well. Bro. Kauffman spoke several hours. The next day we had a very pleasant meeting both afternoon and evening.

On the 4th we met at the Roanoke Church where we had meeting in the afternoon and evening. After meeting we went home with Christian Schertz. On the 6th we visited Deacon Christian Shrock, and in the afternoon we again met in the Roanoke Church, and Bro. Kauffman spoke to a very large audience in the evening. We then went to Pre. Joseph Wagner for the night. Next forenoon we went to Bish. Joseph Baumann's for dinner, then to the Black Partridge Church, and had meeting there in the afternoon and evening, and lodged with Joseph Schertz. Next day, Sunday, we again met at the same church, had services in the forenoon, afternoon and evening, returning to Joseph Schertz for the night.

Monday, the 8th, we held services at C. Schertz with an aged sister, here a few friends assembled. In the afternoon and evening we had services in the new church near Metamora, and then went home with Christian Kempf. On the 9th we visited Peter Summers, and then Christian Zimmerman whose mother-in-law was sick. We had a short service there and then went to George Wagner's for supper, and to Peter Stuckey's church,

where we again had a full house. We remained that night with Joseph Strubher. On the 10th we went to the house of Peter Eicher, where we remained till next morning. Here we also had a little meeting.

On the 11th we went to Joseph Zehr, and then to the Mackinaw church, where we had afternoon and evening services. The meetings were largely attended and we availed ourselves of Joseph Zehr's hospitality for the night. On the 12th we visited my brother Joel and had meetings at Joseph Kauffman's in the afternoon, and in the evening at the house of my nephew Sol, Yoder, where we remained all night.

On the 13th we dined with Pre. Jacob Zehr and then proceeded to the Mackinaw church, which was well filled. At Peter Eicher's, where we remained all night, quite a large number of people had assembled. Next morning we attended Communion services at the Roanoke church. The services were largely attended here as well as in the evening. We took lodging with Pre. Joseph Wagner. On the 15th we observed communion at Bro. Peter Kennel's with an aged brother, now 83 years old. Next morning, the 16th, we attended the marriage ceremony of John W. Kennel and Sarah Bauman, at Pre. Bauman's and then went to the new church at Metamora, where a large number of people were assembled. We remained with C. Kempf all night. On the 17th we took dinner with Pre. C. Schertz, proceeding thence to Pleasant Grove to Joseph Rupp for the night. We were sorry to find that he had gone west, so that we did not see him.

The next day was rainy, although a good many assembled for worship, and we had a pleasant meeting. In the afternoon we visited Joseph Heiser and the aged brother Samuel King, who is much afflicted with rheumatic pains and is now 80 years old. In the evening we again met at the church, where a full house listened to the word of God. Bro. Joseph Rupp kindly took us in for the night. On the 19th we dined with Samuel King, Jr., and then to Pre. Zehr's for the night. Many friends met at this place.

On the 20th we took the train at Congor to Gibson, and remained all night with Jacob Heiser, in Champaign Co. Sunday the 21st Bro. Charles Storrer was baptized, and his wife was admitted to church membership. Here is a small flock without a shepherd. In the afternoon we went a distance of 12 miles to Ford Co., to Peter Litwiller's, where we had meeting in the evening and remained all night.

On the 22d we took the train at Carver's Station, and after a ride of over two hours we came to Forest Laid, where we took dinner. We then boarded the train for Gridley, where we were met by Pre. John P. Smith, who conveyed us to his

home in Livingston Co., and thence to the church, which was filled to overflowing. After meeting we went home with Jacob Zehr. Next morning we met again at the church of which Daniel Steinen is Bishop and where quite a number met with us. After meeting we went home with Joseph Slieghel, son of Bishop Slieghel, deceased. In the evening quite a number of us assembled in the Stahley church. After services we went to the house of Augustus Abbricht. On the 24th we visited the widow Zimmerman, who was somewhat afflicted, but felt better again. We took dinner with Pre. Abbricht, and in the afternoon Joseph Slieghel conveyed us quite a distance to John Rosehart, four miles from Chenoa, where many friends assembled for worship. And now the hour of departure was at hand, and we must take leave of each other. It is hard to part with dear friends, after being with them some weeks, but thank God we can meet on the shores of a blissful eternity where there is no parting but an everlasting union, praising God. We left Bro. Rosehart's at one o'clock in the night and his son brought us to Chenoa, then, going via Chicago we arrived at Goshen at one P. M. and found the children and friends well.

In conclusion we would express our warmest gratitude to the many friends for their kindness and hospitality to us. My prayer is that God may bless them.

Goshen, Ind. JOSEPH YODER.

MISSOURI CONFERENCE.

On Friday, September 28th, the Conference for the state of Missouri was held in the Bethel Meeting-house, Cass county. The services were introduced by D. F. Driver, of Morgan county, by reading the 13th chapter of Hebrews, followed by some comments showing the near relation of the Church to Christ her Head.

As the marriage relation is sacred, and men become adulterous when they break it naturally, so the breaking of the spiritual union with Christ becomes spiritual adultery. The soul that lives after the pleasures and desires of the carnal life has no right to claim the blessings and nourishment of the spiritual food of the word of God. Prayer was then offered.

As the church in Cass county had only been gathered in the last two years, and nearly all the members were present at the Conference, and as this was the first Conference held by our people in this place, it was necessary that the object of Conference be stated, and that the principles of Christianity as taught by the Mennonites be as clearly presented as possible. The fourth chapter of Ephesians was read, upon which remarks were made showing the objects and purposes of Conference meetings.

For the Herald of Truth.

PRIDE.

Dear friends, I am young and inexperienced, yet I feel inclined to cast in my mite, what a crowd of witnesses we have that pride is rapidly gaining a strong hold of the people. This we know by the manner of dress of the people of the world. Many think it matters not how we dress if our hearts are only right. When Jesus was instructing the people concerning certain things which defile man, among others was pride. All these evil things, He says, come from within and defile the man. Mark 7:23. Now, friendly readers, can the heart under any circumstances be right if such things as are there mentioned, find a place within it, however humble it may appear? Jesus speaks in a parable of a rich man who was clothed in purple and fine linen, and lived happy and enjoyed himself all his days, and of the punishment he received for his pride and selfishness. When he was in torment he would gladly have done anything to be released. But the day of grace had passed.

"There's no repentance in the grave,
Nor pardon offered the dead."

Hence my young friends, you can readily see the importance of laying aside everything, that has a tendency to pride, and walk humbly before God.

"Oh ye young, ye gay, ye proud,
You must die and wear the shroud!
Time will rob you of your bloom;
Death will drag you to the tomb
Then you'll cry and want to be
Happy in Eternity."

The white throne will soon appear
All the world must then draw near;
Sinners will be driven down;
Saints will wear a starry crown;
And you'll cry and want to be
Happy in Eternity."

L. M. S.

APPEAL FOR SIMPLICITY.

One of the editors of the *Union Signal*, in the course of some very excellent counsel addressed "to country girls," remarks:

"I have seen women whose daily life led them to the performance of hard and responsible toil, who dressed themselves and comforted themselves like giddy revelers at a tancy ball. They resemble cheap fashion plates rather than earnest bread-winners, responsible to the Lord for the fulfillment of every task, the meanest as well as the grandest. The outlay for dress forces them into cheap and demoralizing boarding-houses. So that while their outward adornment is brave and fine, their souls, like carelessly handled laces, are acquiring the soil of imperishable defilement. The love of dress and the desire to attract attention are the foundation follies of half the lives that go astray. A pink-checked girl who has always worn calicoes and sunbonnets in her country home, makes up her mind to accept an

Non-conformity.—The report of the last year's Conference on this article of faith, was also adopted. An explanation was made of the word "beautiful" as it appears in that report. As it stands it may convey a wrong impression. Christians may appear beautiful, but this should not be according to the order and practices which the unconverted, sinful world calls beauty. Our ideals of beauty should be shaped by the word of God. Reasons were given why we as a church oppose the wearing of the lone mustache or the long mustache with the full beard. They have been brought into fashion as a military adornment, and have been worn very generally by soldiers as a military distinction. For this reason they would be especially unbecoming to us as a non-resistant people.

Oaths.—The article testifying against the swearing of oaths as reported in last year's Conference minutes was adopted, to which was added a caution that brethren should be careful not to append their names to an oath in signing their assessment blanks.

Secret Societies.—The last year's Conference report on secret organizations was adopted, and the following reasons against them added: There is no occasion for secret organizations, because all the good that can be accomplished by them in the way of charity should be done by the church. They are operated with selfish designs, while Christianity operates charitably.

Conference adopted a resolution expressing perfect harmony with the long established custom of our people and the teaching of the Scriptures that the sisters wear the head covering in times of prayer and worship according to 1 Cor. 11.

The following resolutions were adopted: **Holding Public Offices.**—That our views are in harmony with the usages of the church and the teachings of the gospel in the matter of abstaining from holding worldly offices.

Evangelizing.—That earnest efforts should be put forth to do effective evangelizing work in this state for the building up of the weak churches and planting new ones where we have a few members without an organization.

We also believe that the circumstances in these western states are such that a number of meetings must be held in succession if the work would be made successful. And we hereby express our thanks for the aid that has been given to traveling ministers who have labored among us, by the Evangelizing Committee and by other means.

Conference adjourned to meet at Cherry Box, Shelby county, on the fourth Friday in September, 1889.

D. D. Kauffman, of Morgan county, was chosen Moderator, and I. B. King, of Cass county, was chosen Secretary. A resolution was passed that all the members present from Mennonite congregations in other places, and the members of Bro. Kenagy's congregation near by be considered members of this Conference as this day assembled.

Baptism was considered according to the report of the Missouri Conference of 1887. After considerable questioning and discussion as to the meaning and use of baptism the last year's report was approved.

Communion with bread and wine was then considered. The two meanings of the Communion were explained. 1st, The Communion is a feast used by the brotherhood to express the communion of the church as the body of Christ, 1 Cor. 10:16, 17. 2d, The Communion is a use of common bread and wine as emblems of the body and blood of Christ in remembrance of Him. 1 Cor. 11:24—26. "For as often as ye eat this bread, and drink this cup ye do show the Lord's death till he come." The practice of the church in holding close Communion was defended, and some of the reasons given were as follows: In eating and drinking at the Lord's table the Christian expresses a communion with those who eat and drink with him. 1 Cor. 10:17: "For we being many are one bread and one body." We cannot consistently hold communion as the body of Christ with those who do not believe and practice the fundamental principles of Christianity. We might consistently commune with some other organizations than our direct Mennonite brethren, when they are living in the order of the gospel, such as some of our Amish brethren, and even some others who are sound on fundamental principles, even if they practice some of the ordinances differently from us. Reasons were also given why we do not observe the full meal supper. The Scriptures attach no meaning to it that we could observe it intelligently, knowing why we observe it. The keeping of the full meal is not commanded. The Savior in observing baptism, the communion, and foot-washing in each case commanded his disciples to continue observing them. Not so with the full meal. He simply observed it with them as the passover as he and the Jews in general had been in the habit of doing year by year. It was a part of the ceremonial law, all of which Christ fulfilled.

Foot-washing is acknowledged by us as an ordinance showing humility and the spirit of serving one another in the body of Christ. It shows that each individual member is equal in standing and authority with the rest of the brotherhood. The report on Foot-washing, of the Conference of 1887 was adopted.

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offered situation in the city, and straightway the calico is dropped, and on comes the flashy suit and the cheap jewelry. * * The hand of Providence may interpose between you and your fate; but the moment a girl gives way to an inordinate love of display in dress, she is on the main track to ruin. * * Never be ashamed to adhere to your principles. If you have been brought up to believe that old-fashioned truth, and modesty, and loyalty to God and friendship, are worth adhering to, do not be turned from such faith by the laughter of fools. Be quiet in dress, remembering that; although the peacock wears fine feathers, it is not a favorite bird."

Whence do the fashions that so please the world generally originate? A recent writer, in speaking of some of the much affected styles of female attire, says: "The Paris stage is the originator of fashions in the female dress. The costumes of the actresses in the Comedie-Francaise are those usually copied by the society leaders of Paris, and when these ladies adopt a style the whole world follows suit."

I believe the above to be no fanciful statement. It was only yesterday that the daily papers announced the reconciliation, at Paris of two much talked-of rival actresses, and their "exhibiting to each other master works of milliners' art"—with other like prattle of "Vanity Fair."

Surely the testimony of our Society concerning simplicity of attire is well-taken, on many accounts. Two years ago a physician in a Western city, after stating that in the course of his professional visiting that he had observed that it was the love of dress which had led so many young women astray, remarked, that he hoped "the Quakers would maintain their high standard as to dress, and continue to let the light of their testimony shine in that matter."

THE GIANT DESPAIR.

Bunyan's unfulfilling instinct showed itself nowhere more clearly than in his introduction of Giant Despair into the immortal allegory of man's progress through life. Many of the giants with whom men have to contend select as their victims the weakest and the meanest, and are satisfied if these alone become their prey; but Giant Despair is not contented with inferior men; he lays his hand quite as often upon the most aspiring and noble, finding in these a sensitiveness, or refinement, or tenderness of feeling, which make them susceptible to his power. Many a man has been slain by Despair, who would never have succumbed to any other enemy. And the most singular thing about the power of this giant is that it lies mainly in an illusion skillfully thrown over its victims. Often a little longer fight, a little more courageous resistance, would

have placed the strugglers forever beyond the reach of Despair.

Nothing is ever accomplished by despair. It means always and only rout and defeat. No man was ever spurred by it to attempt to change the fortunes of the day or to recover a lost position; no man was ever inspired by it to raise himself out of the mire in which he had fallen and renew a struggle in which he had been beaten; its one word is surrender; its only end, final defeat. Many have borne up in the midst of their despair, and while under the shadow of it recovered that which they had lost; but this swift reversal of fortune has always been due to some ray of hope which has bid the wounded hearts pluck courage out of danger and light out of darkness. For despair is, at bottom, cowardly; the surrender of despair has always a cowardly element in it. It is not a question of the odds against one; it is simply a question of having courage enough to hold out to the end, whatever that end may be. In most cases despair is an illusion, and not a reality; in other words, it bases its demand for surrender on a preponderance of forces which do not exist, or which further resistance may scatter into thin air. Many a man has turned in the midst of his despair to make one struggle more, and has suddenly found himself a final victor in a field which he had supposed hopelessly lost. Many a man looks back in his life to some experience which held for him the bitterness of despair, and sees that it was the beginning of his great prosperity. There is a truth in the old adage, that it is darkest just before the dawn, and a greater truth in the still more ancient adage, that man's necessity is God's opportunity.

In all great struggles an hour of something like despair inevitably comes, and that is the decisive hour in the whole conflict; if they who fight yield to the illusion of defeat, then the battle is permanently lost; but, if in that moment the pressure of what appears to be final disaster makes their purpose all the clearer, and their will the more resolute, then despair itself becomes the forerunner of success. Its dark and terrible lessons are seen to be the inevitable preparation through which the soul of a man or a nation wins its hardest triumphs. The world has nothing to learn from the gospel of despair, except to shun it. To listen to it debilitates, demoralizes and defeats. It is the song of the siren which has a certain pathetic and appealing note, but which leads always to wreck and death. The greatest natures are never preachers of despair. There is a sanity in them which saves them from the touch of this disease, and which makes them always the teachers of hope. A world which has a God over it, and a life which has a God in it, has no place for despair. Loss, calamity, grief, are not excluded, but these do not bring the message of despair.

Despair comes only when there is no longer any hope, and no possible issue out of adversity but permanent and eternal loss. Despair may be the necessity of atheism. Christianity, which makes the cross of shame and death the symbol of triumphant immortality, has no place for it. "For sudden the worst turns the best to the brave."—*Christian Union*.

WHAT MOHAMMEDANS THINK OF JESUS.

We Christians rightly wonder what those who devoutly worship God, but reject the atonement of Jesus, the only way to God, can think of this Christ who claims the homage of all.

The Mohammedan records recognize Jesus as a prophet, but not one who stands before Mohammed. "The Christian is not hated for believing in Christ, but for being an enemy to Mohammed."

In the Mohammedan books will be found accounts of the life of Christ. One of them has the following:

"Jesus, the Son of Mary, was born in Beyth ul Cahim (Cattle Market). Mary, the daughter of Amram and of Anna, was descended, like Zacharia and John the Baptist, from the tribe of Yehoud by Solomon.

"Jesus Christ, the great prophet, was born of a virgin by the breath of the archangel Gabriel, on the 25th of December, 5584, under the reign of Herod, and in the forty-second year of Augustus, the first of the Cæsars. He received his mission at the age of thirty, after his baptism by St. John the Baptist in the waters of Erdenn. He called the people to repentance. God gave him power to work great miracles. He healed lepers, gave sight to the blind, raised the dead, walked upon the waters, and even gave life by his breath to a bird made of clay. Pressed by hunger, in the midst of anguish and fervent prayers, he and his disciples received from heaven a table covered with a cloth, and provided with a baked fish, five loaves of bread, salt, vinegar, dates, olives, pomegranates, and all kinds of fresh herbs. They all ate, and this celestial table presented itself to them in the same state for forty consecutive nights. This Messiah of the nations thus proved his apostleship by a multitude of wonderful works. The simplicity of his appearance, the humility of his conduct, the austerity of his life, the wisdom of his precepts, the purity of his morals, are above the reach of humanity. He is, therefore, known by the sacred and glorious name of *Rauhh Ullah*—Spirit of God.

"But the corrupt and perverse Jews persecuted him, even to demanding his death. Betrayed by Judas, and ready to succumb to the fury of his enemies, he was snatched away to heaven; and that

infidel apostle transfigured into the form of his Master, is taken for the Messiah, undergoes the punishment of the cross, with all the ignominies designed for that supernatural man, that great saint, that glorious prophet. Thus Enoch, Khidir, Elias and Jesus Christ are the four prophets which had the distinguished favor of being taken alive to heaven. However, many imams believe in the real death of Jesus Christ, and his resurrection and ascension as he himself predicted to his twelve apostles, charged to preach the word of God to all the people of the world."

FOR THE LITTLE READERS.

(Continued.)

The Philistines now brought together their armies near the city of Aphek, and the Israelites assembled in the valley of Jezreel by a fountain. The Philistine army was divided into companies of hundreds and thousands, and a captain was set over each company, and one of these companies formed the body guard of Achish, and David, in whom Achish had the greatest confidence, was captain of this company.

Poor David! He had the confidence of Achish, and this led him into a place of trust, which, had it been under a Hebrew king, would have been an honor, but here David could not consider it as such, because as captain of the king's body guard, he must defend Achish against Israel, and thus fight against those whom he loved. David was placed in a very trying position, but matters changed so that he could leave. The way it came about is this: The Philistine princes, seeing the honor which Achish conferred upon David by making him captain of the body guard, grew envious and said, "What do these Hebrews here?" Achish replied, "Is not this David, the servant of Saul, the king of Israel, which hath been with me these days or these years, and I have found no fault in him since he fell unto me unto this day?"

But the princes were angry and asked Achish to send David back to his own city of Ziklag; "for they were afraid that David might, in the heat of the battle, turn against them and help Israel, and they had good reason to fear David as an enemy, having heard of David's great courage, and how he overcame and slew 'his ten thousands,' while Saul, who was a great warrior and king, had only 'slain his thousands.'"

Achish did not want his own men to desert him or be angry with him, so he must get rid of David in some way or other. So he told David very kindly that, although he had been a very faithful man and had conducted himself perfectly well all times, still to appease the Philistine

lords, he should return in peace to his own city, "for," said he, "the lords favor thee not."

Perhaps there was nothing which could have suited David better than this very thing of being relieved from so irksome a duty; yet he pretended to be sorry that he had to leave. Here we again see David's weakness, in pretending to be what he was not. Good, upright people must not pretend, and indeed do not pretend, for it is nothing less than telling or acting a lie, and this is displeasing to God.

However David and his men went back early next morning. The Philistines, however, went forward to meet the Israelites.

It was very fortunate for David that he was sent back just at this time for matters had taken a sudden change in Ziklag. For while David was gone an army of Amalekites had assembled, and, coming in from the south, had entered Ziklag, and after setting fire to the city, they took all the women and children captives, and among this number were David's two wives. So when David and his men came back they found nothing but ruins instead of pleasant homes and loving wives, sisters, and children. This was more than they could bear, and they could not help weeping, for they knew not what had become of the loved ones they had left behind, and they "wept, until they had no more power to weep."

Poor David was especially distressed; because, besides having been bereft of his family, his people had for some reason rather laid the blame on him for this misfortune, and in their grief they threatened to stone him. But David knew that the Lord comforts those who trust in him and call upon him, so David prayed to God for guidance. God advised David by the mysterious revelation through the ephod to pursue the enemy, and told him that he would overtake them and recover everything.

How different was David's case to Saul's! David trusted in God and asked counsel of him and was directed by divine wisdom. Saul had disobeyed God and asked counsel of men. It is not a hard matter to judge who would be most successful in his undertaking. So David and his men, six hundred in number, started in pursuit of the Amalekites. They could easily tell which way they had gone. When they reached the brook or creek Besor two hundred men were left behind, for they were so tired they could go no farther; but the others continued in pursuit.

Here they also found a young Egyptian in a field who had nothing to eat for several days. They fed him and gave him water to drink and he then told them that he had fallen sick and his Amalekite master cruelly left him behind. He also told David that they had invaded

the southern part of Judah and the land of Caleb. Then David asked him to lead his company upon the Amalekites, and upon promising the Egyptian not to kill him nor deliver him into his master's hands, the young man consented to lead the company to the place where the Amalekites were.

They soon came within sight of the enemy and found them very merry, eating, drinking, and dancing, because of all the great spoil they had taken out of the land of the Philistines and the land of Judah. So they had a great battle which lasted from twilight until the evening of the next day, and all that escaped of the Amalekites were four hundred young men, who fled on camels. The goods which the Amalekites had taken were all recovered as well as all the women and children. Great must have been the rejoicing when the captives found themselves rescued from the hands of their captors, and for the rescuers to find that the lives of their dear friends had all been spared.

The flocks and spoils taken from the Amalekites were divided amongst the people, and those who had, from fatigue remained behind, also received their share, although some thought that because they had not continued the pursuit, they should not have anything. David dealt very kindly and justly with them all, and said it was God that had given them this success and not they themselves. So they returned to Ziklag. David also remembered the people of Judah and sent the elders a present, saying, "Behold a present for you of the spoil of the enemies of the Lord," and gave command to whom these presents should be given.

But we will now return to Saul, whom we left with the Philistines marching upon him. His army fought against the Philistines, but suffered a great defeat at Gilboa. The enemies pressed hard upon him and his sons, and one after another the sons were slain. Jonathan, the brave and faithful friend of David fell, and so did his brothers Abinadab and Melchishua. Saul himself, having been badly wounded, and seeing that all was lost put an end to his own life by throwing himself upon his own sword that he might not fall into the hands of the Philistines alive.

The other part of the army of Israel which had remained on the other side of the valley, when they saw that the Philistines were victorious, turned and fled, leaving their country open to the Philistines, who came and took possession of the cities and lived therein.

So at last Saul had to pay with his own life for his misdeeds and disobedience. The Philistines also, when they found his body, cut off his head and sent it to the temple of their goddess Ashtaroth. And they rejoiced throughout all the land because they had overcome Israel and had

slain its king. They also took Saul's body and the bodies of his sons and hung them on a wall for a sign of disgrace and that the wild beasts might devour them.

But when the men of Jabesh-Gilead heard what the Philistines had done they crossed the Jordan by night, and took down the bodies; for they could not bear to see their king being put to such disgrace, and after having burned the putrid flesh they took the bones and buried them under a tree in Jabesh.

With this ends the first book of Samuel. With all Saul's wickedness we cannot but pity him as we read his history. But we can also learn from it that those who willfully disobey God's commands must at some time suffer for it unless they repent and seek God's favor. This we can do, not in our own strength or through our own merits, but by Jesus our dear Savior who gave his life for our redemption and now sits at the right hand of God and pleads the Father in our behalf. God will not reject his own beloved Son; therefore if we give ourselves entirely into the hands of Jesus and become willing to let him be our Savior and follow him, he will plead our case with the Father and we are made free. Let all the dear readers accept Christ and receive the gift of everlasting life. (*To be continued.*)

OBEYED HIS CONVICTION.

A writer in the *Earnest Christian* says that coming under religious conviction he believes it right to resign his connection with a secret society of which he is a member. But he fought against the light of Christ, which pointed out to him the evil of his ways. "I was willing," he adds, "to give up anything and everything but that lodge." It seemed impossible to abandon that, I had so built on it. Was I not providing for my wife and family? I saw members of nearly all the churches identified with one order or another. Why should God require such a sacrifice at my hands? But he did. At length I was induced to yield to the convictions of divine grace with which I was favored, and gave up the lodge. Peace and joy followed, and the gracious promises were brought to remembrance, "I will never leave thee, nor forsake thee," "They that put their trust in me shall never be confounded."—*Messenger of Peace.*

A SAD PROCESSION.—We talk about there being a thousand millions of the human race unevangelized. Do we realize what this means? It means that if the heathen should pass before us in procession by night and day without interruption, it would take so long for them to move by that the procession would never cease, for before the adults of this generation had passed us, children yet unborn would become of mature age and follow up the rear.—*Dr. A. T. Pierson.*

LINES

On the death of John W., son of Tobias and Lydia Hershey, who died October 26th, 1888, aged 3 years, 11 months and 2 days.

Once we had a fragrant blossom,
Full of sweetness, full of love,
But the angels came and plucked it
For the beauteous realms above.

Tearfully we lowly laid him
'Neath the grass that grows so green,
And the form of little Johnny
In our home no more is seen.

Time will pass, but still we'll miss him,
And our hearts ne'er throb with glee
When we think of lively Johnny
Whom on earth no more we'll see.

He is sleeping, calmly sleeping,
In his new-made grave to-day;
We are weeping, sadly weeping,
For our loved one gone away.

Johnny dear, how oft we miss thee,
From your once accustomed seat;
And the hymns you used to sing us
Never more our ears shall greet.

But if God gives resignation
We can bear more grief than this;
For this life can never give you
Friends and joys like heavenly bliss.

LINES

On the death of Elizabeth, daughter of Manasses and Margaret Heatwole who died in Rockingham county, Virginia, August 9th, 1888, aged 10 years, 8 months and 30 days.

Our dear young friend is called from earth,
Her voice forever stilled;
A place is vacant in her home,
That never can be filled.

Those rosy cheeks so fresh and fair
Grew quickly pale and cold;
Those sparkling eyes, that silken hair
Death's icy arms enfold.

No more in church and Sabbath-school
Is heard her voice in song
But, Lizzie dear, by faith we hear
Amid the angel throng.

Then, parents, dry your flowing tears
Since God has whispered, "Come",
For now she rests free from all fears
In His eternal home.

She bade her friends of earth adieu,
Dear friends, both young and old,
To saying with others dead and true,
God's praise on harps of gold.

Now, dear young friends, who bade farewell
To one so young and fair,
Think of her hope in heaven to dwell—
Prepare to meet her there.

SISTER

Married.

MOYER—RITTENHOUSE.—On the 18th of October, at the residence of Bish. Christian Gehman, Dunn Twp., Haldimand county, Ontario, Bro. Solomon H. Moyer of Louth and Mary C. Rittenhouse, of South Cayuga.

May they here live as truly one,
That when on earth their work is done,
They both a crown in heaven may wear,
And all its joys forever share.

OBITUARY.

Barbara (Gingerich) Folk was born on the 12th of March, 1815, in Mengeringhausen, principality of Waldeck, Germany; emigrated to America in 1834, was married on the 10th of March 1839 to Jacob K. Folk, who died Dec. 1, 1872. Seven children blessed this union, four of whom survive her. She died Oct. 7th, 1888, in Somerset Co., Pa., having lived in matrimony over 34 years, and in widowhood nearly 16 years, and attained the age of 73 years, 6 months and 25 days. Sister Folk united with the Amish branch of the church at the age of 16 years. She was a faithful sister, and as long as health permitted, her seat was seldom vacant at services in the house of worship. She suffered much for two years, and often had to sit up the greater part of the night on account of asthma. She had been able to attend church but once during the last year, and one week prior to her death Communion services were held at her home by Bish. Keim. She bore her sufferings with much patience and Christian fortitude and we trust that she is now resting sweetly with Jesus; for she had put all her trust in her Savior and longed to be with Him at home. She was much beloved by her neighbors and friends, who with two brothers and one sister, four children, twenty-two grandchildren and two great-grandchildren mourn her death, yet they mourn not without hope. Her humble and devoted life remains a lesson for all her sorrowing posterity. On the 9th, her body was interred at the Keim Mennonite M. H. followed by many relatives and friends. Funeral services by H. H. Blaich and Pre. Evans from Rev. 14:13. Peace to her ashes!

DIED.

STALTER.—On the 22d of October, near Arrowsmith, McLean Co., Ill., of the infirmities of old age, Joseph Stalter aged 81 years, 1 month and 7 days. He was buried on the 23d followed by his children and grandchildren and many relatives and friends. Service by Joseph Stucky and Pre. Halford from Heb. 7 and Psal. 91. Peace to his ashes!

FRANK.—On the 16th of October, near Ephrata, Lancaster Co., Pa., in the family of Bro. and Sister Jacob and Martha Horst, of typhoid fever, Sister Maria Frank, aged 42 years, 8 months and 27 days. She was buried on the 16th at Hess meeting house. Services by John R. Hess, Elias Nold and Ch. Rissner from Rev. 7:16, 17. As is always the case with sickness, that the sufferer is afflicted with great heat when the fever is at its height, this may have been the reason why this text was chosen. The deceased sister was not very healthy bodily, but the Lord blessed her with a strong mind. She was always deeply concerned for the welfare of her soul, and she was very sympathetic and benevolent to all. When contributions were called for she was always ready to give liberally of that with which the Lord had blessed her. Even in times when she was delirious from fever, she spoke only of spiritual things. Surely out of the abundance of the heart the mouth speaketh. She rests in the Lord.

HOELSCHER.—On the 29th of September in Waterloo Co., Ontario, of inflammation of the bowels, Henry Edward, son of Edward and Mary Hoelscher, aged 2 years, 5 months and 12 days. Services by Jacob Woolner and Jacob B. Gingrich from Psalm 16:6; and John 14:4.

MILLER.—On the 31st of October, in LaGrange Co., Ind., Veronica, widow of Yost Miller and J. M. Miller, aged 71 years, 1 month and 20 days. Of her nine surviving children 8 were present at her burial which took place on the 2d of November in Yost Miller's graveyard. Funeral services by A. Troyer and David Miller of Newton Co., Ind. from 1 Cor. 15; and Rev. 20:12-15, at the house of her son J. Y. Miller. Many friends met to show their respect for the deceased sister and sympathize with the bereft family. Her death was quite sudden. She had taken dinner as usual and did not complain, but soon after she was taken and sank rapidly, and at two o'clock she was a corpse. She was a beloved sister in the Old Amish Church.

YODER.—On the 18th of Oct., in Knox Co., Tenn., of consumption, Levi, son of Solomon and Anna Yoder, aged 22 years, 2 months and 10 days. On the 20th his body was conveyed to the tomb in the presence of many sympathizing friends. We believe that Levi was prepared for the solemn change. About one month before his death he made a public confession, was received into the church and was much devoted, and on the morning before his death he told his mother that he thought that he would die and then appealed to his heaven. It made our hearts rejoice when the young brother confessed his faults and promised faithfully that he should meet his brother in heaven and requested of us our prayers. May every child of God that reads these lines raise an earnest prayer to God that this young brother may in deed carry out his resolution and hold out faithfully unto the end and then hear the welcome voice "Come in ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," and there be made happy with Levi in the presence of our Elder brother in whom we find redemption and salvation.

How sweet to reflect on those joys that await me.

In you blissful regions, the haven of rest,
There glorified spirits with welcome shall greet me,
And lead me to mansions prepared for the best.

HERSHEY.—On the 26th of October, near Mechanics Grove, Lancaster Co., Pa., of dropsy, John W. son of Tobias K. and Lydia Hershey, aged 3 years, 11 months and 2 days. Services by Isaac Eby from Thess. 4:13, 14.

RUPP.—On the 27th of October, in Shiremanstown, Cumberland Co., Pa., of Apoplexy and old age, Pre. George Rupp, aged 90 years and 27 days. He was buried on the 30th at the Slate Hill M. H. followed by a large concourse of relatives and friends. Funeral services from Luke 2:29, 30. Bro. Rupp was in the ministry 54 years and was a faithful and devoted laborer. He seemed a true pillar and might well have been called "a cedar tree." He was deservedly called "Grandfather Rupp" by all who met him in his daily walks. Peace to his ashes.

BRANDT.—On the 4th of November, in Maytown, Lancaster Co., Pa., of apoplexy, Sister Nancy Brandt, widow, aged 89 years, 5 months and 16 days. She was buried on the 7th, at Bassler's M. H. Text, Phil. 1:21. A large congregation assembled to pay the last tribute of respect for the deceased.

BUCHWALTER.—On the 3d of November, in Earl Twp., Lancaster Co., Pa., of consumption, Bro. David M., only son of Martin and Magdalena Buchwalter, aged 39 years, 10 months and 26 days. He was buried on the 6th at Stauffer's M. H. Funeral services by Joseph

Brubacher, and Moses and Samuel Weber, from Phil. 1:21. He leaves a wife and five children, besides his parents, to mourn his early death.

CONRAD.—Lydia Conrad died at her home near Montevideo, Vernon Co., Mo., of pneumonia, on the 20th of October, aged 50 years, 9 months and 16 days. She was born in Wayne Co., Ohio, on the 10th of Jan., 1829. Her maiden name was Stutzman. She united with the Amish Mennonite Church in 1847 and was a faithful member until death. In 1850 she was married to C. Conrad, and moved to Elkhart Co., Ind. On the 24th of Oct. 1871 they moved to Vernon Co., Mo. She was the mother of 8 children 7 of whom survive her. She was a faithful wife and a kind mother, and was beloved by all who knew her. She was fully prepared to die. Buried on the 27th in the Virgil burying ground, funeral services by Pre. Alton.

Death hath borne from us another
And we take the last farewell,
Of a dear and loving mother—
Why it is we cannot tell.

Sweetly sleep then, dearest mother,
Since our Savior thought it best,
Earthly life to change for heaven—
Cares and toils for sweetest rest.

Sad will be our hearts, dear mother,
When we see your vacant room;
But we will not murmur, mother,
For our Savior called you home.

SEIDER.—On the 13th of September in Richfield, Juniata county, Pa., of cancer, Annie Snyder, aged 70 years, 1 month and 8 days. Sister Snyder was a consistent member of the Mennonite Church for many years. Her place in the house of God was seldom vacant till the last nine months. She was buried in Graybill's graveyard. The funeral was largely attended, and appropriate remarks were made by Wm. Grubbill, Wm. Auker, Elias Landis and J. Kurtz, from 2 Tim. 4:7, 8.

MARTIN.—Elizabeth (Hoffman) Martin was born in Franklin county, Pa., January 27th, 1835. In 1842 she removed to Franklin Co., Ohio, with her parents and three sisters, all of whom have preceded her to the spirit land. She was united in marriage to David Martin, October 3d, 1854. From this union eight children were born. Seven survive her, one having died in infancy. She united with the Mennonite church in 1857, and died October 25th, 1888. Aged 53 years, 8 months and 28 days. She also leaves a husband, and many friends to mourn her departure. Funeral services on the 28th by Noah Brown, of Union and John M. Greider from 1 Tim. 6:12-14 and 2 Tim. 4:7, 8.

BRESNEMAN.—On the 3d of October in Orrville, Ohio, of typhoid fever, Abraham Brennenman, aged 64 years, 3 months and 5 days. Funeral on the 5th at the Mennonite church, where many friends and neighbors were assembled to sympathize with the mourning friends, but who need not mourn without a hope. He was a faithful member of the Mennonite church for 15 years. He was peaceful and quiet, gentle and loving to all around him, and had won the respect of all who knew him. Services by Michael Rohrer and D. M. Irvin, from Mark 4:26, 29.

DELMAN.—On the 22d of October, in Richland township, Cambria county, Pa., of consumption, Amanda Jane, wife of George Duhman, aged 21 years, 7 months and 13 days. She was buried on the 24th in David Yoder's family graveyard. Two days before her death she gave her heart to Jesus, and she was received into membership by water baptism. We have the blessed hope that it is

well with her. Funeral services by Jonas Blaich, Cyrus Herschberger and Jacob Holsapple from 1 Peter 1:24, 25.

MATTS.—On the 8th of November, in Elkhart county, Ind., of consumption, Mary A., wife of J. Matts, and daughter of Jacob Crater, aged 43 years, 2 months and 14 days. During the last few weeks of her life, as she felt herself approaching the time of her departure, she became deeply concerned for her salvation and desired to make a covenant with God and send it into the hands of her dear Savior, and had the assurance that she was accepted of God, and that it was well with her. She leaves a sorrowing husband and four children to mourn their loss. She was buried on the 10th. Services by John F. Funk and Henry Shuman from Matt. 24:41: "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

Letters Received.

WITH MONEY.

A—G Abrahams.

B—C H Birky, Catharine Bolter, Philip Baer, John L. Bare, Noah Ryler, B. B. Barger, T. H. Backholder, S. Brunk, Simon Brunk, Mrs. Schneider, H. S. Bremer, J. W. Breckin, A. J. Butler, John Brown, P. P. Brehm.

(C)—John F. Charles, John Christolear, J. J. Classen, Chas. Camp.

D—P F Durken, Henry L. Durr, Dr. He Hoopschefer, John C. Driver, Jos. H. Detweiler, J. B. Detweiler.

E—Jonas Eby, B. Ewold, Robert Eby, S. F. Ellenberger, Joel Erb, Dietrich D. Enns.

F—Isaac Fehr, Cor. Franz, W. W. Fory, S. A. Fly, Diana Foster, A. J. Farnwald, B. Falschneider.

G—G Graber, Jacob B. Good, Joseph B. Good, E. K. Grunwaldt, A. W. Good, J. J. Gilbert, C. Good, Ch. R. Gerig, Samuel Gerber, Ch. Good, D. Garber, D. C. Gerber, Maria Giesbrecht.

H—E. W. Horst, H. Hildebrandt, John A. Harach, I. N. Hackman, Mary Hoffer, J. G. Hiebert, B. G. Horning, Susanna Harshberger, Lydia Hammond, J. P. Harms, H. J. Dower, Hutterische Society, J. G. Hiebert, Henry Huber, John Herschberger, Jonas Henshberger, Daniel Hochstetter, Geo. Hosteler.

J—P. P. Janke, Bernhard Janzen, Anna Jutz, Henry H. Johnson.

K—J. H. Klassen, J. G. Kratz, Mary Kratz, Jerry Kaufman, C. L. Keenzy, John Klassen.

L—J. R. Lehman, D. Lehman, B. Loewen, D. D. Long.

M—Lizzy McCann, John S. Moser, A. E. Miller, Amos D. Musser, Levi Musselman, T. L. Miller, Ch. G. Martin, Isaac H. Meyer, Peter Marquis, Scott McLean, J. S. Miller, Sarah C. Mord.

N—John N. Neuenchwander, Annie P. Naffziger, Henry N. Naffziger, Joseph Naffziger, John Naffziger, Sr. Jacob Naffziger.

O—Joseph Oyer.

P—Anna Pankratz.

Q—H. Quiring.

R—C. B. Reiser, Christian Roth, John Richer, Fred Ringer, Christian Roth, H. Reiser, Jacob Rupp, Peter Reiger, John Ruch, John R. Rittenhouse, Christ Rayer, Samuel Reiser.

S—Isaac Snyder, John Sumner, Frank Sova, David Schneider, J. P. Swartzendruber, Wm. S. Strunk, John Schmitt, A. Schroeder, Joseph Stuck, C. B. Showalter, D. Stutzman, N. Scherz, Susan Schellenberger, Samuel L. Shuman, G. Stiefen.

T—Wm. Troscher.

F—David Unger, Wm. P. Urban.

V—David H. Voth, John Voth, C. D. Veer.

W—Peter N. Wolf, J. J. Wiele, H. Wambold, Abraham Wiesand, E. W. Weaver, Pre. A. H. Wenger, Andrew J. Wollman, Clayton Wenger, Jacob Wagner.

Y—Daniel Yoder, Levi C. Yoder, J. J. Yoder, Peter M. Yoder, Katie.

Z—S. P. Zook, Emma K. Zook, Sarah Zook, Jonas Zavitz, Peter Zehr, J. B. Zimmerman.

MISSION FUND.

J. Christoffer, \$1.25; Amish Mennonite S. S. Belleville, Pa. by T. M. Kaufman, \$8.01.

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Elkhart, Indiana.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 13th, 1888, de-
part at Elkhart as follows new standard time,
which is 28 minutes slower than Columbus
time:

GOING WEST, leaves.	
Toledo Express.....	8.00 A. M.
No. 9, Pacific Express.....	4.05 A. M.
No. 21, Chicago Acc.....	7.00 "
No. 3, Special Chicago Express.....	8.05 P. M.
No. 5, Fast St. Louis & Chicago Exp.	6.15 "

GOING EAST—MAIN LINE, leaves.	
No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.45 "
No. 36, Way Freight.....	5.00 "
No. 22, Michigan Express.....	11.45 "
No. 6, Fast New York Ex.....	6.10 P. M.
Grand Rapids Express.....	1.20 "

GOING EAST—AIR LINE, leaves.	
No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.55 "
No. 4, Limited Express.....	8.25 "
No. 28, To Goshen only.....	8.35 "
No. 25, Air Line Accom.....	5.00 A. M.
No. 82, Way Freight.....	5.00 "
Train G to Goshen only.....	7.45 "
" E to Goshen only.....	4.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO
FAIRFIELD.

Train F from Goshen.....	11.30 A. M.
Train H from ".....	7.00 P. M.
No. 24, Acc. from Chicago.....	8.10 "
Goshen Passengers change to No. 28.	
No. 27, from Goshen.....	6.30 A. M.
Passengers change cars at Elkhart if going West.	

SUNDAY TRAINS.
Nos. 12, 4, 6, & East. Nos. 9 and 5 West.

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.40 P. M.
".....	8.00 "
No. 25, Michigan Accommodation.....	2.55 "

Tickets can be obtained for all promi-
nent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
P. F. Wright, Gen. Sup., Cleveland, Ohio.
G. B. Wyllie, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 13th, 1888, will
leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.	
No. 6, Grand Rapids Special.....	5.10 A. M.
No. 4, Cincinnati & Indianapolis Ex.....	9.10 A. M.
No. 2, Ind. & St. Louis Express.....	4.35 P. M.
No. 8, Way Freight.....	5.45 A. M.

GOING NORTH, leaves.	
No. 1, Grand Rapids Express.....	10.50 A. M.
No. 3, Michigan Express.....	5.30 P. M.
No. 5, Indianapolis Special.....	10.54 P. M.
No. 7, Way Freight, arrives.....	7.50 P. M.
No. 11, ".....leaves.....	8.00 A. M.
Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago.	

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 25.—No. 23.

ELKHART, IND., DECEMBER 1, 1888.

Whole No. 384.

"HE GIVETH HIS BELOVED SLEEP."

Ps. 127:2.

In tearless anguish once I lay
And every tender string of life
Was rudely smitten by disease,
And nature quivered in the strife.

To God I look for help the while
The lingering moments seemed to creep,
These words of grace broke on my mind,
"He giveth his beloved sleep."

A gentle peace, like evening winds
In summer from the ocean's breast,
Moved o'er my sighing, soul,
And soothed my murmurings all to rest;

And through that weary night of pain,
When it were manliness to weep,
My soul was comforted by this,
"He giveth his beloved sleep."

When prisoned long, my soul would fain
Leap through her fragile walls and flee,
But on th' unmeasured life beyond
She, haltingly, gazes tremblingly;

Then may I simply trust in Him
Whose arms his feeblest follower keep,
And close mine eyes, and say, in death,
"He giveth his beloved sleep!"

For the Herald of Truth.

"GOD ANSWERS PRAYERS."

"Let every soul be subject unto
the higher powers. For there is no
power but of God: the powers that be,
are ordained of God." Rom. 13:1.

To the glory of God, and to the praise
of His name, I shall manifest the won-
drous works he has wrought through his
almighty power on behalf of myself physi-
cally as well as spiritually. His power
ruleth the heaven and the earth, and with
him all things are possible. Therefore let
every living thing that hath breath praise
the Lord. I suppose it is not necessary
to state of my great prostration and suf-
fering, for the past few years, as it is
known by the many friends that made
frequent calls, as well as the physicians
that were in attendance, it being almost
two years that I was confined to my bed.
At times my sufferings were undescrivable.
A great portion of the time, the condition
of my stomach would not allow me to
partake of nourishment, even in liquid
form; I could not speak without great ex-
ertion, and many times not above a whisper.
I was so deprived of strength, that to try
to raise my head, proved far too great a

task. And it was the opinion of every
one, that ere long I should be no more,
for the thread of life seemed ready to
snap asunder at any time. There seemed
to be nothing in this wide world with all
its skillfulness to alleviate my suffering,
for no matter what treatment I took, it
would not ameliorate my circumstances a
trifle.

When all human aid proves unavailing
there still remains the *All-wise Creator*
who is superior to anything on earth and
in heaven, and who delivers His people
of their sufferings at the time of their
greatest needs. All the while during my
suffering it was in my mind, that in the
Lord's own time and way I should be re-
lieved. [My friends will please recall to
memory, a number of years past (in 1883),
after a few years of sickness, the Lord re-
stored me in answer to the *Prayer of Faith*.
But due to over-exertion and violat-
ing the laws of health, I was again
prostrated, and in a more serious form
than the preceding time.)

On Sabbath evening it was placed in
my mind, that on the following day
(April 30th '88), we should offer a fervent
prayer to God for relief; this was done
and it has indeed proved to be a miracle;
the progress is so rapid and successful
that it is amazing. After but two days
my sister said, Why do you do not look
like the same person. I replied, neither
do I feel like the same person, but feel to
be an entire new being. The third day I
walked out under the beautiful heaven to
once again view nature's beauties, which
are created by God's own hand. I must
also add that I did not again return to
the house, until after offering thanks and
a song of praise, to the Author and Fin-
isher of our faith. My song was as fol-
lows:

"O Jesus, my Bridegroom how happy I feel,
When I with devotion before thee can kneel,"
etc.

The exercise did not cause the least
shortness of breath which was one of my
greatest difficulties. I can also partake of
any kind of food without any distress. I
have gained no less than thirty pounds,
and I now feel to sing:

"Praise God from whom all blessings flow,
Praise him all creatures here below;
Praise him above ye heavenly host,
Praise Father, Son and Holy Ghost."

Accompanying faith healing, one of the
greatest spiritual blessings is witnessed.
The emotion arising therefrom, renders
one susceptible of walking in close com-
munion with God. The soul rests in an
ecstasy of peace and joy, and the entire
being is filled with divine Spirit.

"Lord, thou hast so greatly blessed me
With thy love and righteousness,
With thy power and grace divine,
O blessed Savior! thou art mine.

With joy unlimited thou hast blessed me
On thy word I am caressing,
For thou art my strength and life
And in thee I do revive.

Glory, praise and thanks to thee,
Always and shall ever be;
For thy love doth wield the rod—
O blessed Savior! Son of God.

And beloved one, or whoever the pe-
ruser of this sketch may be, it is glorious
to dwell in the fullness of *God's love and Grace*, it is doing a good deed to yield
one's self fully to Him, that He may
have entire possession of the heart, for
He guides and rules in such a tender
way, that all is *peace and happiness*; He
illuminates life's pathway that all is in a
realm of *perfect bliss*; and when all is *for Christ*, we can, without any reluctance,
turn our backs to the world, and all its
pride and luxuries, and look to *Christ*,
from whence cometh all our aid.

LENA N. GINGRICH.

Bradford, Ill.

For the Herald of Truth.

THE CHRISTIAN LIGHT.

"But let them that love him be as
the sun when he goeth forth in his
might." Judges 5:31.

The sun goeth forth to shine to give
light to the world. Then shine, Chris-
tians. That is how we shall be like the
sun. "Ye are the light of the world,"
and sinners, look up to see the light. Be
true to your calling. We have been told
of sun-spots—dark spots existing on our
natural sun—have been told the sun has
lost some of its power? Be this as it will.
Let us carry this illustration into the spiri-
tual life. Is the light perfect there, or are
there dark spots to dim its power? Our
lot is cast in a fault-finding, criticising,
truth-searching world. But remember
we are to stand the test. "Be ye stead-

fast, unmovable." Your life-aim should be to "press toward the mark" with the eye fixed unwaveringly upon the Star of Bethlehem, thus shall ye be as the "light of the morning when the sun riseth, even a morning without clouds," without spot or blemish, washed and made "whiter than snow" in the "blood that cleanseth from all sin." Such an example will sometimes lead souls to Christ when the most eloquent sermons have no power. Why do the unconverted so closely watch for a flicker in the Christian light? Because he wants to see whether that Christian is what the Lord said he can be by his grace—what He wants him and commands him to be. He wants to see whether the Lord will be to the Christian what He promised to be. In short he is testing the power and worth of Christianity. And if an infidel is made through that lustreless light who shall be accountable? "Let your light so shine before men, that they may see your good works and glorify your Father which is heaven."

Be a "living epistle" that all men may read up and down and find nothing but Christ therein. Then shall ye go forth as the sun, in quiet, steady power, the influence of which none can resist no more than the warmth and brightness, and life-strengthening power of the sun can be resisted. Go forth "in this thy might"—in the strength of the Lord—in the beauty of holiness, faithful, trustful, never standing still in the path that "shineth more and more unto the perfect day." Where shall we go? Where the Spirit leads. Shall we follow the sunbeam that has found its way through some crevice and lies in a golden line at the mourner's feet, as if to say, "there yet is light"? Shall we speak of the love that permitted the clouds to lower until smiles are shining through tears and the rainbow of promise glorifies the clouds? Shall we awaken a faith by the power of the "faith of the Son of God" in us that will touch up all black clouds with a golden edge? Let Christian influence bright and cheering rest upon thy fellow-men. There are those whose souls are wrapped up in sin, whom Satan has bound. "Lo, these many years," around whom the fetters of sin have tightened day by day until the light and warmth of the Spirit life are dark and cold. Scorn not thy fallen brother. What were you and what were I but for the grace of God? Shall we ever be discouraged? When our earth is locked in the cold embrace of winter, and the warm sun-rays pouring down fail to unclasp the icy fetters in one day, are those rays withdrawn? No, but day after day he renews his journey "rejoicing as a strong man to run a race" he shines on steadily until the icy mantle disappears—sending life through every twig and tendril and the earth is renewed as if in resurrection life. So by thy steadfastness may many a sin-

bound soul be encouraged to arise out of captivity and to enter the resurrection life—to stand free in the "liberty wherewith Christ has made us free." Have you watched the sun set? How he flashes up long rays of glory from behind those western hills as if loth to depart and leave us to darkness, he lingers awhile to give us a twilight hour and then goes on his ceaseless course to brighten other skies, but leaves an influence manifested in the brightness of the stars. And when life's evening comes, when we are about to enter the "vale of shadows" shall we even then be as the sun in his departing hour, flash forth rays of Christian light? And when life's day is closed, when we have been laid to rest shall our influence as a "light of the world" long remain. God grant that it may be so, then shall we not have lived in vain.

"And they that be wise shall shine as the brightness of the firmament. And they that turn many to righteousness as the stars forever and ever." Dan. 12:3.
Lancaster, Pa. BARBARA HERR.

CHRIST'S SUFFERINGS.

The Gospel narrative, though stating the remarkable circumstances connected with the birth of Jesus, gives no account of his private life at Nazareth prior to the commencement of his public ministry at the age of thirty years, with the exceptions found in the Gospel of Luke. This evangelist tells us that he was "brought up" at Nazareth; that he there grew in stature and wisdom and in favor with God and man; that the grace of God was upon him; that at the age of twelve years, he went with his parents to the feast of the passover at Jerusalem; that he there evinced a degree of wisdom and knowledge that astonished those who heard him; and that in response to a question of his mother, he said: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" There is nothing in the Gospel record to indicate that, during this long period of thirty years, he was in any sense a sufferer beyond what falls to the common lot of mankind.

Looking, then, to the public life of Christ, as set forth in the Gospel record, and for the moment excluding therefrom the scenes in the Garden of Gethsemane, and also the facts connected with his trial and death on the cross, which cover a period of less than a day, we raise the question whether during this period of about three years and a half suffering is presented as a characteristic element of his experience. This question must be answered in the negative.

The Gospel narrative assigns to Christ no bodily defects, ailments or infirmities, no social bereavements, no actual violence to his person, no pangs of conscious guilt, no lack of food or raiment, no disappointed hopes, no unrealized ambitions, no mis-

takes of judgment to occasion regret; and, indeed none of the causes which ordinarily associate themselves with a life especially marked by its miseries. That record on the contrary, makes his life one of the most intimate communion and fellowship with God the Father, and also the consciousness of perfect holiness, with all the joys and delights thereof, and without the miseries which have their seat and source in unholy passion and wicked acts. Christ was constantly occupied in doing good to the bodies and souls of men, sometimes by working miracles for their relief, and at others by giving counsel and speaking words of comfort; and this gave him the pleasure which comes from imparting happiness to others. He was in favor with the common people, who heard him gladly and followed him in crowds. He was fully cognizant of his own greatness and the glory of his mission among men. He did the things that pleased God, and he knew it. He calmly predicted his own death, without any apparent perturbation or trepidation. He was confident as to the final success of his work, without any expression of doubt or despondency, and without a word to suggest that he was otherwise than composed and serene. He appointed the Lord's Supper; and talked freely and familiarly with his disciples, when within less than twenty-four hours of his death, making promises to them, and assuring them that he would be with them in their future work; and not a word fell from his lips to indicate any alarm, discomfort, or unhappiness on his part.

Such, briefly is the picture of Christ's public life as presented in the Gospel narrative. It certainly was not, prior to the closing scenes thereof, a life of general gloom, sadness and depression, and was not, as set forth in this narrative, a life characterized by unusual sufferings. He never said anything to convey the impression that such was his experience. To represent it as such, as is sometimes done by preachers of the Gospel, is to misrepresent it.

When, however, we pass from this general view and look at Christ as seen at a certain point in the Garden of Gethsemane, soon after leaving the "upper room" where he had kept the passover, and appointed the Lord's Supper as a memorial of his death and just prior to his betrayal by Judas and his arrest by the soldiers, we are confronted with a new and unusual phase in his experience, widely different from anything which had preceded it. There is a sense in which, for the moment, he does not seem to be his former self. Leaving the "upper room" in Jerusalem, and coming to the Garden of Gethsemane, he at once said to his disciples: "Sit ye here while I go and pray yonder." Taking with him Peter, James and John, he "began to be sorrowful and very heavy," or, as Mark says, "to be sore amazed and to be very heavy." He said to these disciples: "My

soul is exceeding sorrowful, even unto death; tarry ye here and watch with me." Going a little further himself, he fell on his face, and prayed, saying: "O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will but as thou wilt." He repeated this prayer three times, each time going to his disciples, and finding them asleep. Luke tells us that "there appeared an angel unto him from Heaven, strengthening him," that "being in an agony, he prayed more earnestly," and that his "sweat was as it were great drops of blood falling down to the ground." In the Epistle to the Hebrews it is said in reference to this scene, that Jesus "offered up prayers and supplications with strong crying and tears."

Such is the Bible statement of the agony or passion of our Lord in the Garden of Gethsemane. His condition at the time was one of overwhelming anguish and mental consternation, coming upon him suddenly, and ending as suddenly, without parallel in his antecedent experience. The mere fear of death did not produce it; the sense of guilt did not produce it; and yet whether we can explain it or not in its direct and immediate cause, it was real to him. This fact appears upon the very face of the narrative. His own words testify to the deep anguish of his soul. He needed the help of an angel to strengthen him, and one was sent from Heaven for this purpose.

The experience of Gethsemane was soon succeeded by that of Calvary. Hanging upon the cross for six hours, for the most part in silence, Jesus endured the physical agony of this awful mode of inflicting death. That was a terrible experience. There was, however, just at the close of life, something felt by him, that was still more awful; and to this he gave utterance, when almost with his dying breath he exclaimed with a loud voice: "Eloi, Eloi, lama sabachthani?" which is, being interpreted, My God, my God why hast thou forsaken me?" This shriek of agony was immediately followed by the words: "It is finished"; and then Jesus "bowed his head and gave up the Ghost." He died upon the cross, but not by the merely physical infliction thereof. It was not bodily pain that caused the heart-rending lamentation of his last moments. Mental anguish was the source of this lamentation. He speaks of himself as, in some sense, being forsaken by God. That sense was awful to him. Whatever it was he felt it to the very depths of his soul. The Bible gives no explanation of this anguish, other than that involved in the words uttered by Jesus. As to the exact sense in which God had forsaken him, there may be and there is a mystery which we cannot explain. There is, however, no mystery about the fact that Jesus was at this time a sufferer beyond the power of words to express. This we see in what he said.

Here, then, in these two scenes—the one in Gethsemane and the other on the

cross—we behold a suffering Christ. Here we find the reason, as nowhere else, why the sufferings of Christ are so often referred to by the apostles. Take out Gethsemane and Calvary from the story of Christ's earthly life, and we should not be able to find any reason for the prominence given to his sufferings by the first preachers of the Gospel. But, with Gethsemane and Calvary in the story, this prominence is of easy explanation.

Why, then, did Christ suffer and die as he did? Why did God, according to "his determinate counsel and foreknowledge," deliver the pure and holy Jesus, his well-beloved and only begotten Son, into the hands of the Jews, to be crucified and slain? What did God mean by this seeming tragedy? There is but one book in this world that can authoritatively answer these questions; and that book is the Bible. Let us hear what that book says on this subject.

In the Epistle to the Hebrews we find these words: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." This passage throws light on the cross and on the victim who died thereon. Jesus was made a little lower than the angels in so far as he was a man, that he might suffer death, and that he might, by the grace of God, taste death for every man; and, in reference to his suffering and death, it became God, in the great plan of human salvation, to make him perfect, as a Savior, through sufferings. Paul here states the fact, but does not, in this language, tell us why the death of Christ became God. The same apostle, in his Epistle to the Romans, informs us that God set forth Christ as "a propitiation through faith in his blood," thereby declaring his own righteousness, "that he might be just and the justifier of him which believeth in Jesus." We learn from the same apostle that Christ hath redeemed us from the curse of the law, being made a curse for us, that "Christ hath died for our sins according to the Scriptures," and that in him "we have redemption through his blood, even the forgiveness of sins." Such is the doctrine of Christ's sufferings and death, as Paul believed and taught it. There is no difficulty in seeing this doctrine in Paul's words. The difficulty consists in so twisting the words from their plain import as not to see it.

Peter had the same idea of Christ's death. From him we learn that he was "not redeemed with corruptible things, as silver and gold," "but with the precious blood of Christ"; that Christ "his own self bare our sins in his own body on the tree," and that he "also hath once suffered for

us, the just for the unjust, that he might bring us to God." For this reason he was announced by John the Baptist, as "the Lamb of God which taketh away the sin of the world." Jesus himself in appointing the Lord's Supper, told his disciples that it was meant to be a memorial of his death—"of his body broken for sinners, and of his blood" shed for many for the remission of sins." The risen Savior, on the day of his resurrection, said to the two disciples with whom he conversed, while they were going to the village of Emmaus: "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" On the evening of the same day he said to those who were to be his apostles: "Thus it behooved Christ to suffer, and to rise from the dead on the third day," "that repentance and remission of sins should be preached in his name among all nations."

Isaiah, who is justly regarded as pre-eminently the Messianic prophet, gives us these words in regard to Christ: "But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." "He hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

These passages, like many others in the Bible connect the sufferings and death of Christ with our salvation, as the divinely appointed sacrifice for sin, and, as such, the means through which the guilty may be pardoned, justified and at last glorified in Heaven. He is the Savior of sinners, not because he was a worker of miracles, not because he was a religious teacher, but because, as "the Lamb of God," he suffered and died for them. So saith the Word of God; and so should say all human faith. Any other view lacks the indispensable quality of being conformed to the view set forth in the Bible. The "blood theory" of human salvation, as some choose to call it, is the Bible theory. Philosophy merely human and always fallible, may not like the theory; yet God likes it, and appointed the sufferings and death of Jesus Christ, as his method of saving sinners. And on this point we are absolutely ignorant, except as instructed by him. Our wisdom is to hear God, and then believe what he says. S. T. S.

ACCEPTANCE.

At the door of mercy sighing
With the burden of my sin,
Day and night my soul is crying,
"Open, Lord, and let me in."
Waiting, mid the darkness dreary,
Stretching out my hands to Thee,
In the refuge for the weary
Is there not a place for me?

I have sought to earn thy favor,
Caring not for toil or cost;
Yet I find not him my Savior,
Him who came to seek the lost.
Blessed Master, in thy pity
Teach me what I ought to do,
So that in the holy city
I may gain an entrance too.

Hark! what sound mine ear receiveth,
Sweet as notes of Seraphim:
"Ye that on the Lord believeth
Life eternal hath in Him."
At the outer door why standest?
Nothing, soul! hast thou to pay:
Christ in love to thee is saying,
Weary child, come in to-day."

I know not of Jesus' kindness!
I know not of Jesus' grace!
O the blackness of the blindness
That could not behold his face!
I saw not the door was open,
Nor my Lord blythe me in:
Grace is mine beyond my hoping,
Mercy mightier than sin.

PRAISING GOD.

To praise God, is not merely, to feel thankful for this which he gives us every day, and that he watches over us day and night, that he feeds and clothes us and keeps us from all evil; that he helps us bear all trials and crosses that beset our way;—this is what we should thank God for. Now, to praise God is to make his name known, to each and every one, not to sinners only, but to talk about the precious name wherever we go, telling what the Lord has done for us, how he has saved us and set us free from the bondage of sin and death! Think for a moment, how that dear Savior, bled and died, upon the cross, that we may have a sure hope of entering into that blessed kingdom, to be with him forever, but only by obeying his words which we have before us every day and by which our conscience will teach us very soon if we are disobeying his commandments so let us at all times try and do that which is pleasing in the sight of God, then we can praise his holy name above all things.

If we are not true lovers of God and yet try to praise his name, we are only adding sin upon sin, to our soul. If we want to become true lovers of God to love and praise his name we must lay aside all worldly things and not think perhaps his friend or that old companion of mine will point his finger at me or say, You had better come with me; you can not do any good by listening to the minister or reading the Bible: Oh, no; do not think

so sisters, brothers, friend or whoever you be; if you want to come to Christ you must come with a full assurance of heart that you want to serve him, then the way to heaven will be open for you and the light of Christ shine upon your path. Then you can praise his holy name by trying to teach others the way to heaven, telling the wondrous love you have received by calling to him for mercy to save you: May these few words go with each and every one. Wherever you are, and whatever you do, think of and praise God for every thing.

A word to sisters of the church: Do not think that you can praise God with a clear conscience by saying, I am going to have my house furnished in the latest style, or, I am going to have my children dressed in such or such a style. I do not want people to mock at my children, because, they are not with the fashions of others. Think of the wrong you are doing and the sin you are laying to your heart.

We can not be too careful when we want to serve the Lord that we shun that evil spirit when it comes and knocks. Remember, the Lord is your shepherd. We shall not want by heeding his voice when he calls, therefore let us praise God with a true and loving heart. May we all be faithful workers in Christ.

"Praise to God immortal praise,
For the love that crowns our days:
Bounteous source of every joy,
Let thy praise our tongue employ."

A SISTER.

For the Herald of Truth.
AUTUMN.

What a wonderful God we have! Look and behold the wonders of God! The summer has now ended and autumn is here. Behold the leaves of the forest; they have turned red and yellow and have fallen to the earth. Look at the grass which not long ago was vigorous and green is now dry and withered. Look at the flowers of the field. They are fading and drooping and all their freshness has departed. Soon will come the dreary winter with its chilling blasts. People are preparing for the cold winter. They know it is coming because the time is here.

How is it with us who are made after the image of God? We know that the winter of death is coming, and yet how unprepared and unconcerned are we about it. We see that death is in the land, and that the old, the middle-aged, and even the little blossoms of humanity just budding out into life, fade and pass away, like the leaves, the grass and the flowers returning to the mother earth. Prepared or unprepared, when the summons of death comes we must go. Have we not then more need to prepare for the winter of death which comes just as surely as the wintry season of the year comes, and for

which almost all are busily engaged in making preparation? Alas, that the long winter of death does not concern people more, seeing that when death comes we must go! Oh sinner out of Christ! Whoever you may be, take heed of the warning, for death may come at an hour that you think not, and find no oil in your lamp. May God grant that we take those things into consideration, before it is forever too late. Let us take the friendly warning of the prophet, "Prepare to meet thy God, O Israel!"

Goshen, Ind.

JOSEPH YODER.

THE FAMILY BIBLE.

It is a very common-place thing in our homes to have a large *Family Bible*. Sometimes it is given as a wedding present; sometimes it is bought by careful savings a little before or after marriage. Then in this Bible are written the names of the heads of the family and the time they were married; and then often are added the names of children and when they were born; and sometimes the sad record that they have early been taken away. No home, it seems to me, is complete without the large Bible, around which all in the house may gather, and learn from its pages those blessed truths which alone can make the home really a happy one. If Family Prayer is like the roof of the house, the Family Bible is like the bright lamp within, which sheds light on all the household.

It also seems to me suitable that the story of births, and it may be of deaths also, should be registered in this Holy Book. For where else can there be found any better help and guidance and consolation from the cradle to the grave?

And may we not well speak of the Family Bible, because it sets forth so truly the various duties of the members of the household?

Fathers and mothers are instructed to bring up their children in the nurture and admonition of the Lord, and by loving correction to guide their footsteps in the way of life. Children are taught to honor and obey their parents, to requite them for their kindness, and to show piety at home. Husbands are exhorted to love their wives as Christ loved the Church, and to forbear all bitterness and harshness. Wives are bidden to submit to their husbands and to show them reverence; and both are enjoined to live together as heirs of the grace of life.

Those who have servants are told to deal justly and faithfully by them, since they, too, have a Master in heaven. Servants are told to do all things as the servants of Christ, living daily under his eye, striving to please him in their daily duties; and he will pay them better wages than man ever gives.

We have various precepts and examples which will almost bring down heaven to earth, if they are in any measure followed, and will make each family a type of the Great Family above.

So that the Bible is indeed a book for the *Family*; and where it is best loved and practiced, we shall find the most genuine and lasting happiness.

The word *Bible* signifies *Book*; and when we call it the Bible, we mean that it is the *Book of books*—the best Book, the wisest Book, the Book that will do us the most good of any in the world.

If all the other books in the world were destroyed, however great and irreparable the loss, if men still had the Bible, they would be far better off than if this were destroyed and all other books remained.

It is the Book that alone can tell how sin can be forgiven, how temptation can be overcome, how trouble and sorrow can be met, how tears can be wiped away, and how death can be the gate of everlasting life.

Is it not indeed the best companion for days of trial, for the day of sickness, and for the hour when we must part from all below?

I remember a long time ago hearing a story of a young girl traveling by railway with a clever skeptic. He went on arguing for some time with his fellow travelers, and trying to prove the Bible untrue; when at last this young girl said that the Bible gave her all the comfort she had in the world, and as he had been trying to take this away from her, could he give her anything better? He could make no reply to this appeal, and said no more on the subject.

Something of the same kind is told of the mother of the historian Hume. She had loved the Scriptures, but he persuaded her to give them up. When in days of sickness she wrote to him, asking him for some comfort, it is said he never answered her letter, for he knew not what comfort he could give her.

We often find the words, "*The Holy Bible*" in gilt lettering upon the back. The words seem to me to be very suggestive. It is the Holy Bible, because it is the gift of a Holy God. It tells of a Savior who is "*holy, harmless, and separate from sinners*." It is written under the inspiration of the Holy Spirit; and the great object of it is to make men holy, as God is holy. Every one who reads the Scriptures with prayer for the teaching of the Spirit become more and more holy. Thousands and tens of thousands who were once slaves of sin and evil, through the knowledge of the Word, have become humble, holy, and happy Christians, following in the footsteps of Jesus on earth, and preparing to live with him in glory.

Oh what a treasure is a well-read Bible! It is a mine of gold, a hive full of honey, a field covered with a rich harvest. It is

a tree of life, of which every twig bears precious fruit. It is an ocean full of pearls. It is a river full of the purest water of life. It is a sun whose beams warm and cheer the heart. It is a bright star that can guide the pilgrim through the darkest night. It is a granary stored with the finest of the wheat. It is a medicine chest in which we may find a remedy for every malady of the soul. It is a Mount Pisgah, from which we can view the promised land of Canaan. All this and much more is the Bible to those who love to search it and explore the depths of heavenly wisdom which it contains.

Dear reader, whatever you forget, never, never forget, day by day, to read something out of the precious book.

We are told by one who found a Bible covered with dust. He took it up and wrote on it with his finger the two letters very large, "S. S." When asked what he meant by those two letters, he said, "S. S.," signifies *SLOTHFUL SERVANT*. He meant to say to its possessor, "You have had God's Word in your house, but you have neglected to read it. God has told you in this Book all that you need to know in order to be saved; but you have taken no pains or trouble to learn that which God has revealed."

But the letters *might* have had another and encouraging meaning. "S. S." might signify, "*Search the Scriptures*." Whatever you have done hitherto, begin now to search them daily as for hidden treasures. Go deep into this precious mine. Ponder what you read. Compare one part with another. Compare the commands and precepts with your own daily life. Bring its promises to bear on your heart and its temptations.

Or, "S. S." might signify, "*Savior of Sinners*." This is the great message of the Bible. It tells of Christ as able to save them to the uttermost that come to God by him. We are therefore to read it that we may lay hold of the great salvation which he brings to us. We are to learn out of it his fullness and all-sufficiency to meet every need, and his readiness and delight to save those who come to him.

We are like a shipwrecked sailor. We are in great danger, by reason of our sinful and lost condition. We are in peril of eternal death, and of sinking to a more fearful abyss than that of the great Atlantic. But in the Scriptures our merciful God throws out to us the rope of salvation. He declares that Christ has died for our sins, and that there is salvation in him for the greatest sinners. But we must "embrace and ever hold fast" this blessed hope. As the sailor must *take hold* and then *keep hold* of the rope, so must we in our hearts believe in Christ, and cleave to him. By the calls and promises of the Word we are invited at once, without any delay, to come to Christ, to trust our souls to him, to ac-

cept a free pardon, and the help of his Holy Spirit. This is the first great object of the Bible, namely: To make us "wise unto salvation through faith, which is in Christ Jesus."

But a second object for which the Bible is given is to enable us to hold fast this hope. We must hold fast the confidence and the rejoicing of the hope firm unto the end." And the Bible shows how it is possible to do this. It warns against rocks that are near. The fear of man, the allurements of worldly pleasures, the snare of pride, the temptation of doubt and unbelief—against these we must watch.

The Bible gives great encouragement to preserve. It leads us to "patience and comfort" by the assurance that Christ is ever at hand to succor us when we are tempted, and to hear our prayers. It brings before us the faithfulness of God to his people, and the blessed truth that he will never leave nor forsake those who trust in him. It points us to the Heavenly City where there shall be no more sorrow nor sighing, and where the former things are passed away. Thus we are told to "hold fast" the blessed hope until we have passed safely through the waves of this troublesome world and have reached the haven where we would be.

There is one more thought before leaving the subject. It seems to me that the possession of a Bible brings with it a great responsibility. If you have had a Bible, but have never followed its blessed lessons, will it not prove a millstone round your neck in the Great Day?

"Ah," you will say, "I had a Bible. It told me plainly that the sinner must perish. It told me that only one could save me—he that died for me on the tree. It told me of the glories of heaven and the woes of hell. But I never cared for my soul. I never thought of my sins. I never trusted in my Savior. I never prayed for the help of the Spirit. And now that Bible bears witness to me that my ruin lies at my own door!"

Dear reader, let this never be the case with you. May your experience be like that of a Hindoo who had a copy of the New Testament presented to him, and who learned from its pages the secret of peace:

"I read, I pondered, I wondered, I believed.—I gazed upon the cross of Christ, and as I gazed the ponderous load fell off my heart. I rejoiced in Jesus."

PEACE.—The International Peace Arbitration Society met Wednesday, Oct. 31st in Paris. It was resolved to organize an international congress, to meet in 1889, representing America, England, France, and other countries favorable to it. Mr. Gladstone has written to express his sympathies with the movement.

SCRIPTURAL MODE OF BAPTISM.

(Continued.)

Ninthly: we call your attention to the baptism of Noah and his family in the ark: "While the ark was preparing wherein few, that is, eight, souls were saved by water. The like figure whereunto even baptism doth now save us," etc. This is the only figure spoken of in the holy Scriptures in reference to baptism. The question to be decided here is, whether the circumstance referred to by the apostle conveys the idea of immersion? The immersionist says it does. I say it does not. Now who shall decide which is right? The word of God. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights," Gen. 7:4. "All the fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights," verses 11, 12. In the seventh verse we learn that Noah and his family entered into the ark before the rain commenced to fall upon the earth, and while it rested on dry ground. In the 18th verse we are told that the "ark went upon the face of the waters." You will observe that neither the ark, nor those in it, were immersed, but were borne above on the face of the waters. And as the waters descended and fell upon the ark over them, it most strikingly prefigures or represents baptism by pouring or sprinkling. But the old hackneyed objection which has been answered again and again, is brought forward; they were shut up in the ark, and this represents immersion. So then, our Baptist friends furnish us an instance of dry-shod baptism. According to this logic, when persons are baptized in a church (the doors being shut) by pouring or sprinkling the water upon them as the rain fell upon the ark, we are to take this for immersion or as a figure of immersion. Noah and his family were shut up in the ark before the waters of the flood commenced to descend. The rain continued to descend upon the ark until the waters had increased, and the ark and the eight souls within were borne above on the face of the waters; at no time were the ark and its occupants immersed. This family were saved, not by being put under the water, but by floating in perfect security on the face of the waters. This deliverance the Apostle Peter calls a figure of baptism; but by no ingenuity can it represent immersion. The ungodly were immersed, submerged, and perished. Noah and his family were safe in the ark, the rain coming down upon them, thus prefiguring the manner in which the apostles baptized. From this conclusion there is no escape.

Tenthly: as we made our appeal to the Sacred Scriptures and agreed to abide by their teachings, I shall under this last head a summary of the evidence furnished

by John the Baptist, Jesus Christ, the evangelist Luke, and the Apostle Peter, in regard to the meaning and the mode of baptism:

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same saith unto me, Upon whom thou shalt see the spirit descending, and remain on him, the same is he which baptizeth with the Holy Ghost." John 1:29-33. "To whom also he showed himself alive after his passion, being seen of them (the apostles) forty days, and speaking of the things pertaining to the kingdom of God; and being assembled together with them, commanded them that they should not depart from Jerusalem but wait for the promise of the father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. But ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:3-8. In the second chapter of acts we learn that the disciples of Christ agreeably to this instruction held a protracted prayer-meeting until this promise of their Master was verified on the day of Pentecost. And after they had been baptized with the Holy Ghost, and part of the multitude accused them of wine bibbing, Peter defends them in the following manner, "Ye men of Judea, and all that dwell at Jerusalem, be this known unto you, for these men are not drunken, as ye suppose, but this is that which was spoken of by Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy; and on my servants and handmaidens I will pour out in those days of my Spirit." Acts 2:14, 18. "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons.... While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10:34-48. "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." Acts 11:15, 16.

We have thus passed through with all the fitness, candor and honesty of which we are capable, having no possible motive

to influence us to practice self-deception or to attempt to mislead others. And unless we are incapable of comprehending the meaning of language, we have, I think, established, by a most overwhelming mass of testimony of the most unimpeachable kind—and by a course of fair, logical reasoning—the following points:

1st. That the Greek word baptizo has now, and according to the best critics, always had a variety of significations, such as dip, pour, sprinkle, stain, color, smear, wash, wet, tinge, dye, etc.

2d. That the blood of the Jewish sacrifices, called the blood of Jesus Christ, was applied to the persons or things to be purified by sprinkling, and in no case were they dipped into it.

3d. That the Spirit was promised, and imparted it in every case, by being poured out and shed forth, coming down upon the people; and John the Baptist, and Jesus Christ, and Peter, and Luke, uniformly called this descent of the Spirit upon the people, being baptized with the Holy Ghost.

4th. This unchangeably fixes the meaning of the word baptize, by divine authority, and demonstrates to every person, who is not an incurable bigot, that whatever may be its classical meaning, baptism in the Scriptures has but one meaning; and that is, "pour out," "shed forth," "fell on all them." Every biblical student who is not hopelessly shut up in a Baptist nutshell, must see that there is no other definition of the word given in the New Testament, which would authorize any other action in performing the ordinance of baptism, but that of affusion. And, furthermore, there is not a single circumstance recorded in connection with baptism, either in the Old or New Testament, as has been most clearly shown in the preceding discourse, which does not correspond with the idea of baptism by pouring, which word in the Scriptures is used interchangeably with sprinkling. What Ezekiel calls sprinkling water upon them, and pouring the Spirit upon them, John the Baptist, and the Apostle Peter, both using the Greek language, call baptize with (not in) the Holy Ghost. We see that the very same word is used in the same sentence to express the descent of the Holy Ghost upon the people, that is used to express the application of the water of baptism. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5.

This let it be understood, is the decision of the great Teacher, demonstrating beyond all controversy, that as the Holy Ghost came down upon those who were baptized with it, so the water of baptism must be applied in the same manner by being sprinkled upon the person baptized. Therefore, our three witnesses, the blood, the Spirit, and the water, all agree in one mode of purification, and that is sprinkling.

It follows then, as a necessary and unavoidable conclusion, that sprinkling or pouring (which in the Scripture means the same act) the water upon the subject, is the only mode of baptism authorized by the word of God, and that consequently dipping is a purely human invention. This is a ruled case in the chancery of Heaven, and from its decision there is no appeal. The dipper might as well carry up his lexicon to the throne of God, and blasphemously tell the Savior he did not understand the use of language, as to gain-say the teaching of his word.

(To be continued.)

FOR THE LITTLE READERS.

(Continued.)

With the beginning of the second book of Samuel we return to David. We remember how he had pursued and slain the Amalekites who had plundered and burnt the city of Ziklag. Well, after David had overcome them, he returned to Ziklag and dwelt there.

On the third day after the battle with the Philistines in which Saul and his sons were killed, a man from the camp came to Ziklag, "with his clothes rent, and earth upon his head," which showed that he was mourning over some dire calamity.

He went to David, and after bowing before him to show his high respect, he told David about the great battle, and that the people had fled and Saul was slain, he having done it himself at Saul's request, that he might escape the cruelty of the Philistines. For, said the young man, "As I happened by chance on Mount Gilboa, behold, Saul leaned upon his spear and lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called me. And I answered, Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite." He said unto me again, Stand I pray thee, upon me, and slay me; for anguish is come upon me, because my life is yet whole in me. So I stood upon him and slew him, because I was sure that he could not live after that he was fallen."

To show that this was true the young man gave David the crown which he had taken from Saul's head and also the bracelet from Saul's arm.

To a vain, ambitious and unfeeling man, in David's position as heir to the crown, this would have been most pleasing news, as is seen in the case of Henry I. of England. He had been out hunting with his elder brother King William II. who was killed during the chase. Henry, as soon as he heard of his brother's death set off full speed to the city where were the royal treasures, and after taking possession of them was crowned king three days afterwards, while the body of

his poor dead brother, King William, was forsaken and at last brought to Winchester by a charcoal burner.

But how differently was David impressed when he heard of Saul's sad end! He rent his clothes for grief and fasted until evening "for Saul and for Jonathan his son, and for the people who had been killed, and for the house of Israel," which had been so utterly disgraced by the heathen Philistine.

You have no doubt not yet forgotten that David was a very sweet singer and played the harp. So now, at the death of Saul and Jonathan, and the defeat of Israel, David wrote a lamentation or funeral hymn in memory of these sad events.

But what of the young man who had brought David the news of Saul's defeat and death? I suppose he expected to be rewarded for his trouble; and he was rewarded, but a miserable one it was. For when David heard what the young man had done to Saul, he said, "How wast thou not afraid to stretch forth thine hand to slay the Lord's anointed?" And he said further, "Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed." Then, by David's command, this man was put to death.

Israel was now left without a king. But as David had been anointed by Samuel, he well knew the solemn duties which would now rest upon him. So he inquired of the Lord if he should go up into any of the cities of Judah. The Lord directed him to go to Hebron, which city is about twenty-five miles south of Jerusalem. David and his family and all his men accordingly went up and lived in the cities in that part of the land of Canaan, and the men of Judah came, and anointed David king over the house of Judah. David then sent a special message to the men of Jabesh-gilead, commanding them for the love and respect they showed their dead king Saul, by burying him.

Now Abner, the son of Saul's captain Ner, took Saul's son Ishbosheth, who was about forty years old, and made him king over all Israel. But the tribe of Judah remained true to the Lord's anointed, David. This setting up of two kings over the children of Israel brought on a revolt; but David grew stronger and stronger, while his opponents grew weaker and weaker, and although for a while Abner opposed David, he finally made peace with David and acknowledged him king. Soon after this Abner was slain, because some thought that he merely made peace with David that he might gain information and then try to overthrow and perhaps kill David. But David was free of Abner's death and he mourned for him and followed his body to the grave lamenting his death.

In the meantime Ishbosheth continued to reign. And it came to pass, that one

day in the heat of summer, as Ishbosheth was lying upon his bed, two brothers, Rechab and Baanah entered his house and smote him. And they took his head and brought it before David, thinking like the young Amalekite, who had slain Saul, to get some reward from David for slaying David's enemy. But David was sadly displeased with them for this wicked act and they met with the same fate as did the slayer of Saul.

After this all the tribes of Israel with one assent acknowledged David king. And the elders came to David and he made a league with them and they anointed him king over all Israel. David was but thirty years old when he began to reign, so that at the death of Ishbosheth he was thirty-seven and one-half old, Ishbosheth having reigned seven and one-half years.

Some time after this David made war upon the Jebusites, who were dwelling in the land and Jerusalem. He took Jerusalem from them and drove them away. He then lived in the city, and it received the name of "the city of David," by which name it is often called at the present day.

David now became a great ruler, and other kings looked up to him with great respect. Hiram, king of Tyre, sent men and material up to Jerusalem to build David a fine house, and in this way show his respect for him.

But now the old enemies of Israel, the Philistines, when they heard of David's advancement and power, were filled with envy and came to the valley of Rephaim to take David. David asked counsel of God if he should go up to the Philistines, and the Lord answered him that he should go, for he would surely deliver the Philistines into his hand. David obeyed, and the Philistines were beaten and slain. But they did not give up, for they again sent an army against David. He again sought advice from his heavenly Father. God this time told him not to advance right upon them, but to go round about them and get behind them at a place where were some mulberry trees. And it should be that when he heard a sound in the tree-tops he should move forward, for the Lord would fight for him. David did so, and the result was that the Philistines were entirely beaten.

I trust the dear little readers will not become so imbued with a love for war that they will forget the times and circumstances under which all these things took place, but remember that what is here given as actual events, is a figure of our spiritual condition, and that if we trust in God and ask counsel of Him like David, He will deliver us and give us victory over the Amorites and Perizzites, Jebusites, Hittites and Philistines of sin which surround us on every hand.

(To be Continued.)

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

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A NEW CATALOGUE.—The Menno-nite Publishing Co., have just issued a new catalogue, containing all their own publications in the English language, and also many good and valuable books which they sell from other publishers. They carry an especially large variety of Bibles and Testaments, ranging from a small pocket Bible or Testament to a large family Bible. This catalogue will be sent FREE to any one on application. Send for a catalogue and examine our list. You will no doubt find some good books that you would like to have. If you want to purchase a number of other books write for prices.

NAMES.—If any of the friends of the paper are acquainted with brethren or persons who are not subscribers to the HERALD, and will send us their names and address, we will send sample copies. Persons are often induced in this way to subscribe.

TWENTY-FIVE YEARS.—When this year is completed the HERALD OF TRUTH will be twenty-five years old. If our friends will help us we shall be able to begin the next year with a thousand more subscribers than ever before. The HERALD now is not a "new thing." It has attained a well established age, and we trust during the next twenty-five years it may, by the blessing of God, be the means of doing more good than in the first twenty-five years of its existence.

BRO. H. A. MUMAW, M. D., has opened an office at Orrville, Ohio, where he is now practicing his profession, and has kindly consented to attend to any business connected with this office for any who desire it. He will receive subscriptions for "HERALD OF TRUTH," "WORDS OF CHEER," and other papers that we publish. He will also order any books that parties in his vicinity may desire. He will be glad to accommodate any of his friends who desire to do business with him in this way.

WHAT HE THINKS OF IT? One of our patrons who knows how to value the HERALD OF TRUTH sends us the following: "I thought I would give up the HERALD and try another paper, but I cannot do it with a good conscience. The reason I could not give up the HERALD is this: It is the best and the cheapest paper I ever read. It contains so much to read and to think about! Sometimes we get an article that is worth just as much as it is to listen to a sermon. The paper would be cheap even at much higher price. I want to encourage all the good writers to send in articles."

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THE MENNONITE FAMILY ALMANAC, also Bear's Lancaster Almanac for 1889 are for sale at the Menno-nite Publishing Co's., Book store, Elkhart, Ind.

IN ANOTHER COLUMN appears the report of Bro. J. P. Smucker who was sent by the Evangelizing Committee to the West to visit the churches and scattered members of our faith. The report is full of interest and is well worth reading. Bro. S. traveled considerably over two thousand miles, and we trust his visits to the churches and members, and the admonitions he gave will lead to the up-building of Zion in the West.

COLLECTIONS FOR THE NEW HYMN AND TUNE BOOK.—The collections for this important project are still coming in very slowly. The Committee will meet on the 20th of the present month (November), to select the hymns and tunes, and what the step will be and how soon the work will be pushed forward, will depend very much upon how the collections will come in during the present month. We would earnestly request every one who feels an interest in this work, and who is willing to give, and has not yet done so, to send in their contributions at once, and to ask the friends of the cause to do likewise. Do not wait to have any one come and ask you or take your subscription, but send it in at once, without further delay, for if we want the book we must needs get at the work without further delay. So please hurry up the contributions.

SCRIPTURAL ENIGMA.

I am composed of 42 letters.

My 18, 11, 33, 24, 38, 4, 36, is a female disciple noted for her charitable works.
My 26, 13, 35, 20, 6, 17, 22, is a Judge in Israel noted for her prophetic gift.
My 29, 36, 12, 21, 16, 5, 10, is one of the four gospels.
My 40, 27, 33, 2, 19, 3, 7, is a well-known fisherman.
My 1, 8, 9, 3, 14, 11, is a captain of a heathen army killed by a heroic woman.
My 15, 39, 25, 41, is what shall be sparingly used for the stomach's sake.
My 37, 34, 31, 27, 28, is the impulsive apostle.
My 42, 32, 18, 23, 17, 25, is the place where Joseph was sold.

My whole is a passage of Scripture which was spoken by an influential man after a zealous worker in Christ's kingdom had thoroughly explained unto him an Old Testament prophecy, which had seemed to him so dark and mysterious.

DAVID BURKHOLDER.
Nappanee, Ind.

CHURCH NEWS.

BRO. ADAM BRENNEMAN and wife, from Orrville, Ohio, recently spent some time in visiting friends and relatives in Elkhart Co., Ind., and also in Kent Co., Mich. We regret to see Bro. Brenneman much afflicted with palsy, though he is still able to go about, and we hope his visit may do him good both bodily and spiritually.

BRO. JACOB BLEILE and wife of Nappanee, accompanied by Bro. D. A. Lehman and wife, spent Nov. 18th in Elkhart. Bro. Bleile spoke to us from the text: "Watch and pray that ye enter not into temptation," in the German language, and we feel confident that his remarks had a good effect upon the hearers. May God bless the dear brother in his labors to build up the kingdom of righteousness upon earth.

FROM KENT COUNTY, MICH.—Last Sunday the 17th, the brethren and sisters in Bowne held their communion meeting, and on Sunday the 18th, the communion will be held at Caledonia. Bro. Jacob Hahn of the State of New York was here. He bought a farm here and intends to move out here in the Spring. We are glad to have him in our midst, and hope and trust the Lord will bless him that he will be the means to help build up this church so that some poor souls who are yet "on the broad road to ruin" may turn from the broad road to the narrow path that leadeth to eternal life. * * *

CORRESPONDENCE.

FROM NOBLE, IOWA.—We have been having a blessed time in our church near Wayland, Henry county, Iowa. Ministers from different parts were here on a visit, among other David Hochstetler, of Wayne Co., Ohio. He admonished us very earnestly to labor in the vineyard of the Lord, and not stand all day idle in the marketplace. * * *

FROM NAPPANEE, IND.—Pre. David Hostetler of Wayne Co., Ohio, preached four interesting and earnest sermons near Nappanee, Ind., on Nov. 9th, 10th and 11th. Truly it was a time of refreshing and rejoicing. The brother went from Nappanee to Iowa. May God's blessing attend him in the good work of building up Christ's kingdom here on earth. Come again, brother!

Pre. C. D. Steiner of Near Orrville, Ohio, also preached an earnest sermon here on the 10th of November. It was truly good to sit under the sound of his gospel.

FROM BRESLAU, ONT.—The Sunday-School which had been held during the summer in the Cressman Meeting-house at Breslau, Ontario was closed for the winter on Sunday the 18th of November. The average attendance was good, and we hope the instructions given from the word of God as well as the many kind admonitions of those in charge of the school may prove a blessing to all and lead many young minds to search still further the word that tells of life, light, joy and peace in a Savior's love.

FROM HARPER, KANSAS.—Bro. B. F. Hamilton, of Marion Co., Kan., paid us a pleasant visit. He arrived here on the 1st of November and remained with us over Sunday, during which time he held six meetings. On the 2d Bro. David Weaver and wife from Newton, Harvey Co., Kansas, also arrived here and remained with us over Sunday. Brother Weaver could not preach much on account of some throat trouble, so that most of the work fell upon Bro. Hamilton. On Saturday baptismal services were held, on which occasion three precious souls were added to the church.

On Sunday the 4th, the holy communion was observed, at which all the members present took part. On Monday the visitors left for home. May God bless the brethren in their work, that they may preach the word in its purity, and lead many to the foot of the cross.

J. G. WENGER.

CLOSING SUNDAY-SCHOOL.—We closed our Sunday-school near Flanagan, Livingston Co., Illinois on the 11th of November. Bro. W. Baughman was our superintendent, and we had a large school, the average attendance being about 90. We had a very pleasant time on the last meeting of our school. It seemed as though the scholars all came prepared; and what can be more pleasing to the superintendent and profitable to the school than to have the scholars come prepared with their lessons! We believe also that it is pleasing to God when children are diligent in studying the word of God, for this is given to us to show our feet the way to eternal life.

We had a variety of exercises on the occasion, consisting of singing, prayer, reading and speaking. The school was also re-organized for next spring. We hope that during the winter, while the school is closed, the children, both large and small, will not be idle in the vineyard of the Lord. We can do much by faith and prayer. We can go to the house of God and hear his word, and thus be strengthened and encouraged in Christian life. We hope that our efforts in this work of the Lord may bring abundant fruit in due time. J. W. B.

CLOSING EXERCISES.—The closing exercises of the Sunday-school at Oak Grove and Pleasant Grove, Wayne Co., Ohio, which were held alternately as one school, took place on Sunday, Nov. 18th. There was an attendance of some 350. The exercises were opened by singing and an introduction and prayer by Pre. J. K. Yoder. The presents were then given to the smaller scholars. These consisted of books, amounting in value to \$15.00. The largest book was given to the one having committed to memory the largest number of verses from the Scriptures, the three highest prizes being awarded to members of the Pleasant Grove School.

Addresses were also delivered by Rumbaugh, and H. A. Mumaw, the superintendent and several of the teachers. This school was the second largest school in the county, having in the two districts, an average attendance of three hundred and sixty.

May our hearts be filled with the desire to make renewed efforts in this important work and labor more diligently to bring the young people into the way of truth and holiness. We have reason to believe that very many precious souls are in this way brought to Christ.

Owing to the cold rain which prevailed on that day many were not present that otherwise would have attended.

D. H. K.

A NEW FIELD OF LABOR.—Early in the Fall of the present year, Bro. M. Coopridge and Bro. Samuel Miller of McPherson county, Kansas, began to fill appointments for preaching in Reno Co., about twelve or fifteen miles southwest of Hutchinson, Kansas, and by request regular services are now held there every four weeks by the brethren in McPherson and Harvey counties. In the month of October Bro. Brundage and other ministering brethren organized a church, thereby receiving three persons into church membership, viz., Jacob Detweiler and wife and Levi Headings. Yesterday the 12th of November, Bro. Kornhaus of McPherson county, and Bro. Jacob Erb of Harvey county returned from there, reporting that they had held two meetings over Sunday in a neighboring school-house near Bro. Detweiler's, and that three more persons had applied for membership. Others are also contemplating the great necessity of coming out on the Lord's side and work for the Master whose words are, "Why stand ye here all the day idle?"

It is desired that our ministering brethren traveling East and West remember this place and visit these people also, and preach for them. On the 8th and 9th of November we had a sweeping snow-storm from the North, making the East and West roads impassable in many places on

account of the drifted snow. Thirty miles to the West the roads were dry and dusty. R. J. H.

FROM CHAMBERSBURG, PA.—Conference met at the Chambersburg Meeting-house on Friday, Oct. 12. On Saturday four young precious souls were received into church membership by baptism. How encouraging it is to the Christian to see that there are still some that have become willing to take up the cross and follow Jesus.

"If glorious angels do rejoice
When sinners turn to God,
Let us unite with cheerful voice
To spread his praise abroad."

On Sunday communion services were held, where a large congregation assembled and many partook of the emblems of the broken body and shed blood of Jesus.

"O what can be compared to Him,
Who died upon the tree!
This is my dear, delightful theme,
That Jesus died for me."

A good many strange brethren and sisters were with us, which was very encouraging. On Monday evening there was an appointment again at Green Village for Bro. J. Lehman, from Freeport, Illinois. May God bless us all that we may live closer to Jesus. Bro. C. Ebersole and wife of Sterling, Ill., who had been visiting among their many friends for some time, started home on the 8th of November.

Here we meet but soon to part again, but we hope we may all be so happy as to meet where parting will be known no more.

M. L.

A VISIT.

A short time ago we made a trip to Champaign county, Ohio, where several of our children, and many friends and acquaintances live. In this part of the country, which extends from this county to Huntsville in Logan county, live a large number of Amish members comprising two bodies which on account of some difference of opinion have dissolved themselves into two parts. One of these, comprising the larger number of members, is in charge of J. Wery and his co-laborers, while the others have ordained two of their younger brethren to the ministry. Although these are still young in the work, yet there is reason to believe that they are a blessing to the Church, and that much may be expected of them in the future. Both bodies have a sufficient number of members to constitute large congregations. They have three or four houses of worship, all of them large and comfortable, and are used by both on alternate Sundays. Sunday-schools are also held by both bodies

every Sunday. The former giving instruction in the German language only, while the latter make use of both languages. We met many kind-hearted people, who entertained us in a manner which left hardly anything to be wished for. This kindness made a deep impression upon our minds. It is refreshing and encouraging to the soul, to meet, when away from home, people who have a kind word for every one they meet. Friendliness is a divine virtue, and which everybody should possess, but which is not everywhere found. Especially should this virtue manifest itself in those who are set as shepherds over the flock of Christ. In many instances a friendly word to the sinner has been the first inducements to a change of thought and action, and conversion. Paul no doubt experienced this, for which reason he classed this virtue with humility and meekness as one of the fruits of the Spirit. JOEL RIEHL.

Lewisburg, Ohio.

AT HOME AGAIN.

By request I decided to make a mission tour to the West, and accordingly left home on the 24th of August with the intention of visiting the small churches and scattered members of our faith.

I made a brief stay in McLean and Bureau counties, Illinois, holding a few meetings at each place. These meetings were largely attended and good attention was given. I also made a short stay in Henry Co., Iowa, and while there I was greatly rejoiced to learn that nineteen persons were ready to be received into church membership by baptism. There was much rejoicing in the church there on that occasion.

I also remained a short time in Johnson and Cass counties, Missouri, holding two meetings in each county, at all of which I had many attentive hearers. The brethren seemed willing to live for Christ and work for the welfare of his church here on earth.

I then proceeded to Kansas, where I visited in McPherson, Stafford, Pawnee, Ness and Sherman counties, and holding a number of meetings. In McPherson county, I held one meeting near Canton, in the Daniel Brundage church. Others were held near Monitor in the same county. In Pawnee county four persons were received into church membership by baptism during our meetings.

In Stafford county I met with some of my old-time friends formerly from Haw Patch, Ind., where we many a time met together as brothers and sisters in the house of God for divine worship. A large meeting was held in the evening in a school-house and the people were very orderly and attentive. Next day some of them accompanied me to Pawnee county and others came later and met with us in

the meetings we held there. I felt sad when we came to take the parting hand.

In Ness county the members, both Amish and Mennonite, are somewhat scattered, yet the meetings were well attended with kind and friendly hearers.

Next I went to Sherman county, where I found a congregation of sixteen or eighteen members without a preacher of our denomination, and yet it seems they are alive in Christ. They meet every Sabbath in a Sunday-school, and hold devotional exercises. A number of meetings were held and the time was spent pleasantly, and I trust profitably. I hope these meetings in Kansas were not in vain. In general there seemed to be an earnest desire to hear the word of God.

Taking leave of the brethren and sisters in Sherman county, I proceeded to Cheyenne county, Nebraska, by way of Denver, Colorado. I had originally intended to stop with the brethren in Colorado, but for some reason to which there is a lawful excuse I did not do so. I hope they will pardon me and bear with me for not stopping with them.

In Cheyenne county, Nebraska, there are 26 members without a minister or regular organization. A number of meetings were held and then a church organization was effected, and two precious souls were received into full membership by baptism upon confession of their faith, so that the congregation now numbers 28 souls. By the request of the congregation an aged brother agreed to act as leader or superintendent when they meet for divine services, and open the meeting, and taking the lead in the services. I hope the Lord will prosper them that in course of time they may have a minister to take care of the flock and by God's help gather in many souls from among the world.

The next stop I made was at Plum Creek, in Dawson Co., where some of our members are living. They are like sheep without a shepherd, and yet they seem to stand firm in the faith of Christ. A few meetings were held, and I think not in vain, as they seemed desirous of hearing God's word. At Plum Creek I met Bro. Samuel Yoder of Danvers, Ill., who then accompanied me to Adams Co., Bro. Schiffler has charge of a Mennonite congregation at that place. Two meetings were held and long will I remember the pleasant time we had with the kind brethren there. The meetings were pleasant ones, and I trust they were not in vain.

Bro. Yoder and I then took leave of these brethren and proceeded to Hamilton Co. There is, as it seems, a prosperous church of 27 members here in charge of the ministering brethren C. Rediger and Andrew Oesch, formerly of Livingston and Bureau counties, Ill. A number of meetings were held, and there seemed to be a desire among the members to meet together and participate in the worship and service of the Lord. The evenings

were not very pleasant, yet the people turned out in goodly numbers, and paid close attention to what was spoken. Bro. Yoder here left us for Seward Co., and Pre. A. Oesch accompanied me to York Co., where we spent a day with the church of the Russian brethren, in charge of Pre. Isaac Peters. We were very kindly received by the dear brethren and held two meetings.

Bro. Oesch then went home, while I came on to Seward Co. There is a very large church here. Bro. Joseph Schlegel is bishop and has charge of the church. A few meetings were held which were largely attended. I also had the pleasure of forming the acquaintance of Pre. Joseph Springer of Hopedale, Ill., who was visiting in Seward Co. at the time. We had a pleasant time together at these meetings and enjoyed ourselves well with the dear brethren and sisters in the worship of the Lord and in the glorifying of his name.

I then came on to the town of Plattsmouth in Cass Co., where three families of our faith live, of whom nine persons are members of the church. The brethren were absent, but the sisters called their children together and the evening was spent in singing, prayer, and a short admonition. I was glad to find these members, both old and young stand firm in the cause of Christ.

Taking leave here, I came eastward to Providence, Ill., and made a short stop with the brethren there. The time was pleasantly spent in the service of the Lord, having held three meetings at that place. Then, after an absence of nearly eleven weeks I once more turned my face toward home and the loved ones there. Thanks be to God, I found them all well. I feel deeply the obligations which I owe to a kind and merciful Heavenly Father for so tenderly caring for and watching over us during our separation, and that he has blessed me with health and strength on my journey. Yea, praise be to his name, and honor and glory through Christ Jesus. Amen.

My journey was a reasonably pleasant one, and yet not without its trials and sadness. While many of our members are working for the salvation of the souls of men and the welfare of the church, we find such also as are cold and indifferent to the upbuilding of the glory of God, looking more to the glory and fashions of this world than to the prosperity of the church. Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth." Luke 11:23. Dear friends, let us not get weary in well-doing, but much rather serve with gladness the God of high heaven who is supreme in all things. I admonish you again to stand fast in Christ and be strong in the Lord and in the power of his might and keep aloof from all sinful pleasures, and be not conformed to this world,—in pride or any other sinful things; for it is detri-

mental to Christianity, hindering the upbuilding of the church of God. Dear brethren and sisters, examine yourselves and see if you are really denying yourselves, and bearing the cross of Christ and following in his footsteps. Let us all labor faithfully, so that when it becomes our turn to die, we may be ready to enter into the joy of our Lord.

I received five or six calls from different places to come and visit there. I should have been glad to have done so, had time allowed me to do so. I hope such as I did not visit will bear with me.

I feel to express my heartfelt thanks [to the dear brethren and sisters both old and young, whom I met on my journey for their love and generosity. I shall long remember your kindness and words of encouragement. May the Lord bless you all, is my prayer. I ask your prayers in my behalf. J. P. SMUCKER.

Nappanee, Elkhart Co., Ind.

SOMETHING FOR NOTHING.

The prospect of getting something for nothing has so frequently entrapped people, and brought them into folly, that one is led to inquire whether it is a spirit of strict honesty that puts this disposition into vigorous action. A. I. Root in *Gleanings*, writing on the subject, recently gave a case which might furnish wholesome thought for the readers of these columns. It was as follows:

"Only last week a well-dressed young man came into our town with a horse and buggy, drove up into the business part of the village, and announced that he was going to sell some jewelry. Nobody paid very much attention to him, for few peddlers are rather at a discount in our community. He held up some sleeve-buttons which he claimed were worth a dollar and a half. Some of the bystanders perhaps smiled at his innocence in thinking that anybody was going to buy sleeve-buttons of him at any price. He came down rapidly in price, and I believe he finally sold a pair for 25 cents. He then desired the customer to stand near by and not go away. This singular request attracted attention. When he had sold three or four more pair he gave each purchaser half a dollar as a reward for helping him start a trade. My friends, what do you suppose the effect was? The aspect of affairs changed immediately. People crowded in from every direction, wide awake and full of enthusiasm at the prospect of getting something for nothing. Our friend explained that he did not expect to do much business till evening, and that he proposed to give away some money by way of advertisement, to start the evening's business. He next sold some watch-chains for half a dollar apiece; and after quite a number had purchased, asking them to stand along in rows as before, he gave them back twice

the money they had paid him. Our town now exhibited a scene something like our bee friends see when the bees get to robbing. Laborers, mechanics, merchants, lawyers, doctors and printers, it is said, crowded up eagerly. I do not know whether there were any ministers, and I am not sure there were any professors of religion in that crowd; but I trust there were not. From fifty to seventy people passed over their money for watch-chains, when they knew the goods were not worth it. In fact, the editor of our county paper, who had published a caution to this very kind of work, and may be in regard to this very man, a year or two before, was one of the victims. After he had got his hands full of money, he, in a reckless way took out a 20-dollar bill and doubled it up and put it inside of some kind of a watch, and dared any one to give him ten dollars for watch, money, and all. Two people purchased at once; but the 20-dollar bill had, by some sleight of hand, changed to a one-dollar bill. In perhaps one hour's time this fellow took fifty dollars from the hands of an intelligent, educated, and, I hope I may say, Christian people.

I am sorry that such a thing happened; but, dear friends, there is an excellent moral to it. The little incident reminds us of the fact that average humanity has a wrong spirit in its heart. I am afraid that we, my friends, you and I, are not ready to stand the test when temptation comes suddenly upon us. Our hearts are certainly not *right in the sight of God* when we can be at any time entrapped into wanting *something for nothing*. What should a Christian do under such circumstances? Why, he should reply, simply, "No, thank you." And he should be able to say, at all times, and under all circumstances, and over and over again if need be, "No, thank you," whenever anybody presumes we are ready to grasp eagerly for a *half-dollar* that can be obtained *without giving a fair equivalent*.

CRIME.—In no land in the world is crime so on the increase as in this country. In 1850 there were in the prisons of the United States 7000 prisoners; and in 1880, above 50,000. That is, in 1850 one in every 3000 persons was in prison, and in 1880 one in 837. This proportion has gone on during the last six years. The report of the prison commissioners for 1885 put the proportion of prisoners to the entire population of Massachusetts as one to 575, and for the county of Suffolk one to 278. In England and Wales, on the other hand, while in 1859 there were about 2600 sentences to penal servitude in 1884 there were but 1400; that is, the ratio fell from one in 7000 to one in 18,000. The figures and comparisons speak not very creditably for the so-called liberty of the United States.

Married.

WENGER—ROTH.—On the 23d of October, at the residence of the bride's parents, John Roth, by Sebastian Gerig, Jacob Wenger and Magdalena Roth, both of Henry Co., Iowa.

BYLER—GERBER.—On the 3d of November, at the residence of the brother-in-law of the bride, Bro. E. Chetlain, by Benjamin F. Hamilton, Fred Byler and Salome Gerber, both of Harper Co., Kansas.

OBITUARY.

Elizabeth Hartman, widow of David Hartman, and daughter of Bishop Peter Burkholder, died on the 11th of October (on her birthday), aged 73 years. She was buried on the 12th at Weaver's church. Funeral services were conducted by the Brethren Samuel Coffman, Daniel Heatwole, and Gabriel Heatwole, Text, Luke 12:40. She was a consistent member of the Mennonite church for many years. She was the mother of 12 children, seven of whom remain, with one sister to mourn the loss of a kind, loving, and devoted mother and sister. She chose early piety, lived an exemplary life, and delighted in the ways of the Lord. She deeply loved her children, and was ever ready to instruct and reprove them, but with so much kindness that they could not but love her. Yes, her children say, "Dear mother, we did not know how much we loved thee, until you were laid upon the bed of affliction. We waited with hope for your recovery, but the death angel came nearer and nearer, to take your spirit to God who gave it. Oh how often your kind words sound in our ears, while you are sleeping so sweetly 'beneath the clouds of the valley.' Peace to thy sweet slumbers."

Several weeks before she died she desired to have a family reunion, so that she might have an opportunity of once more teaching her children to bring up their children in the fear of the Lord, and thus keep them in the fold of Christ.

While she was seated at the table, surrounded by her family, she expressed a hope that they might once all be permitted to surround the table of the marriage supper of the Lamb in the heavenly Jerusalem. She told her children that she would soon have to leave them, and tried to impress deeply upon their minds the importance of living in Christ. The day was spent in singing and prayer and reading in the Bible, which she enjoyed much.

She also gave her grand-children many good instructions, and they were ever the objects of her care. Her life was an untiring service for others, and many outside of the home circle shared in her generous sympathy and friendly good-will. Many a poor and distressed one left her door with a "God bless you" for kindness received. "She stretched out her hand to the poor, yea, she reached her hand to the needy." She was remarkable for simplicity of character, and her piety was sincere and unaffected. Her physician said that her life, sickness and death was one of the most beautiful examples of piety he ever witnessed. She was known and loved by a large circle of neighbors, friends and relatives, who mourn only their loss, but have a bright hope that with her "all is well." Her last words were, "Oh give me grace."

Dear mother, sweet may be thy calm repose, Now safe within the veil, from earthly woes; So calmly, so sweetly may thy body lie, Till God will pledge it to soar in the sky.

May thy sweet spirit still direct us on; Still pointing and leading to heaven's bright throne.

God hear, and grant, in heaven we all may To live, to love, and worship at thy feet. [unclear]

OBITUARY.

Barbara Shank died August 16th, 1883, aged 82 years, 4 months and 26 days. She was born in 1806, in Washington Co., Maryland. She was a member of the Mennonite Church forty-nine years, and carried the weight of her four score years with reasonable health and sound intellect. She deceased was one of the first settlers in Northern Ohio and endured her share of the hardships and privations incident to the settlement of a new country. All who knew her found her to be one of the women who thought, spoke and lived in charity with every one; her doors were always open to the weak, needy and oppressed. But her silent dust is alike indifferent to praise or blame; she has passed far beyond our call; we miss her, we mourn for her, yet her going from us was not untimely, nor unlooked for, and we can only say "Thine done" and that spark which makes man immortal has fled; that brave soul which for fourscore years guided her children and prompted them to deeds of true nobility and love, has departed, has reached and now enjoys its expected and immortal rest among kindred spirits.

MOTHER IS RESTING.

"The long rough road is ended
Her weary feet have pressed;
How rough to her weak footsteps,
Perhaps we never guessed;
But with the weary journey,
She'll be no more distressed,
The face we bend and softly kissed
Bears no impress but that of bliss."

"We know that many pages
Within the book of years
She has perused with anguish,
Amid her falling tears,
That partings, change and doubt
Have caused her many fears,
Forgotten now, each pang of woe,
No grief again her soul shall know."

"We gaze at her dear features,
Within the casket bound,
And think that she is dwelling
Where changeless peace is found;
That there's no painful parting,
Her loving heart will wound;
And weeping for her, 'loved and gone,'
We gather strength to walk alone."

"Along the way before us,
Whither—we do not know,
It may be strewn with blessings,
And pleasures we may know;
Or, thickly set with dangers,
May bring us naught but woe;
Yet, o'er life's pathway she has come
At last unto her heavenly home."

—LIZZIE A. BRENNEMAN.
—Rushmore, Ohio.

DIED.

PARISH.—On the 28th of September, at Rockton, Clearfield Co., Pa., Agnes, youngest daughter of Sister Annie Parish, aged 2 years, 9 months and 4 days. Services by H. M. Gelnett from 9th Psalm.

"Ere sin could blight or sorrow mar,
Death came with friendly care,
The opening bud to rest conveyed
And lid it blossom there."

WALLACE.—In Elkhart county, Indiana, on the 19th of November, of the infirmities of old age, —, wife of William Wallace, aged 72 years. She was buried on the 21st. She was formerly from Lancaster county, Pa. She leaves an aged husband and a number of children and grand-children. Peace to her ashes.

BYLER.—Allie, daughter of S. L. and F. Byler died at her home 3 1/2 miles south of East Lyme, Mo., October 26th, of pneumonia and diphtheria, after an illness of about a week, aged 18 years, 5 months and 21 days. She had been to Ohio on a six weeks' visit and returned home the Friday before her death. Buried on the 8th in the Clear Fork graveyard. Services by Daniel F. Driver from Isaiah 40:8. A large concourse of friends followed her remains to their last resting-place. Allie had a very bright foretaste of her future home. "Oh!" she said, what beautiful things I see! Sing for me hymn No. 47 in the Triumphant Songs," and requested to have the same hymn sung at her funeral.

"My heavenly home is bright and fair,
I long to be there.
That heavenly mansion mine shall be,
I long to be there, etc.
Oh angels guide me home, angels guide me home," etc.

MISHLER.—On the 12th of November, in Sterling, Whiteside Co., Ill., of inflammation, Sister Elizabeth, wife of Jesse Mishler, aged 42 years, 4 months and 24 days. She was buried on the 13th at the Sterling M. H. She suffered much for five days. Shortly before she passed away she was received as a member of the church, having expressed peace of heart. Services by A. Ebersole and Joseph Lehman of Stephenson Co., from Isa. 38:1. She leaves four children and a deeply bereaved husband to mourn her death.

KULP.—On the 19th of November, in the city of Elkhart, Indiana, of congestion of the lungs and spinal fever, Gertrude, daughter of Enos and — Kulp, aged 16 years. She was a bright girl and much beloved by her associates, and her early death has cast a deep gloom over the hearts of the sorrowing household. The funeral was a very solemn one, and we trust that the deep impression made will bear fruit unto everlasting life in many hearts. May God comfort the bereaved household and draw them nearer unto himself.

RITTENHOUSE.—On the 13th of November, in Clinton township, Lincoln county, Ontario, suddenly, of heart disease, Michael H. Rittenhouse, aged 73 years, 7 months and 17 days. He was buried on the 16th at the Moyer church where a large number of friends and relatives assembled to pay their last respects to a kind brother and a good friend to all. He leaves a widow and seven children to mourn their loss, but not to mourn as those who have no hope of a blessed resurrection. Funeral services were conducted by Bish. Daniel Wisner from Matt. 24:44. He was the last one of a family of 12 brothers and sisters; so we can see that the time will come for us to be called hence: "Therefore be ye also ready."

MYERS.—On the 10th of November in Miami county, Ind., of dropsy, Mary Anne, wife of John Myers, aged 37 years, 2 months and 7 days. Funeral services were held in the Anish Mennonite Church by Andrew Troyer and J. S. Coffman, from Phil. 1:21. The deceased was an earnest Christian and comforted herself with the precious truths of the gospel.

PEACHEY.—On the 7th of November, in Mifflin county, Pa., Jonas, son of Enos and Barbara Peachey, aged 2 years, 9 months and 12 days.

WISLER.—On the 10th of November, in Harrison Twp., Elkhart Co., Ind., after a brief illness, Katy, wife of Pre. Jacob Wisler, in the 70th year of her age. Her sudden death was a Knopp. She was formerly of Ohio. She was buried at Yellow Creek on the 21st. Services by Christian Shaum and Christian Baer.

ZOOK.—On the 9th of November, in Mifflin county, Pa., Bro. Jacob J. Zook, aged 50 years, 2 months and 18 days. Bro. Z. was at meeting on Sunday Nov. 4th, apparently in good health. The next Sunday afternoon he was laid in the grave. He had taken a severe cold, followed by an attack of pneumonia, and in a few days death ensued. Truly our lives hang by a brittle thread, "Who'll be the next?"

WEISE.—On the 27th of October, in Westfield, Medina county, Ohio, of consumption, George, son of George and Debby Weise, aged 27 years, 3 months and 22 days. He accepted Christ and was baptized but a few weeks before his death. Services at Morses' Corners by L. P. Gross and Martin Leatherman from Gen. 48:21. He leaves a young wife and many friends to mourn his early death.

CROYLE.—On the 11th of November, in Conenough Twp., Somerset Co., Pa., of deranged action of the heart, Elizabeth, wife of Moses Croyle, aged 53 years, 10 months and 8 days. She was the mother of 8 children, one of whom survives her, and 9 grand children. She was a worthy member of the church for many years and died trusting in the Lord. She was buried at the Thomas M. H. on the 13th, followed to the grave by many sympathizing friends. Funeral services by Jonas Blough, S. Gindelsperger and C. Herschberger from a part of I Cor. 15.

SHANK.—On the first of Oct., near Biglerville, Adams Co., Pa., of typhoid fever, Sister Susannah C., youngest daughter of Bish. Daniel Shank, in the 27th year of her age. She was conscious to the last, she bade them all farewell and said, "Weep not for me; I shall meet you all again." Buried on the 3d in the Munnaburg grave-yard. Services by Samuel Myers in German and Philip P. Parrett in English.

SHANK.—On the 6th of Nov., of typhoid fever, Sister Hettie M., daughter of Bish. Daniel Shank, aged 20 years and 27 days. May the Lord strengthen the parents in their sad bereavement, they have the hope however that they are not lost, but gone before. This is indeed a sad bereavement to the parents and remaining sister and two brothers, and also for the neighborhood. She was buried on the 8th beside her sister, who was buried but five weeks before. Services by Philip P. Parrett and Martin Whisler in English and Samuel Myers in German.

"Asleep in Jesus! Blessed sleep,
From which none ever wake to weep.
A calm and undisturbed repose,
Unbroken by the last of foes."

Asleep in Jesus! Peaceful rest,
Whose waking is supremely blest;
No fear, no woe, shall dim that hour,
That manifests the Savior's power."

Letters Received.

WITH MONEY.

A.—William Abrams, J. B. Amstutz, A. F. Anderson, Peter Abrams, John Allert, M. G. Andrae.
B.—Noah Blosser, G. L. Bender, Maggie Beaver, F. N. Byers, M. E. Byler, A. L. W. Bower, E. B. Bous, B. Burkholder, Joseph Baily, Fannie Backwater, A. H. Berry, Samuel Brunk, Maria Bauman, John Barker, Jacob Biele, John Buerge, Andrew Bachman, J. W. Bangham, John Beck, Andrew Birky.
C.—Mary Clouser, Ellen F. Charles.
D.—Jacob Dauman, J. H. Davidson, G. Doerkson, Martin DeWitt.
E.—Sophia Ernst, Christian Egle, E. Ewert, H. E. Egan, Peter Elzer, Christ Engel, Daniel Elzer, David Eisch, Henry Ehlbreger.
F.—Klaus P. Fisher, Peter Friesen, H. Friesen, Theodor Felger, James Frieson.

G.—H. M. Gelmit, Susan Gebhardt, Paul M. Glander, Lena N. Glander, Christian Gool, C. H. Glingher, S. B. Grubb, Isaac Gable, S. J. Glick, E. C. Garber, E. K. Greenwalt.

H.—Benjamin Helmut, C. H. Hoehstetter, C. Hershberger, L. Hoelder, Henry Hildebrand, Menno Horn, Lavina Heckler, Henry Houshalter, Henry Harler, F. Herring, M. D. P. S. Hartman, D. W. Hamilton, J. G. Heibert, J. F. Hays, Jacob K. Herr, Elias Hershby, J. B. Hoover, John Hirschy, L. J. Hofer.

K.—Leidy M. Kinney, Cornelius Kroecker, Sarah Kurtz, Samuel B. Kline, Rev. Peter Kensingner, Frans Kluener, L. L. Kraybill.

L.—Mary Lawrence, J. C. Lantz, Joseph Litwiler, Wladimir Lehman, D. L. Lehman, Annie M. Lehman, B. Loefer.

M.—Leidy Myers, Joseph Musselman, Maggie Melinger, Anna B. Meyers, Nicholas Martin, G. Martens, Jacob S. Miller, Jacob S. Meyers, Elizabeth Minnich.

N.—Henry Nix, C. Neuenhshagen, Joseph Naffziger, Jacob Nushman, Annie P. Naffziger, Jacob Nikkel.

P.—John Pike, John E. Price, J. Pankratz, Annie Parish, B. Penner.

Q.—John J. Quiring.
R.—Jos. Roth, C. Riegler, Jacob Richi, Daniel Roth, Simon J. Reister, A. J. Rempel, Emma S. Rietels.

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T.—Henry Towse, N. A. Towse,
U.—D. B. Unruh, D. D. Unruh.

V.—J. M. Vanscoy, Abraham Voht.
W.—Levi Witmer, E. Weaver, Elias Walter, J. J. Wiebe, A. D. Weaver, Sarah Wenger, John S. Weber, Elias Walter, Fred Weber, J. M. K. Weaver, Barbara C. Wiedeman.

Y.—Samuel S. Yoder, John S. Yoder, Jacob E. Yoder, T. D. Yoder, T. D. Yoder, Wm. Yoder, Joseph C. Yoder, Z.—Chr. Zook, Jacob Zacharias, Michael Zehr, Levi Ziemer.

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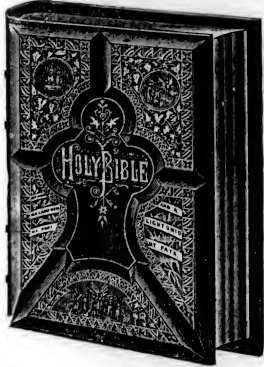
TEMPERANCE.—A real estate dealer at Gladstone, Michigan, refuses to sell a lot unless the buyer signs a forfeiture contract not to allow whiskey selling on the premises.

AN EXCHANGE STATES, that tobacco is to be shut out at the Chambersburg, Pa., academy. No boy is admitted who uses it in any way. It is prohibited to day and boarding pupils alike, on the ground that it injures mind and health.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 13th, 1888, de-
part at Elkhart as follows new standard time,
which is 28 minutes slower than Columbus
time:

GOING WEST, leaves.
Toledo Express..... 8.00 A. M.
No. 3, Pacific Express..... 4.05 A. M.
No. 21, Chicago Exp..... 7.00 "
No. 3, Special Chicago Express..... 3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, leaves.
No. 12, Night Express..... 8.30 A. M.
Grand Rapids Express..... 4.45 "
No. 86, Way Freight..... 5.00 "
No. 22, Michigan Express..... 1.145 "
No. 6, Fast New York Exp..... 6.10 P. M.
Grand Rapids Express..... 1.20 "

GOING EAST—AIR LINE, leaves.
No. 2, Special New York Express..... 12.45 P. M.
No. 8, Atlantic Express..... 11.55 "
No. 4, Limited Express..... 8.25 "
No. 28, To Goshen only..... 8.35 "
No. 26, Air Line Accom..... 5.00 A. M.
No. 82, Way Freight..... 5.00 "
Train G to Goshen only..... 7.45 "
" E to Goshen on y..... 4.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO
FAIRTHER.

Train F from Goshen..... 11.30 A. M.
Train H from..... 7.00 P. M.
No. 24, Acc. from Chicago..... 8.10 "
Goshen Passengers change to No. 28.
No. 27, from Goshen..... 6.30 A. M.
Passengers change cars at Elkhart if going
West.

SUNDAY TRAINS.

Nos. 12, 4, 6 and 8, East. Nos. 9 and 5, West.

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express..... 12.40 P. M.
"..... 8.00 "
No. 25, Michigan Accommodation..... 2.55 "
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nent points between Boston and San Francisco.
A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland, Ohio.
G. B. Wyllie, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 13th, 1888, will
leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.
No. 6, Grand Rapids Special..... 5.10 A. M.
No. 4, Cincinnati & Indianapolis Ex. 9.10 A. M.
No. 2, Ind. & St. Louis Express..... 4.35 P. M.
No. 8, Way Freight..... 5.45 A. M.

GOING NORTH, leaves.
No. 1, Grand Rapids Express..... 10.50 A. M.
No. 3, Michigan Express..... 5.30 P. M.
No. 5, Indianapolis Special..... 10.54 P. M.
No. 7, Way Freight, arrives..... 7.50 P. M.
No. 11, " leaves..... 8.00 A. M.
Nos. 1, 2, 3, and 4, connect with Boat line
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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 25.—No. 24.

ELKHART, IND., DECEMBER 15, 1888.

Whole No. 385.

THE LIGHT OF THE WORLD.

The moonless sky was studded thick with
stars.

And shepherd swains were watching by the
fold,
When suddenly a glorious light appears,
For heavenly glories are to them unrolled.

A shining seraph, from the courts above,
Glad tidings brings, a joy-inspiring word;
God bids toward guilty man such wondrous
love

That He hath sent a Savior, Christ the Lord.

A heavenly choir join in the swelling song;
Glory to God they sing, and peace on earth.
The echoing rocks and hills the notes pro-
long.

And earth rejoices at the Savior's birth.
No sooner did this choir their song begin,
Than near those fields, within a lowly cave
Used as a stable for a village inn,
Birth to her first-born humble Mary gave.

Faint were the scattered stars which gleamed
the sky.

Of human hope, when thus that child was
born.

All nations seemed in deepest night to lie;
No herald promised them a coming morn.
The ancient valor now was brutal force:

No hospitality a stranger found;
Honor and faith were dead; the vital source
Of every virtue in pollution drowned.

Yet darker grows the night so dark before;
The scattered stars withdraw their feeble
light.

While beasts of prey amidst the horrors roar,
And every heart is trembling with affright.
But soon that child displays his power divine;
Brighter his glories than seraphic fire;
Around his holy head they clearer shine,
Worthy the praise of the heavenly choir.

First, like the morning star, a silver thread
(Of piercing light he sends amid the gloom;
Then pours a wider dawn among the dead,—
Men dead in sin, shut in a living tomb.
Death is but sleep, and sleepers ever dream;
What awful dreams disturbed that living
death!

But as the silver thread became a stream,
The sleepers waked and drew in living
breath.

Down through the ages still that stream has
flowed;

Brighter and clearer ever grows its ray,
Chasing the lingering shadows from the road,
And making plain the strait and narrow
way.

Against that holy light we would not close
Our slumbering eyes; but, walking by its
light,

Rise toward the heavenly realms, as Jesus
rose,

To tread the paths with endless glories
bright.

Portland, Me.

TWENTY-FIVE YEARS.

It is an old saying that "Time and tide
wait for no man." Time is ever on the
wing and "we spend our years as a tale
that is told," and as each succeeding year
passes before us, and we reach its close,
add it to the past and begin a new one,
we are reminded that even if we should
reach the allotted three-score and ten,
we would have to confess with Jacob be-
fore Pharaoh: "Few and evil have they
been," and labor and sorrow have been
their constant companions. Yet the child
of God will look up through all these
clouds of gloom and darkness and see a
light of love and gladness beaming forth
from the throne of God, and falling down
upon his soul, and in the love of Christ,
making every burden light, and turning
every sorrow into joy.

A kind heavenly father has spared us,
and kept us in our way, so that we are
permitted to write the closing article of
the HERALD OF TRUTH. As we look
back and review the scenes, the labors,
the trials and cares, the encouragements
and discouragements, the words of ap-
probation and the words of censure, the
joys and sorrows, and all the experiences
of these years, we feel that we cannot
sufficiently thank a kind Father in heaven
for his love and care, and his inexpressi-
ble goodness through all these years. He
has led us in paths which "we knew not,"
but now we can see, in many places (but
not in all by far) where, when the way
was dark before us, the Lord opened the
path and bade us walk therein.

We cannot forbear to recall an incident
in this connection, which plainly illustrates
how the Lord leads the way, and opens
the pathway of life before us, and which
has ever given us the assurance that the
work of publishing the HERALD OF
TRUTH was not man's work but the
work of the Lord, and that men often be-
come instruments in God's hand, who
unconsciously help to bring about results,
to which they would not lend their influ-
ence if they knew it.

The idea of establishing a church paper
for the Old Mennonite Church had been
entertained by different persons, and in
different portions of the country, and
while many plans and ways were thought
of and talked over, both in Canada and
in the "States," nothing had yet sug-
gested itself that was considered suffi-
ciently feasible to be carried into effect.
The idea of such a paper had long been
agitating the mind of the writer, without
knowing, however, that any one else in
the church entertained a similar idea.
While engaged in business in the city of
Chicago, little thinking, when, or in what
way, or whether even at all, these long
cherished ideas should be brought to ma-
terialization, the way suddenly and unex-
pectedly opened.

Our old ministering brethren, Peter
Nissley, of Lancaster county, Pa., and
John M. Brenneman, of Allen county,
Ohio, were on a trip west and visited the
Church in Whiteside Co., Ill. On their
return east they intended to pass through
Chicago on a certain Saturday evening
and reach Allen county in time for Bro.
Nissley to be with the brethren in Allen
county over Sunday, but the old saying,
"Man proposes, but God disposes," was
in this case again verified. Through some
cause the train was delayed, and the con-
nection in Chicago was missed, and the
brethren had to stay in Chicago over
Sunday. This was in the month of
May, 1864.

It would be a long story to tell it all in
detail, but through this visit, and the in-
fluences of these brethren, some six
months later the HERALD OF TRUTH
made its first appearance.

Twenty-five years—a quarter of a cen-
tury—have passed away midst the busy
labors connected with the publication of
the paper, but we have never forgotten
how God, through the simple incident of
a delayed train, caused the brethren, con-
trary to their most ardent hopes and ex-
pectations, to lay over at Chicago, and out
of their disappointment caused a work to
spring forth, which now for twenty-five
years has gladdened thousands of hearts
and homes, and the light of which shone
forth, not only in America, but has
reached out into Europe, and other parts
of the world.

The work which our paper has done
will be revealed only when eternity shall
reveal the secrets of all hearts. We have
observed with deepest interest how many
differences of opinion that have existed
among our people have gradually been

losing themselves, and how union, fraternal feeling, and united work in the cause of Christ, have developed, how the Sunday-school cause has grown, until there are now not many churches where not some efforts are made to gather in and instruct the young; how an acquaintance with the brotherhood in all parts of the land, and we may say in all parts of the world, has developed itself, and how the interest in the churches in one part of the country for the welfare of those in another part, has constantly grown, and how too the Evangelizing work has brought about much good to the glory of God. Besides this we might refer to the books of various kinds, having a tendency to make known the doctrines of our church have been published and circulated, and how there is to-day, among a certain portion of the Mennonite church at least, a growing tendency to hold together, and adhere to the principles and doctrines of the gospel as set forth and taught in the Mennonite church; so that we do feel that God has blessed this work to the good of the church and the cause of Christ throughout, and though the Lord has used us as a weak instrument in his hand to do some good, we must confess our unworthiness before him, and give all the glory to him who alone is worthy, and without whom we can do nothing. Glory be to his name forever.

We thank our patrons and friends for their kind support and assistance. We have had faithful friends, faithful brethren and sisters who have stood by our side through good report and through evil report; who have stood up for us when others would have wronged us, but God kindly cared for us and gave us friends to maintain his cause; so that on every hand we must acknowledge God's goodness, God's mercy, God's love. We thank our friends for their aid and support during all these years and especially during the past year. May God bless you all, and with your prayers, your help, your support, and the blessing of God, we propose in his name and for the love of Christ, to go on, to press forward and endeavor to do all the good we can. We will soon enter upon another year. We ask you all dear friends to aid, and help, and pray for us as in the past, and if God will add his blessing we will continue to work till he comes to call us from the world of conflict and trial to the triumphs of the higher life.

Full many a shaft at random sent
Finds mark the archer little meant,
And many a word at random spoken
May soothe or wound a heart that's broken.

A SERMON ON MATT. 5:48.

Preached at Elkhart, Ind., Sunday, November 25th, 1888.

(Revised and corrected)

The words of our text are those found in Matt. 5:48—"Be ye therefore perfect, even as your Father which is in heaven is perfect." It might not be necessary for me to explain what is meant by the word *perfect* or *perfection*, yet as the word does not always have the same meaning, and is not always applied to the same thing it may be necessary to speak more definitely in regard to it. The definition for *perfect* or *perfection* is, Without fault—something that is so complete that there is nothing wanting in it. And while it has generally the same definition, it has different significations according as different persons make themselves a standard of perfection more or less complete. We, however, find nothing that is absolutely perfect upon the earth. Man is said to be the noblest of all God's creations, but man is in every sense an imperfect being, and when we desire to bring before our minds that which is absolutely perfect we must look unto God. He is that heavenly being in whom alone is found absolute perfection.

When the rich young ruler came to Jesus he called him good; he said unto him, "Good Master, what shall I do that I may inherit eternal life." Jesus said to him, "Why callest thou me good; there is none good but one, that is God." When we look upon God as he is revealed to us in his word (and that is the best means—not however the only means we have through which to look upon God, for we also can learn something of God from nature, the works of his hands; but in his word God is revealed to us more especially, and in his word he teaches us his wonderful works, and dealings with his people,) we learn that God possesses different attributes; we learn that he is possessed of Almighty power; that is, power beyond limit. He is the Creator of heaven and earth, and all visible and invisible things. Everything that he behold is the work of God's almighty hand. He is not limited in his power by any thing. When he spake it was done; he commanded and it stood fast. Ps. 33:9. He created man, who, the Psalmist says, was fearfully and wonderfully made. He formed him from the dust of the earth, and breathed into his nostrils the breath of life, and he became a living soul. Thus we see that he is also the author of life; he gives life and takes it away; God has declared that man shall die and return to the dust from whence he was taken.

In the possession and exercise of his power, God is perfect. When we speak of this attribute of God we connect with it the most unlimited perfection. He is almighty. There is no restraint over him outside of himself. He is held by nothing.

He can do whatsoever he will; all things are in his power, and he can do what seemeth good to him.

Another of the attributes of God, through which he displays his infinite perfections is his wisdom. Even as he is almighty, so also is he all-wise. Even before the earth was formed, or man was created, he knew all things that would come to pass. There is no limit to his knowledge. The things that are most mysterious to our finite understanding, contain no mystery before the infinite mind of God.

God, too, is holy. No stain of impurity bedims the completeness of his holy nature. In this again there is the most absolute perfection. There is nothing impure connected either with God or any of his works. In regard to all his attributes God is different from man. Man possesses a degree of perfection; but it is not the completeness of perfection as in God. It is the perfection of man, in other words, the perfection which is given to man, or which he is able to attain to.

In Jesus Christ, we behold the perfect Savior. In him we see all the perfections of God, as well as the perfection of man. He is the son of God, and as such he is almighty, all-wise, pure, just and altogether righteous; and as the Son of God, he, in his last commission to his disciples, said, "Unto me is given all power in heaven and in earth." From this declaration, as well as from his miracles and his teachings throughout, we understand that Christ possessed the same power, the same wisdom and love which we find in God himself. Through Jesus, however, these attributes of God were more directly revealed to mankind, and we look unto Jesus for that perfection which we do not find in ourselves, for Jesus was God manifest in the flesh.

In thus bringing before our minds these attributes of divine perfection, it may be that there are those who would tell us that we need not concern ourselves about these things; that we know that God is good, and that is sufficient. But the apostles tell us that all scripture is given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, and it is well that we should think of God, and consider his ways in every form in which the Scriptures present him to us. The more we meditate upon the teachings of God's word the more enlarged may be our views of divine things and the more glorious may be our enjoyment in the divine life.

As God is a perfect God, and Christ a perfect Savior, who shall save his people from their sins, so likewise we find the law of God a perfect law. The Psalmist says: "The law of the Lord is perfect, converting the soul." "The judgments of the Lord are true and righteous altogether." Ps. 19:7,9. The apostle likewise tells us that "the word of God is quick and powerful, and sharper than any two-

edged sword, piercing, even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

This perfect law teaches us that we are a fallen race, that we are departed from God and under sin, and that in this condition we are lost, lost to all that is good, lost to the joys of heaven. But if this law would only point out to us the ruined condition of our race without pointing out a remedy, we could not say that it was a perfect law. But God also provided for this, and gave us the promise of eternal life through Christ, if we believe in him, and consecrate ourselves to his service in a solemn covenant, sealed in baptism, which is the sign of the covenant of grace. In our Sunday-school lesson to-day, we see how Joshua called the elders of the people together at Shechem, to give to them his last admonitions, and take from them a solemn promise that they would not go after strange gods. Referring to the wonderful acts which God had performed for them, and how he had now brought them over the Jordan on dry ground, and driven out their enemies before them, and given them the land promised to their fathers, a land which flowed with milk and honey, with cities which they had not built, and vineyards and orchards which they had not planted, he speaks to them in this wise: "Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord."

They replied to this declaration of Joshua: "God forbid that we should forsake the Lord, to serve other gods." But Joshua told them again: "Ye cannot serve the Lord, for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you after that he hath done you good. And the people again said unto Joshua, Nay; but we will serve the Lord." So Joshua took a stone and erected it near the Tabernacle, under a tree, that when the people came to worship they might behold it and remember the covenant they had made with God and thus be preserved from following after the idol gods of the nations around them.

This stone was to be to them a monument which should ever remind them of the power, love, and mercy of God, and his law, when observed faithfully in all its requirements, would preserve the children of Israel perfect in the sight of their great Preserver, and fit them for that more perfect rest of which the earthly Canaan into which Joshua led them was only a very imperfect type.

The law of God is a perfect law, as we have seen, converting the soul. "The law," says Paul, "was our Schoolmaster to bring us to Christ." Gal. 3:24. By the law comes the knowledge of sin and we are brought to see our condemnation. The condemned soul always looks about for relief, for escape, and where on one side the law reaches down to us and condemns to eternal shame and suffering, on the other side we see a gleam of sunlight streaming down to us from the thunder-cloud of Sinai, revealing to us the tender love of God's grace, while the law says: "Come not near, lest ye die," grace says: "Come unto me all ye that labor and are heavy laden, and I will give you rest," "He that cometh unto me I will in no wise cast out," and "Whoso keepeth his word, in him verily is the love of God perfected; hereby we know that we are in him." "Again hereby we do know that we know him if we keep his commandments." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin."

When we have thus passed through these experiences and have come to a knowledge of sin, repented of our sins, turned from sin, and consecrated ourselves to the service of God and righteousness, through faith in the Lord Jesus Christ, we have made a covenant with God, and this covenant is continually brought up before our remembrance in the teachings of his word and our religious services, as well as by the direct influence of the Holy Spirit, which is given to us, to lead us into all truth, and to bring all things to our remembrance.

If we thus come to God through Jesus Christ, he will receive us as his dear children. We shall be his sons and daughters and he will be our God, our Father. All our sins shall be forgiven, and we are translated from the kingdom of Satan into the kingdom of His dear Son. Old things have passed away and all things have become new. Darkness has become light; sorrow has been turned into joy, and death into life.

There is a divine virtue in the word of God. Jesus said: "Thy sins be forgiven thee," and his sins were forgiven. This was done that the people might see that the Son of man (Jesus), also had power on earth to forgive sins. If Jesus had this power on earth, how much more has God in heaven. "The word of God," says the apostle, "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The Psalmist also speaks of the word of God as a "light to his path and a lamp to his feet."

The Savior presents to our minds in a special light the perfection of the Gospel

as compared with the Mosaic Law. If we read the latter part of the fifth chapter of Matthew we will see how the law of grace exceeds the law of ceremonies. He gives us a new code in reference to the swearing of oaths. Where the oath was allowed under the former, he says: "But I say unto you swear not at all." Where under the former it was said thou shalt love thy neighbor and hate thine enemy, He says: "But I say unto you; Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

These things we shall do to show forth that we are the children of God, the children of our Heavenly Father, who maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. If we only love those who love us, if we salute only our brethren, that is, if we show kindness only to those who are our friends and treat us kindly, what reward is there for us, or what peculiar love do we show forth? Other men who have no regard for God's law, and who have not come under the power and influence of God's grace do that, but to show the perfect law and the perfect love of God we must do more. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

We are to show kindness and love, to all. We shall love God with all our hearts and our neighbor as ourselves. On these two hang all the law and the prophets. We shall do good to all men, especially to those of the household of faith.

The word of God will never lead us astray. The pursuer of his word, quickened by the divine spirit will bring us to newness of life, will regenerate our souls; will bring us into possession of the mind of Christ, and make us heirs of salvation. Lord, ever help us to give heed to thy word. Amen.

CAN a minister indeed, become cold under an office of meditation between God and man? Can he enter the sacred desk unprepared, stammering and absent, who has to plead a cause high as heaven, wide as eternity? I know not but I might, as a fallible being, become chilled by repetition; but I feel that, were I a man placed under the wide responsibility of guiding souls, and choosing that sacred position in society, I would cultivate every power; even external things should not be beyond my care; I would make pure eloquence my study, that the voice God gave me, might call his children to know him; I would cultivate personal purity and grace that men might be attracted by God's image; I would plead with them as a hungry man pleads for nourishment, and pray with them as myself, expecting to share their doom. I would be ingenious in plans to draw them to heaven.

A WONDER-WORKING BOOK.

I conclude that the Bible has in it the very breath of God, from the effect that it produces upon men. There are men who study philosophy, astronomy, geology, geography, and mathematics; but did you ever hear a man say, "I was an outcast, a wretched inebriate, a disgrace to my race, and a nuisance in the world, until I began to study mathematics, and learned the multiplication table, and then turned my attention to geology, got me a little hammer, knocked off the corners of the rocks and studied the formation of the earth, and since that time I have been happy as the day is long; I feel like singing all the time; my soul is full of triumph and peace; and health and blessing have come to my desolate home once more?" Did you ever hear a man ascribe his redemption and salvation from intemperance and sin and vice to the multiplication table, or the science of mathematics or geology?

But I can bring you, not one man, or two, or ten, but men by the thousands who will tell you, "I was wretched; I was lost; I broke my poor old mother's heart; I begged my family; my wife was heart-stricken and dejected; my children fled from the sound of their father's footsteps; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of that book!" And one will tell you the very word which fastened on his soul. It may be it was, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest;" perhaps it was, "Behold the Lamb of God, which taketh away the sin of the world;" it may have been, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He can tell you the very word that saved his soul. And since that word entered his heart, he will tell you that hope has dawned upon his vision; that joy has inspired his heart and that his mouth is filled with grateful song. He will tell you that the blush of health has come back to his poor wife's faded cheek; that the old hats have vanished from the windows of his desolate home; that his rags have been exchanged for good clothes; that his children "run to meet him when he comes; that there is bread on the table, fire on his hearth, and comfort in his dwelling. He will tell you that this Book has wrought the change.

Now this Book is working just such miracles, and is doing it every day. If you have any other book that will do such work as this, bring it along. The work needs to be done; if you have any other book that will do it, for Heaven's sake bring it out. But for the present, while we are waiting for you, as we know this book *will* do the work, we mean to use it until we can get something better.

THE CHRISTIAN RACE.

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1.

How light and free we are, if the burden of sin is removed from us! "If the Son therefore shall make you free, ye shall be free indeed." Then we can with patience run the race that is set before us, and nothing can hinder us. All our trials will only hasten us on faster if we bear them in patience. Dear reader, let Jesus cleanse you from all filthiness and inbred sin. Leave all that may hinder your progress. Leave all social pleasures which hinder you in the race heavenward. If you are tempted to go to places of worldly amusements, ask yourself the question, If Jesus were in my place, would he go? Oh no, your better conviction tells you differently. Resolve this moment to break loose from all that weighs you down. Leave the wilderness of sin and go on to the Canaan of holiness. You will find more real pleasures in the holiness of Christ than the fleeting pleasures of earth can ever give you.

A little self-will, self-righteousness, pride and sinful pleasure will weigh you down as a heavy burden, that you can no longer keep up with God's holy children. Oh to be loose and free, and march up "the hills of Zion" "with joy and gladness!" Let us go where the children of God meet to worship and praise God and encourage one another on their journey. If older Christians need the nourishment of God's word, certainly we as younger Christians need it much more; and above all, let nothing keep us from the Lord's Supper. "He that loveth me, keepeth my commandments." The love of Christ should constrain us to live unspotted from the world and have no fellowship with the unfruitful works of darkness. As we journey on to the better world, let us make the company as large as we can. A word of encouragement to the lonely and sad, helps them along wonderfully. And then there are the sick that we may visit. How it cheers them if we do all we can to make them happy. There are hungry souls all around us that long for our sympathy. Let us not sow seeds of kindness so sparingly; then by-and-by we will reap a bountiful harvest. In blessing others, we ourselves are blessed.

Let us be "looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Let us have grace, whereby we may serve God acceptably with reverence and godly fear.

ELLEN PLANK.

SCRIPTURAL MODE OF BAPTISM.

(Conclusion.)

Having concluded the argument from Scripture I now proceed to place the mode of baptism on scientific ground, and reduce my proofs to a mathematical demonstration.

Prov. 1:23.—"Behold, I will *pour* out my spirit unto you." Is. 44:3.—"I will *pour* water upon him, that is thirsty. I will *pour* my spirit upon thy seed." Zech. 12:10.—"I will *pour* upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn." Joel 2:28, 29.—"I will *pour* out my spirit upon all flesh. And also upon the servants and upon the handmaids, in those days will I *pour* out my Spirit."

Acts 1:4-8.—Jesus said to the disciples on the Mount of Olives just before his ascension, "Wait for the promise of the Father; which, saith he, ye have heard of me; for John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Ye shall receive power, after that the Holy Ghost is come upon you." Acts 2:15-17.—Peter said unto the Jews, "These are not drunken, as ye suppose. But this is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will *pour* out of my Spirit upon all flesh; and on my handmaids I will *pour* out in those days of my Spirit."

Acts 11:15, 16.—"Peter said, As I began to speak, the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost."

Here are six witnesses, Solomon, Isaiah, Zechariah, Joel, John the Baptist and Christ, all testifying to the manner or mode in which the Holy Ghost should be imparted, and Solomon and the prophets testify that it was to be *poured out upon* the people. Luke and Peter testify that the Holy Ghost was shed forth upon the people and fell on them as the prophets had predicted, and Christ said the Holy Ghost should come upon them.

PROPOSITION.

"John the Baptist and Christ meant pouring or sprinkling by the word *baptize*, or their prophecy never did and never will come to pass.

Demonstration first.

John says, I baptize you with water, he (Christ) shall baptize you with the Holy Ghost and with fire. Christ says, John baptized with water, ye shall be baptized with the Holy Ghost not many days

hence. John's baptism took place at and beyond Jordan, the baptism of the Spirit on the day of Pentecost, in an upper room, and in the house of Cornelius, a Gentile. John and Christ call this *descent* of the Holy Spirit baptism. Solomon, Isaiah, Zechariah and Joel call it *pour*, so do Luke and Peter. What one class of witnesses calls *pour* out upon, another class calls *baptize*. Then two things equal between themselves, or to the same thing, says Euclid, are equal to one another; the word *pour* in the mouth of Peter and the other witnesses is equal to the word *baptize* in the mouth of John the Baptist and Christ. The one in the event of the day of Pentecost and at the house of Cornelius, is equal to the other in prediction at Jordan and on the Mount of Olives, each to each; therefore John and Christ by the word *baptize* meant to *pour*, or their prophecy never did and never will come to pass. *Quod demonstrandum erat*, which was the thing to be demonstrated. Therefore John baptized by *pouring* at Bethabara beyond Jordan, at Jordan, and at Enon near Salem, and the apostles at Jerusalem on the day of Pentecost and at the house of Cornelius, and not by immersion.

Demonstration Second.

I have already proved that the baptism in the Red Sea, as mentioned by Paul, was done by *pouring* or *sprinkling*, or Moses was incorrect as an historian. In describing this event, or baptism, the wise master-builder, Paul, evidently means pouring or sprinkling of water of the cloud upon them, as they passed under it. If the word *baptize* in the mouth of Paul, the best linguist of his time, means to *pour*; and the same word, as has been shown, in the mouth of Peter, means to *pour*; and the same word in the mouth of John the Baptist means to *pour*; then the word *baptize* in the mouth of one inspired writer is equal to the word *baptize* in the mouth of another. Two or three things or words, which are equal to the same thing, are equal to one another, each to each; therefore, baptism by water with Paul is equal to baptism by water with John the Baptist; and the *pouring* with one is equal to *pouring* with the other. *Quod demonstrandum erat*, which was the thing to be demonstrated.

Demonstration Third.

I have already shown, that the future operations of the Spirit of God, both in its miraculous affusion, and also in its cleansing influence, is called pouring or sprinkling, by the prophets and apostles, but John the Baptist and Christ call this influence of the Holy Spirit, a *baptism*; and Paul, in the following passages, presents it as the *substance* of which water baptism is the *sign* and *seal*; and as to the mode of performing them, the sign or seal is to be equal, or like the substance.

SUNDAY.

One Sunday morning, many years ago, a man engaged in large iron works throughout the week, was seen on his way to the house of God, accompanied by his family. This was no unusual occurrence, for he valued God's day, and loved to go with his wife and children to meet with God's people. But on this occasion there was a shade of anxiety on his brow, and he could not enjoy the services as much as at other times.

To account for this, I must tell you that in the previous week a large government order had been sent in to the firm under whom he worked. The demand for its fulfillment was urgent, and the men were required to work overtime, and on that particular Sunday to work, instead of their usual day of Sabbath rest. But this man, who held a very lucrative position, refused to do so. He could not do that which was against his conscience. He was told that if he refused the consequence would be his immediate dismissal. Still he feared God rather than man. Though not knowing but that his family might be reduced to the utmost straits, he went as usual to the church where he was accustomed to worship.

But it turned out that he was no loser by his faithfulness. His character for trustworthiness was so well known that his employers could not spare him; and in time he arose to be the head of the firm. So truly was it fulfilled in his case that those who will honor God he will honor.

This man we notice, valued Sunday for his family as well as for himself; and I am persuaded that nothing is more essential for the comfort of "home life" than the due observance of God's holy day. I trust all my readers will think over the matter, and endeavor to make the Lord's day for themselves and their families the happiest and most profitable day of all the week. There are many reasons which may be given why we should employ each Sunday in the service of God.

It is my duty to do so.

I love the old English word "duty." It is my plain duty to honor God's Sabbath. Before man had sinned, God ordained a day of rest in Paradise. The command is found in the heart of the moral law, binding together the two tables, and linking together our worship of God and our relative duties in the family.

If a father has purposes to his child six shillings for ordinary purposes, withholding one for some other object, will a dutiful child steal the seventh shilling from his father? My Father in heaven has given me six days for work; and has set this day apart for rest and worship; and shall I rob him of the day, and use it for my own pleasure and convenience?

"Having our hearts sprinkled from an evil conscience" (or the baptism of the Spirit), "and our bodies washed with pure water" (or water baptism). Heb. 11:21, 22. "Not by works of righteousness, which we have done, but according to his mercy, he saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior." Titus 3:5, 6.

Here two things, equal between themselves, are equal to each other. *Sprinkling* water externally equal to *sprinkling* the conscience by the Spirit internally, the outward washing equal to the inward washing, the outward purification of the outward man by *pouring* elemental water on him, equal as to the mode, to the purification of the heart by the baptism of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior. *Quod demonstrandum erat*, which was the thing to be demonstrated.

I have thus placed the mode or action of baptism beyond cavil or controversy in the estimation of every man who is willing to know the truth, that the truth may make him free.

May the considerate reader view this subject in the light of Scripture, and reason and pass an impartial judgment, and may the Holy Spirit so guide and direct us that all may redound to his eternal glory.

PEACEMAKERS.

"Blessed are the peacemakers; for they shall be called the children of God." Matt. 5:9.

Are we peacemakers? Let us look back over our past lives, and see if we have done anything that would make us worthy to be called a peacemaker.

If we find we have been unworthy let us make up for the time lost by beginning at once to live worthy of the name. Now is the time to be useful in God's service.

What joy it will be to us when we come to die if we can look back and see that we in our weakness have been enabled to make peace, where otherwise strife would have prevailed; but how sad on the other hand, if we only can recall to memory a life spent in strife and envy. Christ's kingdom is a kingdom of peace, and if we would be heirs of his glorious kingdom we must be peacemakers.

If we would beat the spears of envy and hatred into pruning hooks of love and peace we would be far more fit for the Master's kingdom than we are now.

We would be so full of compassion for perishing souls that we would find no time for strife or envying. If we "seek peace, and pursue it" we shall surely be happy, for peace in itself is happiness. May we all be worthy to be "called the children of God" at the last day.

CLARA M. BRUECKER

But I must keep my Sundays holy, for it is a *very pressing necessity* for me to do so.

I need a weekly rest from toil, and so do others; and therefore I will neither work myself nor cause others to do so, unless the cause be very urgent, and such as will justify me before God. But I still more feel the need of my Sunday when I think of the difference between my two lives. I have but a short time to live here on earth, and I know not how soon it may be over. It is but a short candle, and even if it burn down to the socket, sixty or seventy years will soon come and go. But then I have a long life in the far-off land of Eternity. This life stretches onward far beyond all thought and conception. A thousand years, yea, ten thousand times ten thousand, are nothing to it. And this life for weal or woe, hangs upon that which I am living now. Do I not need one day out of seven to think of this coming life, and more particularly to prepare for it? During the six days of the week are there not so many distractions and temptations that I am too frequently filled with the cares of the short life which will so soon end? And therefore do I not require the Sabbath, to stop and see what I am doing and whither I am going, and to learn how to run more steadily my heavenly race?

If the life to come be only a dream, a fable; if when I lie down in my grave all is over, and I lie there in one long un-awakened sleep; if I be like the dumb cattle, finishing my existence with my few short days on earth, then indeed I may spend six days in work, and the seventh in thoughtless mirth and levity. But if this cannot be, and I must live on in endless joy or hopeless despair, surely one day in the week is not too much to give, that I may the more fully be prepared to welcome the everlasting Sabbath that is prepared for God's people.

But even for the *present life* great are the profits and blessings that follow a well spent Sunday.

"A Sabbath well spent
Brings a week of content,
And health for the toils of the morrow;
But a Sabbath profaned,
Whate'er may be gained,
Is a certain forerunner of sorrow."

How many can trace back a long course of crime and consequent misery to a Sunday spent with ungodly companions. That "Sabbath-breaking sins bring heart-breaking sorrows," is the experience of a very large number of those who have fallen deep into the mire of evil. In the Penitentiary House of Correction, the chaplain searched out the causes of crime in those who came under his notice, and a very large number had been led from step to step through the neglect of Sabbath privileges.

On the other hand, to use the Lord's day well contributes greatly to our pres-

ent happiness. It preserves the young from many a dangerous pitfall. It binds together the different members of a household in love and affection. It assists in forming those sound principles which alone can guide us through the shoals and quicksands of temptation.

Thus in every way this day is a very precious gift of heavenly love. Many are the gifts which our Father has given us. He has given us His word; He has given us His dear Son, to live and die for us; He has given us His Spirit, to be our Teacher and Comforter. But it is on this day that all these gifts are seen more clearly in their true value, and we are able to make use of them the more for our everlasting welfare.

Nor should we forget that the observance of this day *greatly honors the Triune Jehovah*. We honor the Father, because the seventh day was originally set apart to commemorate his power and goodness in creating all things. So that as long as we enjoy the blessings of creation, we ought to observe the day which was intended to be a perpetual memorial of Jehovah's six days' work.

We honor the Everlasting Son, because we now keep the Sabbath on the first day of the week, the day of his resurrection. So if we would duly honor the Savior for his love in redeeming our lost world, we must keep this day holy.

We honor likewise the Eternal Spirit; for on this day the Spirit came down in mighty power, with a rushing, mighty wind, and with tongues of fire resting on the heads of the apostles. And still it is on the Lord's day that the Spirit grants His presence and grace very especially in the conversion of sinners and in building up the people of God. So that to keep the Sabbath holy brings honor to the Father, the Son, and the Holy Ghost.

But how can I best use this day? How can I make it most happy and profitable? I will regard each returning Sunday as a spot of holy ground. Not one out of the fifty-two Sundays of each year will I despise or neglect.

A nobleman had a flower-bed in the garden of his mansion, which is planted out with the rarest flowers and shrubs, and he bids his children take care not to trample it down or put one footstep upon it. So my Father bids me "turn away my foot from the Sabbath." I must not regard it as common ground, but to be kept sacred and holy. I will not make this day one of mere carnal pleasure. It is not to be spent in any ordinary work, in buying or selling, in the labor and toil which is needful on other days. But this day will I give to God, and will endeavor to find my chief pleasure and delight in His worship and service.

I will have my regular place in his house, and it shall never be empty if I can avoid it. If friends and visitors come in, and would interfere with my going, I

will tell them that I have a particular engagement *to meet my Best Friend*, and I trust they will come with me, for I cannot break my engagement. Morning and evening, God willing, I will always be present. Rain or shine, summer or winter, unless absolutely hindered, I will not miss the blessed privilege of worshipping in his sanctuary.

Then I will throw heart and life into the worship. I will ask for the help of the good Spirit of God. I will think of my own particular sins when I join in prayer. I will think of my own special wants and those of others when I kneel there before God. I will cherish the spirit of gratitude when I take part in the praise.

I will hear the word of God which is read and preached, as if God were speaking to myself. I will aim at profiting by every sermon that I hear. For I have a part in all the service, as the minister has his, and I will not neglect it. It will stir up my own heart, and that of those around me if the services are hearty, and we all unite.

Nor will I neglect to come from time to time to the Holy Table, to which the Savior so lovingly bids me. I know I am utterly unworthy; but Christ invites such as I am, and he has taken my stead and become worthy for me. If I go trusting only in his name and in his precious blood, he will not send me empty away.

I will be careful also to improve the intervals between the services and the leisure hours of the Lord's days. I will endeavor to make use of every hour and every moment. I will make it a bright and cheerful day to those around me as far as I can. It may be I can join with a few little children in singing the songs of Zion, or perhaps I can teach a company of young ones about the Savior's love. I will get time for special reading in the word of God and in some Christian book.

Thus will I reckon the Sabbath a delight, the holy of the Lord, honorable. Each Sunday shall be to me as a Pisgah-top, from which I can cast an eye towards the fair Canaan to which I am hastening. Each Sunday shall be a milestone on the road to the Celestial City. And when all my Sundays and week-days are over on earth, I shall not regret it. I shall have learned by these earthly Sabbaths to join and rejoice in the heavenly rest and service of the redeemed before the throne of God.

CHRIST'S PRIVATE LIFE.

The private life of Christ at Nazareth—the place where Joseph and Mary resided, and where, as one of the Evangelists says, "he had been brought up"—preceded his public ministry, and, covering a period of about thirty years, embraced far the larger portion of his early life. Luke is the only

evangelist that makes any mention of this period; and what he says consists in two general statements, and the recital of an incident that occurred at Jerusalem when Jesus was twelve years old.

The general statements are the following: "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." "And Jesus increased in wisdom and stature, and in favor with God and man." This language relates to Christ considered with reference to his humanity. His body, with the advance of years, like any other human body, grew and increased in stature. So, also, his human spirit increased in strength and power. He was filled with wisdom; God's grace was upon him; and he increased in favor with God and man.

All this implies that Jesus, before his public ministry began, had a marked character of great excellence and purity, as well as wisdom, commending him alike to God and man. The Bible assigns to him a character of sinless perfection. He could, hence, say to the Jews: "Which of you convinceth me of sin?" Paul tells us that he "who knew no sin," was made a sin-offering for us "that we might be made the righteousness of God in him." In the Epistle to the Hebrews it is said that he was "holy, harmless, undefiled, separate from sinners, and made higher than the Heavens," and did not, therefore, need, as was the fact with the Jewish high priests, "to offer up sacrifices, first for his own sins, and then for the people's." Though he was "in all points tempted like as we are," he was, nevertheless, "without sin." These statements cover the whole period of Christ's life on earth; and hence we have in him a sinless child and a sinless man—a perfect moral being from the manger to the cross.

The special incident to which Luke refers, occurred at Jerusalem, whither Joseph and Mary had gone, with the child Jesus, then twelve years of age, to attend the feast of the passover. When they departed on their return to Nazareth, "Jesus tarried in Jerusalem," which fact they did not discover until they had gone a day's journey. Immediately retracing their steps, "they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers." His mother said to him: "Behold, thy father and I have sought thee sorrowing." To this he responded: "How is it that ye have sought me? Wist ye not that I must be about my Father's business?" Luke says that "they did not understand the saying which he spake unto them," and adds that "he went down with them, and came to Nazareth, and was subject unto them."

Two things lie upon the face of this narrative. One is that Jesus, even at the early age of twelve years, evinced an understanding far in advance of such an age,

so much so as to excite the astonishment of all who heard him. Equally apparent is it that he then had a conception of the nature and purpose of his mission to this world. He speaks of his "Father's business," and of the necessity imposed upon him that he should "be about" that "business." The "business" referred to was nothing less than the introduction, establishment, execution, and final consummation of God's great plan of grace for the salvation of sinners through this very Jesus. His words imply that, even at that age, he understood himself to be in this world, as the agent and messenger of God in respect to this "business."

Curiosity has often inquired why, with the two exceptions mentioned by Luke, the Gospel narrative should be silent in respect to the whole period of Christ's private life at Nazareth. We have a similar fact in the case of John the Baptist, of whom nothing is said in respect to the period between his infancy and the time when the word of the Lord summoned him to the work assigned to him as the forerunner of Christ. The New Testament, in neither case, gives any direct answer as to the reason for its omission to record the facts in regard to Christ or John the Baptist during this intermediate period. It treats the matter as wholly immaterial to the purpose of the Gospel narrative. That purpose was not to set before mankind the life of Christ, as a private person resident at Nazareth, known only to a comparatively small circle, and hence, as compared with his public life, a life of retirement. This narrative was intended to be a record of Christ's public ministry, which did not begin until he was about thirty years of age. It is this ministry, and not his prior residence at Nazareth, or the facts connected therewith, that supplies the materials for a record.

It should be noted also that the Evangelists do not attempt to give an exhaustive history even of Christ's public ministry. He wrought miracles, and some of these miracles are described in the details thereof, as to their nature, the persons on whom wrought, and various attending circumstances; and yet the miracles not thus described, but simply referred to in general terms, were far greater in number. So, also, his sayings are reported in the Gospel narrative, but by no means the whole of them. He is often spoken of as preaching in the villages of Galilee and Judea, and in Jerusalem, without any statement of what he said. The actual facts are larger in quantity than the recorded facts of his public ministry.

John, in his Gospel, which records many of the sayings and some of the miracles of Christ, says with reference to what he had written: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the son of God, and that he

liveth ye might have life through his name." This language is equally applicable to any of the four Gospels, and, indeed, to all of them taken as an aggregate. They do not claim to tell absolutely and perfectly the whole story, in all its details, of Christ's public life. They give enough for the practical purpose of guidance and salvation. Such being the character and purpose of these narratives, it need not excite our surprise that they do not describe the life of Christ when resident at Nazareth and before the commencement of his public ministry. There was no occasion for such a record, and with the exception of what Luke says, none was made.

There was, however, nothing in the residence of Jesus at Nazareth that can, on any human basis, explain his marvelous record when he suddenly burst upon the Jewish nation as the most wonderful character that ever appeared in our world. He instantly became the great historic phenomenon of all the ages, without parallel in the past or in the future, and for this there is no rational account to be given unless we assume the reality of those supernatural and divine elements which he claimed for himself, and which the apostles claimed for him after his ascension into Heaven. This solves the problem of the historic Jesus, and nothing else does. Accept his story, and all is simple. Reject it, and all is the deepest and densest mystery.—S. T. Spear in Independent.

There is no knowledge which is more dearly bought and which ought therefore to be more highly valued, than a knowledge of one's own ignorance. To know within well-defined limits what one does not know, and perhaps cannot know, is the next best thing to knowing what one does know, or can know. Scientific ignorance is indeed a necessary part of scientific knowledge; and as it is the knowledge of one's ignorance that is salutary and enlightening, so it is the ignorance of one's ignorance that is degrading and dangerous. In the Preface to Dr. Murray's New English Dictionary, now in course of preparation, allusion is made to the immense labor that has sometimes to be expended, just "to be able to write the words 'Derivation unknown' as the net outcome of hours of research, and of testing the statements put forth without hesitation in other works." But the knowledge that the derivation is unknown is a knowledge in one sense as exact and as well defined as a knowledge of the derivation itself would be; and this positive knowledge of this ignorance is likely to be far better than any form of dubiousness that is permitted to stand in the place of knowledge. If we cannot make sure that we know something, the next best thing is to make sure that we know nothing. That of itself is something worth knowing.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

December 15, 1888.

Entered at the Post Office at Elkhart, as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

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OUR FAMILY ALMANAC.—Our Family Almanac for 1889, is now ready for delivery and all orders will be promptly filled at the following prices:

1 copy by mail prepaid....	\$.08
2 " " " " " " " " " "	.15
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NO ADDRESS.—Catharine Gerber sent us a letter in the German language dated Nov. 29, and containing 30 cents, but gives no address. We kindly request her to send us her address; otherwise we can not comply with her request.

TO THOSE IN ARREARS.—We have sent bills to all our subscribers who are in arrears, and we trust all who receive these bills, will respond in due time. We have been very lenient and have in many instances sent the paper for a number of years without pay. Now, however, we ask our dear friends to meet these accounts and enable us to meet also our dues. We desire especially to hear from all who are back a number of years. Do not be offended that we ask you to pay. And if there is any mistake inform us, and we will correct it.

TO OUR PATRONS.—This is the last issue of our paper for the year 1888. We have now published it for twenty-five years, and have employed many hours while engaged in the work. We are not yet weary, and it is our purpose to continue in the work as long as the Lord will bless us and give us the needful measure of his grace.

The paper is now so well known that it needs no special commendation from our pen at this time. What it has been during the past we expect it to be in the future, and we again ask all our dear friends who have so kindly helped us during all these past years, to lend us their aid, support and influence during the year. We kindly ask all our subscribers to renew and make an effort also to gain as many new subscribers as you can. The number of subscribers to our paper is not very large in proportion to our membership. We should have at least double the number we have. Now is an excellent time to ask friends and others to subscribe. With a little effort much might be done. There are many young families who have read the paper in their parental homes, but as they start out in life for themselves they do without the paper. Many such households would be greatly blessed in reading a good religious paper like the Herald. Will not every friend of the paper make an effort to enlarge the circulation, so that with the opening of the New Year, we may have a large increase to our list.

VALEDICTORY.—With this number the HERALD completes another year. Once more the anxiety, the care, and toil of a year's publication has been brought to a close. Our duties, although arduous have been very pleasant. We have received much encouragement and support by our many friends far and near, and we trust they will feel that they have by their contributions of reading matter, church news, correspondence and other items of interest, not only bestowed a great favor upon the publishers, but much rather that they have thereby imparted items and thoughts that have been a benefit and an encouragement to thousands of readers. The value of a good thought or a word of encouragement imparted to others is valuable beyond all computation, the result of which eternity alone will reveal. We feel heartily thankful to our friends for their co-operation, and we trust that with the advent of the new year, if God graciously spares us, we may all enter upon our work with renewed earnestness and zeal in extending and disseminating the truth of the Gospel throughout the land. Herewith we close, wishing all our readers God's blessing and a happy Christmas.

CHRISTMAS.—We wish all our dear friends a merry and joyous Christmas, in the fear of God and the love of Jesus. May we all remember the great love of God toward us in sending his Son into the world for our salvation.

WHAT A MINISTER SAYS.—"I will try again to get all the subscribers for the HERALD OF TRUTH I can; I think it ought to be in every family. I would not like to be without it, and will do all I can to encourage its circulation." B. F. H.

If all the ministers and bishops in our church should labor with an interest like this, we are confident that the HERALD list would in a short time be doubled.

THE NEW MEETING-HOUSE build in Olive Twp., Elkhart Co., Ind., and known as Shaum's Meeting-house, will soon be completed and it will be opened for meeting the first time on Christmas day.

The public are cordially invited to meet there for worship on that day. The building committee will also present their report of the work.

THANKSGIVING SERVICES.—Thanksgiving services were held by the Old Mennonites in Graybill's Meeting-house, which was largely attended.

An interesting service was held in the Upper U. B. Church (in Mount Joy), by the Old Mennonites on Thursday evening.—*Mount Joy Herald, Dec. 1st.*

Thanksgiving services were held in several churches in Elkhart county, Ind. The Amish brethren in Clinton Twp., had a meeting in the Clinton church, which was well attended, and they used the occasion to take up a collection for the Evangelizing Fund, and collected \$27.00 for this purpose. The example is worthy of consideration. We can not better show our gratitude for the manifold favors which God gives us, than by giving to some charitable or benevolent purpose.

There was a service also in the Holde-man Church in the forenoon and in the Elkhart Church in the evening.

The Yellow Creek Meeting-house was occupied all day. Thanksgiving services were held in the forenoon, where Peter Y. Lehman and John F. Funk spoke. In the afternoon there was another service led by Christian Bare and Martin Hoover; and in the evening there was a general service, where a discourse was delivered by J. F. Funk, from Acts 2:42, in the English language. A meeting was also held at Swoveland's School-house on Wednesday evening which was well attended. We hope all these meetings may have been productive of good, and that those who attended them, may feel strengthened and encouraged thereby.

THE WEATHER up to date (Dec. 10.) has been remarkably mild in these parts, and we hardly realize that the end of the year is so near at hand. Snow has fallen all around us, and in some places to a considerable depth, but so far we have had but little to remind us that Winter is at our doors. We are, however, forcibly reminded by this that with many the winter of death creeps upon them unnoticed by them and almost imperceptible to others, and well it is for them if they are prepared to face the grim hand and icy blast that ushers them into the existence beyond the reach of mortal vision. Therefore be ye also ready.

A QUESTION.—Can a Mennonite minister, according to the Mennonite confession of faith deliver political speeches?

To this question we answer, not as some do, "Yes and no," but emphatically, No.

It is astonishing to think it could have occurred to any one to put such a singular question, and furthermore to answer as it has been answered: A Mennonite to hold a political harangue!

A "Mennonite" who holds a political discourse would do well to drop at once the name "Mennonite"; for he has no right to it.

There are so-called Mennonite churches at the present day, whose members took part in the processions and parades of the political parties in the event of the presidential campaign, which confusion often lasted till midnight. Not only does Christian feeling, but sound human reason revolt at such follies. He who saw for a few minutes the processions of the victorious party after the election, could learn a little of the vanity and folly of the world. Worldly people themselves admit that these things are foolish.

People who conform to the world and even hold political speeches at times should not call themselves Mennonites.

Many hold all such as bear the name "Mennonite" as brethren, and desire to unite with them, not concerning themselves about what they are in reality; if they have only the name; if only their parents and grand-parents have been Mennonites. Just as if Christ had said: "By their name ye shall know them."

II.

BISHOP JONAS MARTIN, of Weaverland Church, Lancaster county, recently visited in Bucks county, and preached an interesting sermon at the Old Deep Run Church on Tuesday, Nov. 20th.

THE NEW HYMN AND TUNE BOOK.—Bro. Rupp writes us that the Committee on this book met according to previous arrangement, at the house of Emmanuel Suter, near Harrisonburg, Va., and were in session seven days, laboring faithfully from early morning until late in the evening, and so far as the selection of the hymns and tunes are concerned, and their classification, the work is completed.

The copy will now be gotten ready and the plates made as far the money which

has been collected will pay for them. The collection of hymns and tunes is a good one, and the Committee is well satisfied with the work. There are no copyrighted pieces selected, because the Committee has no money to pay for copyrights, but they have several dozen pieces specially composed for this work which are a fair average of good music.

The Committee now proposes to push the work and have it out as soon as possible, but as a matter of course they can not go further than the money reaches, and it would be rather an unpleasant state of affairs if they should go on with the plates and get out about two-thirds or more of them and then have to stop for want of means.

The collections have lately been coming in very slowly, and there will not be sufficient, unless the people will take hold once more and increase their contributions, or there should be churches and individuals who have not yet contributed, who will come to their help and so increase the sum to the required amount.

The whole work is now concentrating itself into this one point—money—and we are compelled to make right here a most urgent appeal to the friends of this work, and ask every one who takes an interest in it, to do what he can. If there are churches that want to use the book, and feel that it would be a benefit to them, and have not yet contributed, let the matter be brought before the church and a collection taken, and reported at once to the Committee. There is no time to lose if the work shall go on without delay.

Then much can be done by individual contributions. There are persons in all the churches, and some living away from churches, who feel an interest and are willing to do something, and who would give liberally, if some one would call on them and ask it of them. To such we would say: Don't wait for some one to come and ask you; make up your mind what you want to give, and send it to the Committee.

We are aware that some had the idea that the book was a large one, too large to be carried in the pocket, and objected to contribute towards it on that account.

The Committee has now fully decided on the smaller sized book, so that that objection is no longer in the way, and the

book will be in a neat form convenient for the pocket.

There may also be those who would like to have some of the best modern tunes and hymns in the book, which can be obtained only by paying for the copyright. These copyrighted tunes cost from \$5.00 to \$10.00 apiece, and as remarked above, the Committee has not taken any of these into their collection because they have no money to pay for them. There are however some which we would like to have in. If there is any one now that would like to see some of these tunes go in and is willing to contribute the amount necessary to pay for the right, the Committee will willingly do it.

There may also be some of our wealthier brethren and sisters who would be willing to contribute a large sum to something of this kind, for the benefit of the church or the community at large. We have no doubt but that there may be those who would be willing to contribute, either towards the plates or the copyrighted tunes, five, ten, twenty-five or even fifty dollars or more.

Let the brethren view this as a church work; a work that is especially designed to benefit the church. We cannot otherwise than commend the benevolence and generosity of the Committee and others who originated this method of supplying the church with a cheap hymn and tune book. The book, if the entire cost would have been estimated in fixing the price, could not have been furnished for less than \$1.00 per copy. In this way the church will be able to get a good new book for about half that amount. So that all who contribute toward this book are helping the church to secure, at a very low price a good hymn and tune book, which will prove a special benefit to the poorer churches and members of limited means. Singing forms a part of the worship of God; a good book is a help to this; and thus the getting up of a good book for this purpose is the Lord's work, and the money we give towards it; will be giving to a cause by which we may greatly benefit his work on earth. May God's blessing rest upon it, and may many hearts be led to help in it.

All contributions to be sent to H. S. Rupp, Shiremanstown, Cumberland Co., Pa. If any find it more convenient to send to J. F. Funk, Elkhart, Ind., we will gladly receive it and forward it.

CHURCH NEWS.

FROM ROCKINGHAM CO., VA.—A well attended and interesting thanksgiving service was held at the Weaver church in Rockingham Co., Va., Bro. J. S. Coffman and others officiating.

FROM LINCOLN CO., ONTARIO.—Bish. Daniel Wismer visited the church in Lincoln Co., Ontario the latter part of November and held several meetings while there. Pre. Abram Honsberger of Jordan, has been quite poorly for some time, so that he is unable to continue his ministerial duties. He is suffering from jaundice. We trust the brother will soon be restored to health and strength.

CORRESPONDENCE.

FROM LANCASTER CO., PA.—The brethren Henry Bear from Maryland and Solomon Beery from Virginia, filled a number of appointments among the churches in Lancaster county, recently, preaching in the house of worship at Lancaster City, on Sunday Nov. 25th, the latter taking his text from Eph. 5:1-22. May their earnest words of warning to the sinner, and their words of reproof, comfort and edification to the saint be richly blessed to their eternal welfare.

T. D. Y.

FROM ELK LICK, SOMERSET CO., PA.—The Lord is still doing a good work among us. On Sunday, Nov. 11th, another young soul was added to the church by baptism. The spirit manifested by this young brother should be more frequently observed. When the convictions of sin and the necessity of uniting with the church come upon you, do not wait until your friends or a class are ready to join you, but hearken to the voice of God at once and fearlessly enlist on His side; for, "now is the accepted time, now is the day of salvation." May the young brother prove a faithful member of the church militant and be counted worthy to become a member of the church triumphant.

D. H. B.

FROM MARION CO., KANSAS.—By request of the brethren, I left my home at Peabody, on the first of November, for Harper Co., Kansas. I was met at the station by Bro. Jonas G. Wenger, and filled an appointment in the evening. Next day we held an instruction meeting, and in the evening another appointment, where I was made glad to meet with Pre. David Weaver and wife, of Harvey Co., Kansas. On Saturday we held another instruction meeting in the forenoon, and in the afternoon three precious souls were received into the church membership by baptism. On Sunday communion services were held. In the evening we at-

tended another appointment, six in all. We hope our weak efforts put forth may redound to the honor of God and the welfare of many souls. There are now fifteen members at this place without a minister. The brethren's desire is that all of our ministers traveling through these parts stop with them. Bro. Jonas G. Wenger, lives in the city of Harper and will be glad to meet any one wishing to stop with them.

We also organized a church in Reno Co., Kansas, near Hutchinson this fall, with three members, and now the glad news comes that three more have a desire to join in with us. May the Lord bless the good work to the honor of his name and the salvation of many souls. Amen.

B. F. HAMILTON.

FROM THURMAN, ARAPAHOE CO., COLORADO.—First of all, greeting to all the brethren and sisters in the Lord. Remember us at a throne of grace, as we also, in our weakness, wish to do for all men as long as God gives us strength.

Bish. Joseph Schlegel of Milford, Seward Co., Nebraska, arrived here on the 16th of November. Saturday, the 17th he preached to us the word of God in the Amish Mennonite Meeting-house. Sunday the 18th we had services again, and were richly admonished and reminded of the duties that lie before us to perform if we would inherit the reward of the faithful.

Monday the 19th one person was added to the church by water baptism. On the 20th the communion of the Lord's supper was commemorated. Nearly all the members were present and took part. It is very encouraging to see the labors of the church blessed to the ingathering of souls into Christ's kingdom. Come, dear unconverted sinner, while the invitation is given. "And the Spirit and the Bride say, Come, and let him that heareth say, come; and let him that is athirst come; and whosoever will, let him come and drink of the water of life freely."

These meetings were very edifying to us all. I hope and trust the good Lord will add his blessing to the work done, that the seed sown may spring up in many hearts and bring forth much fruit.

On the 21st Peter Schlegel left for home, accompanied by Jacob Roth of this place. The Lord continue to bless them in their labors, that yet many souls may be won.

JOSEPH SCHROCK.

FROM WATERLOO CO., ONTARIO.—(The following correspondence was dated Nov. 19, but it did not reach us until a few days ago.—Ed.) On Saturday, the 20th of October, baptismal services were held in Eby's Church, in Berlin, Bishop Elias Weber officiating. Eight were received into the Church by baptism and another was reclaimed to full membership.

On the following day the house was again well filled and communion services were held, at which over 150 members partook of the bread and wine. The bishops Elias Weber and Daniel Wismer officiated. In the afternoon communion was observed at Daniel Snyder's, in the town of Waterloo, and also with the widowed sisters Baer, Eby, and Hartel. The above named were unable to attend public worship. On the following Sunday evening communion services were held at Sister Jacob Oberholtzer's house as she is too feeble to attend public meetings.

On Friday the 2d of November, the brethren Elias Weber and Jacob Z. Kolb left here to visit the churches at Port Elgin and Hanover. Communion services were held at the former place on the forenoon of the 4th. In the afternoon services were held at the same place. At the latter place communion was observed on the evening of the 5th. At both places all the members were present and participated in the solemn services.

Bro. Samuel Hoover, Sen., of Markham, York Co., preached in Eby's M. H. on the 18th, and in the evening he preached in the English language in Cressman's M. H. at Breslau. Both sermons were full of interest and instruction and were very attentively listened to. His nephew, Samuel Hoover, Jr., who was ordained to the ministry last summer, accompanied him. They held meetings at the different places of worship in this vicinity during the week.

During the year the church here was visited by quite a number of ministering brethren from other parts; one from Michigan, three from Pennsylvania, one from Twenty and two from Markham, and we hope still more will visit us. E. B. K.

WILL AND WORDS.

Persons who are determined to do what they like are usually likely to say what they like, whether true or false, and their statements are often as inaccurate as their acts are unreasonable. If the principle of lawlessness and disorder possesses the will it will run through the whole being. The tongue is the index of the life and the character. Out of the abundance of the heart the mouth speaketh. By their words men shall be justified, and by their words they shall be condemned. He that bridle his tongue can bridle his own body. He who cannot rule his temper, cannot control his tongue. An unreasonable will makes an unruly tongue. The voice of wisdom says, "Make no friendship with an angry man." The defect in his character is radical, and in the case of a man who has "but one fault," the fault is generally sufficiently serious to pervade and vitiate his whole character. If the words are right the will can hardly be wrong; and if the will is wrong the words will not be right.

THE ANGEL CHORUS.

Be peace on earth! Clear peace
That hath its springs in love,
Descend, and flow through earth
As through the courts above;
Let restless mortals feel
The broodings of the Dove.
As night-winds lapse at dawn,
As calms the oiled wave,
Let anger fall of breath,
And hatred find its grave:
For heaven still waits to give
As heaven in old-time gave.

Peace in thy heart! Pure peace,
My sorrowing love, be thine!
The night was deep and dark,
But dawn brings a sign,—
Amid the angels' song
God lets thee hearken mine.
Thy own in years of time,
Lo, I am still thy own
Where time no measure knows,
Before our Maker's throne;
I am not left of thee,
Nor bidest thou alone.

Good will on earth! Good will
Among well-pleasured men,
Who carve the ways whereby
Their King shall come again—
Who carve and wait, nor ask
How he shall come, or when.
The rose shall then spring up,
To conquer waste and wild
And might and frailty be
Forever reconciled;
The lion and the lamb,
Be guided by a child!

Good will be in thy heart,
To all who thee surround!
Bear balm to others' hurt
And this shall close thy wound;
So thou on earth and I
In heaven be closer bound.
For all my life is love,
And love thy life should be;
Oh, let love's shadow, grief,
Divide not thee and me—
Look where the dawnrose blooms,
And there my signal see!

FOR THE LITTLE READERS.

(Continued.)

The ark of the covenant had for a long time, about fifty years, been kept at Kirjath-Jearim, in Gibeah, to which place it had been taken from Beth-Shemesh. Saul had, in these fifty years, however, once taken the ark away for a short time.

When David had driven off his enemies and settled in his chief city he wished the ark to be brought near there, because the ark was a sign of God's protection. He accordingly chose thirty thousand men out of Israel, and went over to the place where the ark was.

When moving the ark from place to place, it was not to be conveyed on wagons, but was to be carried upon men's shoulders, and these men were to be Levites. David however caused the ark to be set upon a new cart, probably one made for the occasion, and by so doing did not strictly obey God's command.

However, the ark moved forward, and the people were very joyous and played on different instruments to express their joy. Uzzah and Ahio, the sons of Abinadab drove the cart or rather had charge over it. As they drove along they came to the threshing floor of a man named Nachon, and the oxen in some way or other, shook the cart. Uzzah saw this and wanted to hold the ark from falling. But the ark was a sacred thing not to be touched in this way, and no sooner did he touch it, when he fell dead, for "God smote him there for his error." The place ever afterward bore the name of Perez-uzzah which means the breach of Uzzah.

David was much frightened at this event, and he resolved to ask God for direction before going farther. So the ark was taken to the house of a Levite called Obed-edom where it remained for three months, and the Lord prospered this man greatly while the ark was under his roof. Other people saw this and the fact soon became known everywhere. David also heard of it, so he went down to Obed-edom "and brought up the ark of God *** into the city of David with gladness." This time, however, the ark was not placed upon a cart, but was carried by Levites, and it was so, that when they had carried the ark forward six paces, David offered oxen and fattings. He was very glad and felt grateful to God and they brought up the ark, praising God as they went along. David also laid aside his royal garments and put on a linen ephod, and when the ark was in the place designed for it he offered sacrifices, burnt-offerings and peace-offerings. Then he blessed the people and gave each one of the large multitude some food and dismissed them and went to bless his own household.

His wife Michal, however, had seen him dressed in a linen ephod and despised him in her heart for it and when she saw him she taunted him for having laid aside his royal robes and, as she thought, disgraced himself in the eyes of the people. But David said to her, "It was before the Lord which chose me before thy father, and before all his house to appoint me ruler over the people of the Lord, over Israel; therefore will I play before the Lord." And Michal was further punished: for "she had no child unto the day of her death, and this was looked upon by the Jews as a great misfortune.

David now began to reflect. Here he was, living in a fine house, built of costly wood and furnished richly no doubt, and there was the ark of the Lord, the almighty God set in a tent. He felt grateful to God for his goodness and favor, and he thought it would not do to leave the ark there. So he spoke to Nathan the prophet about the matter and Nathan approved of David's plan to erect a fine building for the ark and told him to build, for he would be with him.

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